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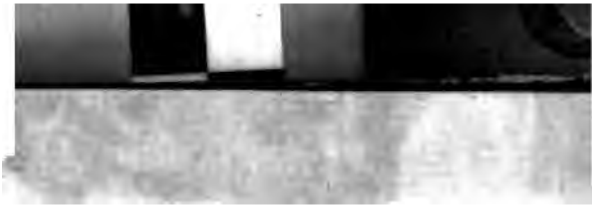

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THE

THE MONTHLY REVIEW,

For JANUARY, 1780.

Art. I. *Lectures on the univerſal Principles and Duties of Religion and Morality*, as they have been read in Margaret-Street, Cavendiſh-Square, in the Years 1776 and 1777. By the Rev. David Williams. Printed for the Author, and ſold by Dodſley, &c. 2 vols. 4to. Subſcription 1 l. 1 s. 1779.

MR. Williams is a gentleman of ſo ſingular a caſt of character and principles, that we ſhould be tempted to pay a particular attention to him on *that* account; ſuppoſing he were even more deficient, than we imagine him to be, in qualities of higher importance and eſtimation.

The introduction to this curious performance opens with a definition of inſanity. We did not immediately perceive the Author's deſign in ſetting off ſo oddly. We doubted not, however, of *ſome* deſign, at the bottom: Mr. Williams ſeldom ſays or does any thing, even in the moments of *the pureſt ſimplicity*, without ſome reaſon.

It appears then, that Mr. Williams gives his Readers a definition of inſanity, for the ſole purpoſe of convincing them that he himſelf, however extraordinary, is *not* mad. 'The inſtitution of a form of public worſhip (ſays he) on thoſe principles which ariſe immediately from nature, in a community where almoſt every thing in morals, religion and polity, are decided upon by authority:—the reſolution of a man to be the author of it, who doth not covet ſufferings, and has not the diſpoſitions of a martyr:—the idea of leaving the plan to ſucceed by its merits in a country where every thing is rendered ſucceſsful by money or protection:—theſe have been urged as proofs of inſanity: and perhaps they may be. But the application of them to *me* hath been owing to an unacquaintance with the following facts, which imply the hiſtory of an inſtitution of public worſhip on the univerſal principles of morals.

'I quitted the cuſtomary offices of the profeſſion to which I was educated, for reaſons which have been already aſſigned [*viz.* in the Appendix to the ſecond edition of Eſſays on public Worſhip]. But either becauſe religion is eſſential to the human mind; or becauſe the habits of a profeſſion are, like all others, very difficult to be ſuſpended—I could not reſt ſatisfied out of my employment. On intimating my ſituation, I had hopes given me of the moſt flattering encouragement. But on ſeeing my plan extended beyond the limits of the Chriſtian church [i. e. *ſeeing the plan was purely a deiſtical one*—as the Author ſhould have ſaid in plain language], they were withdrawn, and my papers were put up: for I had none of the views of *Reformers* and *Apoſtles:* and it was my intention not to engage, until it appeared to be for the ſervice and pleaſure of others, as well as my own.'

This confeſſion is a very frank one: and we give him full and unreſerved credit for the truth of it. The children of light are not always wiſe in their generation. But Mr. Williams, who had renounced all pretenſions to their character, was reſolved not to act on their plan. The heroic paſſion of ſoul-ſaving (as Lord Shafteſbury ironically termed it) mingled not with his principles, and had no ſhare at all in 'the inſtitution in Margaret-Street.' Δος πȣ ςω—'Give me where to ſtand (as Mr. Williams might be ſuppoſed to ſay)—'But I will have ſolid ground: or I will lock up all my inſtruments. I have not the wings of the Apoſtles. I cannot work by their faith; nor live on their hopes.'

But though Mr. Williams did not chuſe to venture his bottom on the fanciful ſtocks of reformation, nor to launch his veſſel, like a viſionary Apoſtle, into the air;—though he wiſhed like a prudent man of this generation, to ſerve and pleaſe himſelf as well as other people; yet he recoils at the idea of having his 'plan injuriouſly degraded,' by ſeeing it claſſed amongſt 'the unadviſed projects of an individual for his own emolument and advantage.'

After reprobating the deſigns of fanatics and miſſionaries, in their attempts to reform churches and kingdoms, he tells his Readers, that his 'buſineſs hath *not any* thing in common with ſuch deſigns. The liturgy on the univerſal Principles of Religion and Morality, was firſt intended as a gratification and pleaſure to a ſmall number of perſons who could worſhip on no other; to be publicly uſed, on the ſuppoſition that it would afford the ſame gratification and pleaſure to great numbers in the ſame circumſtances, and *bring me ſome recompenſe for my trouble in uſing it.*

'When the deſign was made public, the expectations entertained by ſome, and the apprehenſions of others, were equally ill-founded and extravagant. Nay, the opinions formed on the ſteps which have been hitherto taken, are not the moſt judicious. Experiments may be to the public as fallacious as fables: they often occaſion as many errors, and are always expected to prove too much. If the Inſtitution in Margaret-Street were only to prove, that a liturgy may be drawn up, on principles which all mankind acknowledge, and may be uſed without offence, even to ſectaries and bigots, it would deſerve conſideration and reſpect. A biſhop quitting his dioceſe, and attended by both Houſes of Parliament, in the ſame experiment, might have given it more *eclat*, but not more certainty. In the preſent caſe, it is a diſcovery made by a private man, at ſome riſque, and at ſome expence. It holds up to the world a fact which hath at all times been deemed incredible;—the importance of which to morals and policy may be underſtood, when men raiſe their thoughts from the elementary to the intellectual world; and the benefits which may be enjoyed in future by perſons who might not have undergone the apprehenſions, anxieties, and inconveniencies by which it hath been aſcertained.

'That good men of all nations and all religions:—that believers in Moſes, Chriſt, and Mahomet, Free-thinkers, Deiſts, and *even Atheiſts*, who acknowledge beneficent principles in nature, may unite in a form of public worſhip, on all the great and moſt important truths of piety and morality, can no more be a queſtion: for it is demonſtrated; not by the arts of logic, or the declamations of oratory in books, but by a ſtated, public ſervice, to which any man may have recourſe for ſatisfaction.'

Mr. Williams proceeds to ſtate the uſe of his diſcovery for the benefit of preachers and politicians. The principal uſe ariſes from the freedom of communication, which, as he obſerves, 'conſtitutes the bonds by which all aſſociations, all clubs, and all parties, are held together.' In the illuſtration of this *profound* remark, the Author hath thrown out hints which ſeem to mean ſomething; but we acknowledge ourſelves unable to get to the bottom of them. And in truth they muſt be very deep!—quite out of common reach, ſince 'ſeveral perſons,' he informs us, '*eminent* for their knowledge in the preſent ſcience of politics, have not underſtood him.'

For our parts, we ſee nothing very extraordinary in this Gentleman's *experiments* or *diſcoveries*. Whether it be, that our 'thoughts are not yet raiſed from the elementary to the intellectual world,' or that we have yet ſome little predilection remaining for Chriſtianity, or from whatever cauſe it may ariſe, we preſume not to determine; but we muſt acknowledge, that we cannot ſee the great utility of this project (*confeſſedly* a Utopian one) of uniting the moſt heterogenous parties, from the orthodox believer down to the ſpeculative Atheiſt. No plan of worſhip, however vague, equivocal, or comprehenſive, can afford a link to join ſuch hoſtile extremes: or provide them with ‘ a loop or hinge to hang their doubts on,’ while they repair, in all the nakedneſs of pure nature, to offer their united ſacrifices at the ſame altar, and make their reſponſes to the ſame *prieſt.* It is contrary to the nature of man—it is contrary to the expreſs deſignation both of the Jewiſh and Chriſtian religion: and notwithſtanding our Author's *experiments* and *diſcoveries*, we are at length fully convinced, after mature obſervation, that his project is a trial of mere curioſity, and chiefly affects as a novelty.

Mr. Williams's capital miſtake lies in ſuppoſing, that what holds good in ſociety at large, holds equally good in a religious community; and that nothing ought to bound the one which doth not limit the other: but he concludes too haſtily, from premiſes that will be granted by very few, whether believers or infidels.

In the ſupport of civil life, the moſt oppoſite profeſſions of religion may be united for the common good by univerſal principles. Here, even the Atheiſt may be a uſeful member. He may be ſuch on the ground of ſelf-love. Society hath no farther claims on him, than it may poſſibly be for his own intereſt to obey. The laws of civil life ought then to be as comprehenſive as the good of ſociety will admit: and Government acts a wiſe, as well as a benevolent part, when it applies all its members to the beſt uſe, and makes even the moſt diſſimilar profeſſions adminiſter to the general welfare and peace of the community. Theſe maxims of policy were unknown to, or even unheeded by our forefathers. They imagined, that toleration, inſtead of *leſſening*, would *encreaſe* diſſentions in the ſtate:—that good *ſubjects*, and good *churchmen* meant the ſame thing, and could not be diſunited without the ruin of both characters. To preſerve their alliance, the Act of Uniformity was paſſed. A fair trial was made of *this* project. We know how it ſucceeded.

As to Mr. Williams's project—which he hath *now* extended, by a ſingular act of grace, to the utmoſt extreme of infidelity, we do not, on the moſt ſerious reflection we can form of it, ſee its abſolute neceſſity, or even its ſingular utility, on the broad ground of civil polity. The ſtate hath ſaved all the trouble; and by mutual indulgence, dependence, and obligation, allowed and ſtrengthened by Government, all the ends of political life are ſufficiently ſecured and provided for: Now *theſe*, we apprehend, are Mr. Williams's ſole objects.

Religion, that derives its capital motives from the Omniſcience of the Deity, and ends not in a momentary glow of admiration, excited by a view of the works of nature, but looks forwards to a future ſtate, can be no part of an inſtitution which includes Atheiſts in the number of its votaries.

Mr. Williams acknowledges, that ' it is not material to his purpoſe, whether the Atheiſt exclude the word, God, from his religious dialect, and aſcribe all we ſee to nature, neceſſity, or chance——it is the character only of neceſſity, of chance, or of the deified forms of human imagination, which can affect us.'

Undoubtedly *words*, in themſelves, are of little conſequence. It is the ideas they excite that are principally to be attended to. Now, we aſk, What idea the moſt ſpeculative and metaphyſical Atheiſt can be ſuppoſed to aſſociate with the word, CHANCE? Or on what ground it can be imagined he ſhould pay any adoration to the *character* of Chance? Or what effect the contemplation of it can poſſibly have in improving his mind and morals? How, we aſk, can the Atheiſt, who aſcribes the productions of the univerſe, and all the operations of nature, to *Chance*, regard this original cauſe, as an object of ' delight, *gratitude*, and virtuous reſolutions,' (as Mr. Williams expreſſes himſelf) ' or with any intention to act, in his little ſphere, in ſome degree, according to the great principle he hath been contemplating?'—To adore Chance—to be *grateful* to Chance, are ſoleciſms ſhocking to common ſenſe, and which cannot be reconciled, even by the ingenuity of Mr. Williams. Perhaps he may tell us, that we do not underſtand him: but, in our view, nothing can throw a ſtronger ridicule on his all-comprehenſive inſtitution, than by ſuppoſing a number of perſons aſſembled in Margaret-Street, to join in devotion and thankſgiving—ſome to God—ſome to Nature—a third claſs to Neceſſity, and a fourth to Chance:—ſome to a Principle all-perfect and all-wiſe: and others, to a Being whoſe works ' they imagine are not always as they might be: and are not ordered according to their ideas of perfect wiſdom and goodneſs.' Yet Mr. Williams is ready to accommodate them all: and does not ſee any good reaſon why thoſe ſceptics, who are ready to find fault with the ways of God, ſhould not yet adore him: for, putting himſelf in their ſituation, and ſuppoſing that he had imbibed their principles, ' yet (ſays he) as it is wonderful that things ſhould be as well as they are, and that in the ſum of exiſtence, there ſhould be ſo much happineſs as to make it deſirable—this would claim my reſpectful attention—and this attention would be *all* the religion of which I ſhould be capable.——

" Now this is worſhipful ſociety,"—as Shakeſpeare, the *true* " prieſt of nature," humorouſly ſings:—where folks may adore God, or adore without a God: where they may aſcend on Platonic pinions to the * *το καλον*——

" The firſt good, firſt perfect, and firſt fair:"——

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* *See Williams's* Motto.

or reaſon § *downwards* till they doubt of his goodneſs and perfection, and then ſink devotion into 'reſpectful attention.'

We have thus, without raſhneſs, and on the grounds of obſervation and experience, given our free ſentiments on 'the Inſtitution in Margaret-Street:' and if we were inclined to appeal to any authority to countenance our freedom, it ſhould be to Mr. Williams himſelf, who tells us, that 'all thoughts, wrong as well as right, ſhould be *freely* communicated.'—We hope, our freedom hath been tempered with moderation and decency: though if we were inclined to be abuſive, we might plead his example to give a ſanction to calumny: for he ſays, without ſcruple or reſerve, that 'preaching keeps up an order of men who are under a neceſſity of diſſembling their failings and faults, and, conſequently, of tainting their own minds, and thoſe of their hearers, with hypocriſy:—a vice *almoſt inſeparable* from an aſſembly under the direction of a prieſt, whether called religious, moral, or ſentimental.'

The clergy were firſt indebted to the *politeneſs* of Mr. Hume for this reflection on the character of their order. Mr. Williams bears his teſtimony to the juſtneſs of the reflection. This muſt give it double credit; for having been of the order himſelf—and 'ſtill not ſatisfied (he tells us) out of his employment,' he muſt be a competent judge of *the vice* which naturally taints the mind of a prieſt.

As we have now done juſtice to our impartiality, we proceed to diſcharge another obligation; and that is, to do juſtice to the ſingular merit of this lively and moſt ingenious Moraliſt. His Lectures have afforded us uncommon entertainment: for wild as ſome of this Gentleman's notions are, and deficient as his diſcourſes may be in point of logical arrangement, yet peculiar beauties are ſcattered through almoſt every page of his work. He is entitled to this acknowledgment: and we could not refuſe it, without doing manifeſt injuſtice to his abilities. We do not ſay, that the excellencies of theſe Lectures will atone for their errors and defects; but this we muſt ſay, that theſe excellencies are ſo various and ſtriking, that they muſt appear in ſpite of every thing that tends to obſcure them.

The Lectures are in number forty-ſix. They are, in general, prefaced with a text of Scripture: though ſome few are introduced with a motto from the moral writings of the Ethnic ſages. This was conſiſtent enough with his plan, which excludes the preſcriptive authority of revelation; and the ruling principle of which, is, to adopt a maxim, not from its mode of recommendation, but from its intrinſic excellence, founded on common nature, and which, of conſequence, would be as much a truth in the mouth of a Heathen as in the mouth of an Apoſtle. —His apology for omitting ſometimes a text of Scripture by way of a motto to his diſcourſe, forms a part of his introduction to the fourth Lecture, ‘ on the Knowledge of the Deity.’

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§ See Pope's Dunciad.

‘ Thoſe perſons’ (ſays he) ‘ who are ſkilled in the myſteries of verbal criticiſm and mythological interpretation; who can write pages on a Greek particle, and deduce doctrines from the equivocations of a Hebrew word, ſhould never addreſs an audience but from a text, as they do ſufficient honour to themſelves, and to *their* ſacred oracles, by dwelling on ſyllables and letters, and ſpending years in explaining and preaching on what was ſpoken in a few hours. But the perſon who hath the deſire and ambition of producing moral effects in the minds of his hearers, after the manner of thoſe Philoſophers, and thoſe Apoſtles, who led the antient world to knowledge and virtue, by alluding to paſſages in their works, may betray ſo much of his deſign as to defeat it, or ſubject himſelf to a kind of ridicule which might prevent his ſucceſs.’

This paſſage is not happy for its perſpicuity:—but it is frequently the cuſtom with ‘ the firſt ſpirits of human nature’ (to uſe Mr. Williams's expreſſion) to mean more than meets the ear. But we Reviewers are often in a hurry, and if we cannot catch a meaning as we run on, we cannot afford time to turn back, and trace it out through any intricate or doubtful paths.—Neverthelefs, Mr. Williams knows where he is, and what he is about; and he informs us, that ‘ theſe conſiderations will induce him often to addreſs his audience, without the inconvenient, and ſometimes abſurd cuſtom, of prefixing a text of Scripture.’ ‘ Thoſe of my hearers’ (continues he) ‘ who are intelligent and candid, will remember theſe things as my reaſons: thoſe who are otherwiſe, will repreſent me with the ſame juſtice, and the ſame truth, as they do in regard to opinions and doctrines which they declare me at enmity with, becauſe I never mention them. My views are not to be promoted by contentions and quarrels, though it be very poſſible my intereſt may. I regard furious men, even under religious pretences, as wild beaſts: and nothing but neceſſity ſhall ever throw me in their way.’

Mr. Williams begins his ſeries of Lectures with a diſcourſe on public worſhip. It is a deſultory, but an ingenious and ſpirited eſſay. He doth not reaſon according to the forms of logic; nor doth he declaim according to the rules of the pulpit; but he frequently doth better than the mere man of logic, or the mere man of the pulpit is capable of doing.—We know, we ſhall pleaſe all Readers of taſte and candour by the following extract.

‘ The great principle which animated our brave and virtuous anceſtors; which tinctured with ſublimity the ſavageneſs of their virtues; impelled them to actions of diſintereſted patriotiſm; and gave wiſdom to their legiſlation and policy, at which we are aſtoniſhed——was religion. Their deſcendants improved in all the arts of life; intelligent in the principles and intereſts of ſociety; with characters and names which ſcience and philoſophy will hand down to eternity—are advancing to a political decrepitude and deſtruction—from a puerile and wretched irreligion.——Religion hath been laid hold of by the State as an expedient to ſerve its purpoſes; not generally and nobly countenanced as the means of making men happy, by making them virtuous. A variety of ſects have ſprung up, who have not only relinquiſhed the advantages held out by the ſtate, but have withſtood its power. Here genuine and virtuous Free-thinkers might have hoped for ſhelter, if they had not ſpirit enough to aſſert their own rights. No. All denominations of Diſſenters have founded their claims on the nature of their faith; and no ſect hath aſſerted the indiſputable right of man, not only to think for himſelf, but to diſturb the ſacred repoſe of the public, ſo far as to attempt its improvement and advantage. All religious contentions have been on the comparative excellence of theological tenets. An Arian or a Socinian might venture ſome inconvenience from a Calviniſt or an Arminian. Not merely becauſe he felt himſelf entitled to a common right of human nature; but becauſe his faith was more rational, or more ſcriptural: more worthy to be the eſtabliſhed belief, and to receive the dignities and emoluments of the church. Let any of theſe denominations be put into power, and we only exchange tyrants; and have new names and tenets to which we muſt ſacrifice our integrity and liberty.—The warfare of religious ſects has had one effect, however, in producing what they never intended—a ſpirit of univerſal toleration.’

Theſe reflections are not unſupported by fact—or at leaſt, ſtrong analogy. We know how the Arians became perſecutors, in their turn, when the power of the ſtate gave them an advantage over the Athanaſians: and that Socinus diſcovered more a want of power than a want of inclination to cruſh the ſects which tended to weaken his intereſt. His conduct toward Francis Davidis hath met with apologiſts, who, like the apologiſts for Calvin in the matter of Servetus, have ſtretched their ingenuity to ſoften and colour it. But whatever reſpect we owe to the goodneſs of their deſign, we are not inſenſible of the weakneſs of its execution. The great heads of ſects always have hiſtorians among their diſciples, who are ever ready to *gloſs* over what cannot be vindicated. Hence we are teized and diſguſted with a ſophiſtical apology, where we ought to have been informed by a ſimple narrative. But it is become a faſhion to give to hiſtory the dreſs of philoſophy. It is not confined to facts, it ranges for motives. And when the hero of the tale is the favourite of the author, motives will be created for him that he little thought of; and excuſes will be formed for what he never meant to aſk an indulgence, or to make an apology for.

From this digreſſion we return with peculiar pleaſure to our ingenious Author; and, for the entertainment of our Readers, we will preſent them with an extract from his ſecond lecture "on Wiſdom:"—not the wiſdom which begins and ends in ſciences, but that "wiſdom which cometh down from above," and which ends, not in empty and uſeleſs theories of ſcientific ſpeculation, but in moral practice; and like the wiſdom of the apoſtle, is "full of good fruits——without partiality, and without hypocriſy."

'It is in conſequence of employing our thoughts on the wiſdom and goodneſs which are every where to be found in the works of God, that we acquire moral principles. Morality, the proper ſcience of man, may therefore be truly ſaid to be wiſdom, even in the eſtimation of the Deity. The ſciences, commonly ſo called, natural and experimental philoſophy, mathematics, logics, and aſtronomy, are ſteps to the great and univerſal ſcience of morals; which furniſhes the only permanent principles of ſocial and civil inſtitutions; and produces all the happineſs that the world can enjoy. It is in conſequence of drawing theſe channels from their proper and uſeful directions that the words of the apoſtle [the wiſdom of this world is fooliſhneſs with God] became applicable to the wiſdom of this world. For even ſciences which might be extremely uſeful and worthy of purſuit, become fooliſhneſs when directed to no end; or when the perſons who are engaged in them, have no object but the fame which may ariſe from induſtry and ſucceſs in their purſuits: or the ſpurious, unnatural recompence, which is called ſcientific pleaſure. This however is the juſt reproach of modern knowledge; and the wiſdom of this world may be truly ſaid to be fooliſhneſs with God.

'In the more enlightened periods of antiquity, the moſt reſpectable of all denominations, that of the philoſopher, was never applied but to men who loved real wiſdom; it was not proſtituted to thoſe mutilated monſters in the ſcientific world, whoſe minds have but one faculty, that of memory, and who employ that faculty on the *minutiæ* of nature: and when they are gorged with facts from earth, and ſea, and air, are hardly of any uſe in all thoſe deſigns for which a reaſonable man muſt have been ſent into the world. You will obſerve I do not ſpeak againſt all diſcoveries of facts, and all the uſe of memory; but againſt the improper application of the words, philoſophy and wiſdom, to purſuits which are only the elements of ſcience, and which are reſpectable and uſeful only, when they contribute ſomething to the improvement of that great and univerſal ſcience, Morality, which alone can make men happy.'

Speaking of the ſtate and progreſs of ſcientific knowledge among the ancients, in his third lecture (which is a continuaation of the former on the nature and effects of true wiſdom), Mr. Williams obſerves, that 'it is very probable to a man who can trace events to their neceſſary cauſes, that in the time of Socrates, the ſeveral ſciences were purſued in the manner they now are, as ſeparate and diſtinct objects, and not as means leading to one univerſal and beneficial end. The ſlight and ſcanty informations of hiſtory would confirm ſuch an hypotheſis. Thales had ſpeculated and made experiments on water. He and his diſciples drew it from all ſubſtances, and probably gave it ſeveral philoſophic names, as it petrified into ſtones, vegetated into herbs, and flowers, and trees, aſſumed the form and ſubſtance of animals, ſublimated into a human ſoul, and by undergoing infinite proceſſes conſtituted the nature and ſupreme intelligence of the gods, and bleſſed and ruled that univerſe, conſiſting only of various modifications of water. Theſe form the firſt order of ſpeculative philoſophers: and modern fabricators of worlds, and aſſayers of elements, muſt ever look up to them with aſtoniſhment and deſpair.

'The ſpeculations and experiments of Anaximenes were upon air. He extracted it from every thing. He changed, and modified, and purified it, till he became ſo enamoured, that he pronounced it to be God, immenſe, infinite, almighty, the ſoul of the univerſe, and the principle of all intelligence and all happineſs. The diſciples and followers of this philoſopher were numerous, and continued in credit for ſome ages.'

From air and water doctors, our Author proceeds to the third claſs, the philoſophers of fire.

'The general effect of philoſophic ſpeculation was the opinion, that the element which was anciently called ether, and which we now call the electric fire, was the univerſal principle. It was probably ſeen to pervade all parts of nature, and appeared like the immediate cauſe of all motion and life. It was beneficent in the ſun: it was ſometimes miſchievous in lightning. All the good and evil in the world was allotted by it. It was therefore pronounced to be God—called Jupiter, and adored by all the world. We accordingly find fire to have been the univerſal emblem of the Deity; and the ſucceſs of the very ancient

Magi, or perhaps much more experimental philoſophers, on fire to be much greater in raiſing their element to be a deity, than that of thoſe who applied themſelves to air and water.'

Our Author, after having remarked, that 'Philoſophers of all deſcriptions, who are not engaged in purſuits which will terminate in the moral benefit of the world, are only Monks and Friars, whoſe ſupport is a charge on the induſtry of the public,' obſerves, very properly, that 'the ſciences when they have diverged from a certain line, and their votaries are become diſtinct claſſes of beings, they gradually refine, till each terminates in ſome ſpecies of ſophiſtry, quackery, and miſchievous impoſture. Thus mathematics degenerate into ænigmas: chymiſtry becomes alchymy; aſtronomy, aſtrology; and theology, myſtery; and thus all ſcientific means of improvement, convenience, and happineſs, are the inſtruments of mean impoſture to corrupt and injure the people. It was to this kind of impoſture that Socrates oppoſed himſelf; and by the artifices of it he fell.'

Mr. Williams conſiders the death of Chriſt in the ſame light with that of Socrates: He views it as a mere natural event, produced by ſimilar cauſes, and producing a moral effect by the operation of ſimilar circumſtances. 'In both theſe very remarkable caſes,' (ſays he) 'the benefit to the public was derived from the death of the ſufferer. If Socrates had been allowed to live the few years he had to remain, the effect of his converſation and inſtructions would have been inconſiderable; and we ſhould hardly have had his name tranſmitted to us. But being called up with injuſtice and cruelty to ſuffer and to die; and ſubmitting to his fate with the ſpirit and temper of a man; employing the ſolemn interval between his ſentence and his death, in recapitulating the great principles of his favourite ſcience, and the reaſons of his ſerenity, peace, and hope, every word he uttered was engraven upon the hearts of his friends: every one of whom became another Socrates; and by a fervid zeal, and enthuſiaſtic eloquence, ſpread his philoſophy through the world. So in the caſe of Chriſt, the ſucceſs of his doctrine, the enthuſiaſm of his diſciples, and the prevalence of Chriſtianity, was owing to his death; and ſo ſenſible were the early Chriſtians of this, that by a ſtrong figure, they ſaid, the world was waſhed in his blood, and ſaved by his croſs.'

We cannot avoid remarking, that this poſition is exceedingly injurious to Chriſtianity. It degrades it to a level with the inſtitutions of human wiſdom: and cannot be reconciled with the expreſs deſign of the death of Chriſt, in thoſe books which record it, notwithſtanding our Author hath peremptorily aſſerted, in his uſual, unqualified ſtyle, that '*no* man who reads the Evangeliſts as he would the writings of Plato and Xenophon, will ever imagine that the deſign of Chriſt was *any other* than to oppoſe morality to the cabaliſtic learning and ſuperſtition of the Jews.'—But if we read the Evangeliſts according to the preſcription of Mr. Williams, we cannot but imagine, that Chriſt had a farther deſign than barely to inculcate the precepts of morality. Morality to its utmoſt extent, and in its higheſt perfection, was doubtleſs one neceſſary part of our Saviour's plan. But it was only a part of a ſyſtem that terminated in the great doctrine of "immortality, which was brought to light by the Goſpel." This doctrine appears to be the ultimate object of the death of Chriſt. For he died to riſe again; and by his reſurrection, he afforded, what could not have been gained by the deepeſt reſearches of human ſagacity; and that was,—an undeniable conviction of our having been made for a future ſtate, and that "he who raiſed up Chriſt from the dead will alſo quicken our mortal bodies." This is the uniform language of the New Teſtament: and this doctrine appears to be the ruling principle of Chriſtianity. Mr. Williams may conteſt the truth of the doctrine: but then he muſt not talk of 'reading the books of the Evangeliſts as we do thoſe of Plato and Xenophon.' *They*, at leaſt, are directly, and literally, at variance with his aſſertion: and were we inclined to adopt his poſitive and dogmatical mode of ſpeech, we might with more juſtneſs affirm, that 'no man, who reads the ſacred writings as he would thoſe of profane Authors, can ſeriouſly adopt a poſition ſo contrary to the obvious ſenſe and letter of the Goſpel.'

[*To be concluded in our next.*]

ART. II. *The Plays of William Shakſpeare* *, in Ten Volumes, with the Corrections and Illuſtrations of various Commentators: to which are added Notes by Samuel Johnſon and Geo. Steevens. The Second Edition reviſed and augmented. 8vo. 10 Vols. 3 l. 10 s. Bound. Bathurſt, &c.

WE are here preſented with an improved and truly valuable edition of the Works of a poet who hath long been claſſed among the moſt aſtoniſhing phænomena of human genius. Panegyric hath been exhauſted in his praiſe; and the invention of a Shakſpeare only, could furniſh freſh topics of encomium.

The firſt characters for ingenuity and erudition have not diſdained, what Mr. Pope in one of his proud and ſplenetic moments, called *the dull Duty of Editors*, in order to illuſtrate the productions of this immortal Bard. But dull as that duty might appear to a man of genius, Mr. Pope himſelf ſubmitted to the taſk. Nothing but the ſuperior dignity of the name, and the unrivalled excellence of the Works of Shakſpeare, could have tempted ſo illuſtrious a poet to become an editor;—a poet, whoſe *own* admired writings had been diſtinguiſhed by the notes and conjectures of various critics, and were at laſt to receive the higheſt mark of honour from the Annotations and Commentaries of a WARBURTON.

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* This mode of ſpelling the name of Shakſpeare is adopted out of reſpect to an *autograph* of the poet affixed to his will preſerved in the court of Canterbury. *A fac ſimile* of his hand-writing is given in this *edition.*

Among the names that have reſcued the editorial office from contempt, we may, with ſtrict impartiality, place Dr. Johnſon's in the firſt rank. In ſpite of the envy of ſome malignant critics, and their ignorant abettors, who were content to echo their detractions—in ſpite even of all that a Churchill himſelf could write to depreciate Dr. Johnſon's claim to fame, yet he ſtill commands the admiration of his country, and 'bears his bluſhing honours thick about him,' even in the very winter of his days. Nor will poſterity cenſure the preſent age for having been too prodigal in its applauſe of this great man. His moral and critical writings will remain a perpetual monument of genius, induſtry, and learning.

Mr. Steevens's name ſeems to be the only one that deſerved to be united with Dr. Johnſon's in an edition of Shakſpeare. To that acuteneſs of underſtanding, and elegance of taſte, ſo neceſſary to form a true critic, he hath added that perſeverance of inveſtigation and accuracy of reſearch, which were eſſential to a clear and minute illuſtration of a variety of paſſages in Shakſpeare; which owe all their force and beauty to ſome local and temporary circumſtances. Of theſe circumſtances former commentators were ignorant, in a very great degree, through a want of thoſe reſources of which Mr. Steevens hath availed himſelf equally to the gratification of the Reader, and the credit of his own ſagacity and diligence.

Of the former edition of this very curious and elaborate work we gave ſome account in our Review for December, 1773. As that article may poſſibly be deemed too brief and general for a work of ſuch extent, our account of the preſent edition will be more extended, and more particular.

The ſeveral prefaces, which had been prefixed to Shakſpeare by his various editors, are here reprinted, as in the former edition, together with Mr. Steevens's original advertiſement to the Reader, enlarged by a curious extract from a ſatirical pamphlet, written by Decker, in the year 1609; and entitled 'The Gul's Horn-Book.' The extract is given with a view to afford the Reader a more complete idea of the cuſtoms peculiar to our ancient theatres than is generally entertained. The chapter from whence this extract is taken, is entitled 'How a Gallant ſhould behave himſelf in a Play-Houſe.' A vein of great humour and irony runs through it. Decker's Gallant was a kind of gentleman-bully, whoſe ambition it was to be ſignalized by ſome notable exploits—commonly called by our Oxford heroes of the preſent day—*kicking up a d—d duſt.* Such gallants, as the old ſatiriſt calls them, make up by noiſe what they want in wit: and he therefore humorouſly aſſures them, that 'it will crowne them with rich commendation to laugh aloud in the midſt of the moſt ſerious and ſaddeſt ſcene of the terribleſt tragedy: and to let that clapper, their tongue, be toſſed ſo high, that all the houſe may ring of it.'

Decker's Gallant bears a ſtrong reſemblance of our modern choice ſpirits, who find it an eaſier taſk to raiſe a riot at a playhouſe, than to decide with judgment on the reſpective merits of authors or actors. Their abſurdities, however, were manifeſted in different modes. Among other fooleries, Decker rallies them for card-playing, to amuſe the time before the play began.

To the preſent edition is added a curious extract from Mr. Grainger's Biographical Hiſtory of England, relating to the portraits of Shakſpeare. They are diſtinctly enumerated, and their reſpective merits are judiciouſly diſcuſſed. This edition is embelliſhed alſo with two prints of Shakſpeare. The firſt is copied from an engraving of *Martin Droeſhont*, and was originally impreſſed on the title-page of the folio edition of Shakſpeare, by Heminge and Condell. The ſecond is a copy of the portrait prefixed to his poems, publiſhed in 12mo, in 1640. Theſe two prints are indeed much unlike one another in point of expreſſion. The firſt is moſt eſteemed, as it carries ſtronger marks of dignity and elevation of mind than the latter, and ſeems beſt to ſuit the genius of the man:—but chiefly is it valued for the teſtimony which Ben Jonſon bore to it on account of its reſemblance to his friend Shakſpeare; and

> 'Wherein (ſays he) the graver had a ſtrife
> 'With nature to outdo the life.'

This was the teſtimony of a man who had known Shakſpeare too well to have been deceived: and for the ſake of complimenting the engraver's art, would ſcarcely have ventured on an aſſertion that, if not true, could have been ſo eaſily, and by ſuch numbers falſified. Mr. Grainger informs us, as a corroborating proof of the exactneſs of *Droeſhont*'s engraving, that 'the author of a letter from Stratford upon Avon, printed in the Gentleman's Magazine, about twenty years ſince, informs us, that this head is as much like his monumental effigy, as a print can be.'

Mr. Steevens, in the edition of 1773, had (as he frankly acknowledges) given inadvertently a wrong account of the folio edition of 1632. He had given it a ſimilar character with the 3d and 4th impreſſions which were all printed in the courſe of the laſt century, from 1623 to 1685. The two laſt editions he ſtill conſiders as 'little better than waſte paper; for they differ only from the preceding ones by a larger accumulation of errors.' But on maturer examination he retracts his former charge againſt the ſecond edition of 1632, and informs us that 'it is not without its value; for though it be in ſome caſes more incorrectly printed than the preceding one, it has likewiſe the advantage of various readings, which are not merely ſuch as a reiteration of copies will naturally produce. The curious examiner of Shakſpeare's text, who poſſeſſes the firſt of theſe, ought not to be unfurniſhed with the ſecond.' We thought it not amiſs to tranſcribe this note as a proof of Mr. Steevens's candour, and that the poſſeſſors of the old edition of 1632 may know what value to ſet on it.

The other additions to the preſent work conſiſt of a 'liſt of plays, altered from Shakſpeare, by Sir William Davenant, Lord Landſdowne, Tate, Betterton, Dennis, Sheffield D. of Bucks, Dryden, Otway, Garrick, Cibber, Sheridan, Colman, and others; with a liſt of detached pieces of criticiſm on Shakſpeare and his editors,'—beginning with Rymer's 'Short View of Tragedy,' printed in 1693, and ending with Voltaire's 'Letter to the French Academy,' in 1777. 'Next follow ſuch extracts of entries on the books of the Stationers Company,' as bear any reference to Shakſpeare's plays, or the plays of other authors, that were publiſhed with the ſame titles that he himſelf had adopted.

'It is worth remark, ſays Mr. Steevens, that on theſe books of the Stationers Company, *Titus Andronicus*, *Venus and Adonis*, two parts of *King Henry* VI., *Locrine*, *Widow of Watling-Street*, *King Richard* II., *King Richard the* III*d.*, *King Henry* II., *&c.* are the firſt performances attributed to Shakſpeare. Thus might the progreſs of his dramatic art be aſcertained, were we abſolutely ſure that his productions were ſet down in chronological arrangement on theſe records of ancient publication. It may be added, that although the intereſts of playhouſes had power to ſuſpend privately the printing of his theatrical pieces, they could not have retarded the appearance of his poems; and we may therefore juſtly date the commencement of his authorſhip from the time when the firſt of them came out, *viz.* his *Venus and Adonis*, when he was in the 29th year of his age. In the dedication of this poem to the earl of Southampton, Shakſpeare calls it, "The firſt Heir of his Invention."

'Of all his undiſputed plays, the only one omitted in the books of the Stationers Company, is *King John*. The ſame attention to ſecure a laſting property in the works of Ben Johſon, and Beaumont and Fletcher, doth not appear to have been exerted; as of the former I have met with no more than ſeven or eight entries, and of the latter a ſtill leſs conſiderable number.

Beaumont died in 1615, Fletcher in 1625, and Jonſon in 1637. My reſearches, however, were not continued below the year 1632, the date of the ſecond edition of Shakſpeare.

‘ Let it be added to the praiſes of our Author, that if he did not begin to write till 1593, nor ceaſed till within three years of his death, which happened in 1616; in the courſe of twenty years he had produced no leſs than thirty-five plays, admitting that the eight others (amongſt which is to be reckoned *Titus Andronicus*) were ſpurious. I ſeize this opportunity, however, to expreſs my doubts concerning all but the laſt mentioned piece and *Locrine*. Locrine hath only the letters W. S. prefixed to it; and exhibits internal proofs that it was not only the compoſition of a ſcholar but of a pedant. Neither has it ever yet been ſufficiently proved, that it was once cuſtomary to ſet the names of celebrated living authors at full length in the title-pages to the works of others, or to enter them under theſe falſe colours in the books of Stationers Hall. Such frauds, indeed, have been attempted at a later period, but with little ſucceſs. The moſt inconſiderable of all the pieces rejected by the editors of Shakſpeare, is the *Yorkſhire Tragedy*; and yet in 1608 it was both regiſtered and publiſhed with his name. At this time too, he was probably in London, preſiding at the Globe Theatre, in conſequence of the licence granted by king James I. to him and his fellow-comedians in 1603. The *Yorkſhire Tragedy* is only one out of four ſhort dramas which were exhibited for the entertainment of a ſingle evening, as the title-page informs us; and perhaps would have been forgotten, with the other three, but that it was known to have been the work of our celebrated Author. Such miſcellaneous repreſentations were not uncommon, and the Reader will find a ſpecimen of them in the tenth volume of Mr. Seyward's edition of Beaumont and Fletcher. Shakſpeare, who hath expreſſed ſuch a ſolicitude that his *Clowns ſhould ſpeak no more than what was ſet down for them*, would naturally have taken ſome opportunity to ſhew his impatience at being rendered anſwerable, in a ſtill more deciſive manner, for entire compoſitions which were not his own. It is poſſible, likewiſe, that the copies of the plays omitted in the firſt folio, had been already diſpoſed of to proprietors, out of whoſe hands they could not be redeemed: or if Heminge and Condell were * diſcerning friends to the reputation of their aſſociate, conſcious, as they might have been, that ſuch pieces were his, they would have omitted them by deſign, as inferior to his other productions. From this inferiority, and from a caſt of ſtyle occaſionally different, nothing relative to their authenticity can, with exactneſs, be inferred; for, as Dr. Johnſon very juſtly obſerves on a ſimilar occaſion, "There is little reſemblance between the firſt works of Raphael and the laſt." But could it even be proved that theſe rejected pieces were not among the earlieſt effuſions of Shakſpeare, ſuch proofs would by no means affect their authenticity; as both Dryden and Rowe, after having written their beſt plays, are known to have produced others, which reflect a very inconſiderable degree of honour on their memory.'

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* If the original editors of Shakſpeare *were diſcerning friends to the reputation of their aſſociate*, how came *Titus Andronicus* to find a place amongſt his works in their own edition? *Rev.*

Theſe reaſonings in favour of the rejected plays, which had been originally attributed to Shakſpeare, are exceedingly plauſible; but whether they will be conſidered as deciſive, we preſume not to determine. Perhaps they have been rejected too precipitately, through an implicit dependence on the authority of Mr. Pope; whoſe reaſons for their total omiſſion were, however, very far from being concluſive.

The moſt curious and important ſupplement to the prefaces of the former edition, is 'an attempt to aſcertain the order in which the plays attributed to Shakſpeare were written,' by Mr. Malone. Of this 'attempt,' Mr. Steevens makes the following handſome acknowledgment. 'By the aid of the regiſters at Stationers Hall, and ſuch internal evidences as the pieces themſelves ſupply, he [Mr. Malone] hath ſo happily accompliſhed his undertaking, that he only leaves me the power to thank him for an arrangement which I profeſs my inability either to diſpute or to improve.'

Of the ſucceſs of this undertaking Mr. Malone ſpeaks in the following modeſt and candid manner: 'After the moſt diligent enquiries, very few particulars have been recovered reſpecting Shakſpeare's private life or literary hiſtory; and while it hath been the endeavour of all his editors and commentators to illuſtrate his obſcurities, and to regulate and correct his text, no attempt hath been made to trace the progreſs and order of his plays. Yet, ſurely, it is no incurious ſpeculation to mark the * gradations by which he roſe from mediocrity to the ſummit of excellence: from artleſs and unintereſting dialogues, to thoſe unrivalled compoſitions which have rendered him the delight and wonder of ſucceſſive ages.

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* It is not pretended that a regular ſcale of gradual improvement is here preſented to the Public: or that if even Shakſpeare himſelf had left us a chronological liſt of his dramas, it would exhibit ſuch a ſcale. All that is meant is, that as his knowledge increaſed, and he became more converſant with the ſtage and with life, his performances, *in general,* were written more happily, and with greater art.

'The materials for aſcertaining the order in which his plays were written, are indeed ſo few, that it is to be feared nothing very deciſive can be produced on this ſubject. In the following attempt to trace the progreſs of his dramatic art, probability alone is pretended to. The ſilence and inaccuracy of thoſe perſons who, after his death, had the reviſal of his papers, will, perhaps, for ever prevent our attaining to any thing like proof on this head. Little then remains, but to collect into one view, from his ſeveral dramas, and from the ancient tracts in which they are mentioned, or alluded to, all the circumſtances that can throw any light on this new and curious inquiry. From theſe circumſtances, and from the entries in the books of the Stationers Company, extracted, and now firſt publiſhed by Mr. Steevens (to whom every admirer of Shakſpeare has the higheſt obligations), it is probable that the plays attributed to our Author were nearly written in the following ſucceſſion, which, though it cannot at this day be aſcertained to be their true order, may yet be conſidered as approaching nearer to it than any which has been obſerved in the various editions of his works. The *rejected* plays are here enumerated with the reſt; but no opinion is thereby meant to be given concerning their authenticity. Of the nineteen genuine plays, which were not printed in our Author's life-time, the majority of them were, I believe, late compoſitions. The following arrangement is, in ſome meaſure, formed on this idea.

The dates of the ſeveral plays are arranged by Mr. Malone in the following order:

N. B. The *rejected* plays, which had been admitted in the 3d and 4th editions of the laſt century, and alſo by Mr. Rowe, are, in the following liſt, marked by *Italics*; and thoſe which were not printed till after the Author's death, and made their firſt appearance in the folio edition of his plays in 1623, are diſtinguiſhed by an aſteriſk.

1. *Titus Andronicus*, 1589. [This play, though admitted by all the Editors, yet is generally ſuppoſed to be ſpurious.] 2. Love's Labour Loſt, 1591. 3. * Firſt Part of King Henry VI. 1591. 4. Second Part of Henry VI. 1591. 5. Third Part of ditto, 1592. 6. *Pericles*, 1592. 7. *Locrine*, 1593. 8. * The Two Gentlemen of Verona, 1593. 9. * The Winter's Tale, 1594. 10. Midſummer Night's Dream, 1595. 11. Romeo and Juliet, 1595. 12. * The Comedy of Errors, 1596. 13. Hamlet, 1596. 14. * King John, 1596. 15. King Richard the IId. 1597. 16. King Richard the IIId. 1597. 17. Firſt Part of King Henry IV. 1597. 18. Merchant of Venice, 1598. 19. * All's Well that Ends Well, 1598. 20. *Sir John Oldcaſtle*, 1598. 21. Second Part of King Henry IV. 1598. 22. King Henry V. 1599. 23. *The Puritan*, 1600.

24. Much-ado about Nothing, 1600. 25. * As you like it, 1600. 26. Merry Wives of Windſor, 1601. 27. * King Henry VIII. 1601. 28. *Life and Death of Lord Cromwell*, 1602. 29. Troilus and Creſſida, 1602. 30 * Meaſure for Meaſure, 1603. 31. * Cymbeline, 1604. 32 *The London Prodigal*, 1605. 33. King Lear, 1605. 34. * Macbeth, 1606. 35. * The Taming of the Shrew, 1606. 36. * Julius Cæſar, 1607. 37. *A Yorkſhire Tragedy*, 1608. 38. * Anthony and Cleopatra, 1608. 39. * Coriolanus, 1609. 40. * Timon of Athens, 1610. 41. * Othello, 1611. 42. * The Tempeſt, 1612. 43. * Twelfth Night, 1614.'

We muſt not follow this ingenious Writer through every part of his elaborate enquiry,—in which we find much curious criticiſm interſperſed with a number of entertaining anecdotes:—but we cannot take our leave of Mr. Malone, without preſenting a ſpecimen or two of his manner of treating the ſubject. We ſhall produce his account of *Titus Andronicus* and Macbeth.

'In what year our Author began to write for the ſtage, or which was his firſt performance, has not been hitherto aſcertained. And indeed we have ſo few lights to direct our enquiries, that any ſpeculation on this ſubject may appear an idle expence of time. But the method which has been already marked out, requires that ſuch facts ſhould be mentioned as may ſerve in any manner to elucidate theſe points.

'Shakſpeare was born on the 23d of April 1564, and was probably married in, or before September 1582; his eldeſt daughter Suſanna having been baptiſed on the 26th of May 1583. At what time he left Warwickſhire, or was firſt employed in the play-houſe, tradition doth not inform us. However, as his ſon Samuel and his daughter Judith were baptiſed at Stratford Feb. 2, 1584-5, we may preſume that he had not left the country at that time.

'He could not have wanted an eaſy introduction to the theatre, for Thomas Green, a celebrated comedian, was his townſman, and, probably, his relation; and Michael Drayton was likewiſe born in Warwickſhire: the latter was nearly of his own age, and both were in ſome degree of reputation ſoon after the year 1590. If I were to indulge a conjecture, the middle of the year 1591 I ſhould name as the era when our Author commenced a writer for the ſtage; at which time he was ſomewhat more than twenty-ſeven years of age. The reaſons that induce me to fix on that period are theſe: In Webbe's *Diſcourſe of Engliſh Poetry*, publiſhed in 1586, we meet with the names of moſt of the celebrated poets of that time, particularly thoſe of George Whetſtone and Antony Munday, who were *dramatic writers*; but we find no trace of our Author, or any of his works. Three years afterwards Puttenham printed his *Art of Engliſh Poeſy*; and in that work alſo we look in vain for the name of Shakſpeare. Sir John Harrington, in his *Apologie for Poetry*, prefixed to the *Tranſlation of Arioſto* (which was entered in the Stationers' books, Feb. 26, 1590-1, in which year it was printed), takes occaſion to ſpeak of the theatre, and mentions ſome of the celebrated dramas of that time; but ſays not a word of Shakſpeare or any of his plays. If even *Love's Labour Loſt* had then appeared, which was probably his firſt dramatic compoſition, is it imaginable that Harrington ſhould have mentioned the Cambridge *Pedantius*, and *The Play of the Cards* (which laſt he tells us was a *London* comedy), and have paſſed by, unnoticed, the new prodigy of the dramatic world?

' However, that Shakſpeare had commenced a writer for the ſtage, and even excited the jealouſy of his contemporaries, before Sept. 1592, *is now deciſively proved* by a paſſage, extracted by Mr. Tyrwhitt from Robert Greene's *Groatſworth of Wit bought with a Million of Repentance* *, in which there is an evident alluſion to our Author's *name*, as well as to one of his plays.

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* The paſſage to which this obſervation refers is too curious to be omitted; and we ſhall preſent our Readers with Mr. Tyrwhitt's own account of it.——' Though the objections which have been raiſed to the genuineneſs of the *three plays of Henry* VIth have been fully conſidered and anſwered by Dr. Johnſon, it may not be amiſs to add here, from a contemporary writer, a paſſage which not only points at Shakſpeare as the author of them, but alſo ſhews, that however meanly we may now think of them, in compariſon with his later productions, they had, at the time of their appearance, a ſufficient degree of excellence to alarm the jealouſy of the older play-wrights. The paſſage, to which I refer, is in a pamphlet entitled *Greene's Groatſworth of Witte*, ſuppoſed to have been written by that voluminous author Robert Greene, M. A. and ſaid in the title page to be *publiſhed at his dying requeſt*; probably about 1592. The concluſion of this piece is an addreſs to his brother-poets, to diſſuade them from writing any more for the ſtage, on account of the ill-treatment which they were uſed to receive from the players. " Truſt them not (ſays he), for there is an upſtart crow beautified with our feathers, that with his *Tygres Head wrapt in a Player's Hyde*, ſuppoſes that he is as well able to bombaſte out a blancke verſe as the beſt of you; and being an abſolute Johannes Fac-totum, is in his own conceit the only SHAKE SCENE in the countrey." There can be no doubt, I think, that *Shakſpeare* is alluded to by the expreſſion *Shake-ſcene*, or that his *Tygres* Head *wrapt in a* Player's *Hyde* is a parody upon the following line of York's ſpeech to Margaret, in Third Part of Henry VI. Act I. Scene 4th.

" Oh *Tygres* Heart *wrapt in a* Woman's *Hide!*"

[Vol. vi, p. 566.]

‘ At what time ſoever he became acquainted with the theatre, we may preſume that he had not compoſed his firſt play *long before it was acted*; for being early encumbered with a young family, and not in very affluent circumſtances, it is improbable that he ſhould have ſuffered it to lie in his cloſet, without endeavouring to derive from it ſome profit; and in the miſerable ſtate of the drama in thoſe days, the meaneſt of his genuine plays muſt have been a valuable acquiſition, and would hardly have been *refuſed* by any of the managers of our ancient theatres.

‘ *Titus Andronicus* appears to have been *acted* before any other play attributed to Shakſpeare: and, therefore, as it hath been admitted into all the editions of his works, whoever might have been the writer of it, it is entitled to the firſt place in this general liſt of his dramas. From Ben Jonſon's induction to *Bartholomew Fair* 1614, we learn that *Andronicus* had been exhibited twenty-five or thirty years before; that is, at the loweſt computation, in 1589: or, taking a middle period (which is perhaps more juſt), in 1587. In our Author's dedication of *Venus and Adonis* to lord Southampton, in 1593, he tells us, as Mr. Steevens hath obſerved, that *that* poem was "*the firſt Heir of his Invention*," and if we were ſure that it was publiſhed immediately, or ſoon after it was written, it would at once prove *Titus Andronicus* not to be the production of Shakſpeare, and nearly aſcertain the time when he commenced a dramatic writer. But we do not know what interval might have elapſed between the compoſition and the publication of that poem. There is indeed a paſſage in the dedication already mentioned; which, if there were not ſuch deciſive evidence on the other ſide, might induce us to think that he had not written in 1593 any piece of more dignity than a love-poem; or at leaſt any on which he himſelf ſet a value. "If (ſays he to his noble patron) your honour ſeem but pleaſed, I account myſelf highly praiſed; and vow to take advantage of all idle hours till I have honoured you with ſome *graver* labour."

‘ A book entitled "*A Noble Roman Hiſtory of Titus Andronicus*" (without any Author's name) was entered at Stationers Hall, Feb. 6, 1593-4. This I ſuppoſe to have been the play as it was printed in that year, and acted (according to Langbaine, who alone appears to have ſeen the firſt edition) by the ſervants of the earls of Pembroke, Derby, and Eſſex.

‘ Mr. Pope thought that *Titus Andronicus* was not written by Shakſpeare; becauſe Ben Jonſon ſpoke ſlightingly of it while Shakſpeare was yet living. *This* argument perhaps will not bear a very ſtrict examination. If it were allowed to have any validity, many of our Author's genuine productions muſt be excluded from his works; *for Ben* has ridiculed ſeveral of his dramas in the ſame piece in which he hath mentioned *Andronicus* with contempt.

'It has been ſaid, that Francis Meres, who, in 1598, enumerated this among our Author's plays, might have been miſled by a title-page: but we may preſume, that he was informed, or deceived, by ſome other means; for Shakſpeare's name is not in the title-page of that in 1611; and therefore we may conclude, it was not in the title-page of the edition of 1594, of which the other was probably a re-impreſſion.

'However (notwithſtanding the authority of Meres), the high antiquity of the piece, its entry on the Stationers books, without the name of the writer, the regularity of the verſification, the diſſimilitude of the ſtyle from that of thoſe plays which were undoubtedly compoſed by our Author, and the tradition mentioned by Ravenſcroft, at a period when ſome of his contemporaries had not been long dead [viz. "that he had been told by ſome, anciently converſant with the ſtage, that *Andronicus* was not originally Shakſpeare's, but brought by a private author to be acted, and that he only gave ſome maſter-touches to one or two of the principal parts or characters."]—theſe circumſtances render it highly improbable, that this play ſhould have been the compoſition of Shakſpeare.'

Theſe remarks are acute and judicious, and conclude much againſt the authenticity of this play: and yet, in ſpite of evidence internal and external, a certain painful collator of particles and commas hath, through an old pair of ſpectacles, which Tom Hearne had thrown aſide as good for nothing, diſcovered beauties and excellencies in *Titus Andronicus*, which had hitherto been *inviſible to mortal ſight*. On this wonderful diſcovery, Mr. Malone indulges himſelf in a little pleaſantry; for which we refer to the book.

Concerning the date of Macbeth, Mr. Malone offers the following ingenious conjectures.

'From a book entitled *Rex Platonicus*, cited by Dr. Farmer, we learn, that King James, when he viſited Oxford in 1605, was addreſſed by three ſtudents of St. John's College, who perſonated the three Weird Siſters; and recited a ſhort dramatic poem, founded on the prediction of thoſe *Sybils* (as the Author calls them), relative to Banquo and Macbeth.

'Dr. Farmer is of opinion, that this little piece preceded Shakſpeare's play; a ſuppoſition which is ſtrengthened by the ſilence of the Author of *Rex Platonicus*, who, if Macbeth had then appeared on the ſtage, would probably have mentioned ſomething of it. It ſhould likewiſe be remembered, that there ſubſiſted, at that time, a ſpirit of oppoſition between the regular players and the academics of the two Univerſities; the latter of whom frequently acted plays both in Latin and Engliſh, and ſeem to have piqued themſelves on the ſuperiority of their exhibitions to thoſe of the eſtabliſhed theatres. Wiſhing, probably, to manifeſt this ſuperiority to the Royal Pedant, it is not likely, that they would chuſe for a collegiate interlude, a ſubject which had already appeared on the public ſtage, with all the embelliſhments that the magic hand of Shakſpeare could beſtow.

'This tragedy contains an alluſion to the union of the three kingdoms of England, Scotland, and Ireland, under one ſovereign, and alſo, to the cure of the King's-Evil by the Royal touch [Act IV. Scene I, II.]; but in what year that pretended power was aſſumed by King James I. is uncertain. Macbeth was not entered on the Stationers books, nor printed, till 1623.

At the time when Macbeth was ſuppoſed to have been written, the ſubject, it is probable, was conſidered as a topic the moſt likely to conciliate the favour of the court. In the additions to *Warner's Albion's England*, which were firſt printed in 1606, the ſtory of *the Three Fairies or Weird Elves*, as he calls them, is ſhortly told; and King James's deſcent from Banquo carefully deduced.

'Ben Jonſon, a few years afterwards, paid his court to his Majeſty, by his *Maſque of Queens*, preſented at Whitehall, Feb. 12, 1609, in which he hath given a minute detail of all the magic rites that are recorded by King James, in his book of *Dæmonologie*, or by any other author ancient or modern.

'Mr. Steevens hath lately diſcovered a MS. play, entitled the WITCH, written by Thomas Middleton, which renders it queſtionable, whether Shakſpeare was not indebted to that author for the firſt hint of the magic introduced in this tragedy. ——The ſongs beginning *Come away*, &c. and *Black ſpirits*, &c. being found at full length in Middleton's play, while only the two firſt words of them are printed in Macbeth, favour the ſuppoſition, that Middleton's piece preceded that of Shakſpeare, the latter, it ſhould ſeem, thinking it unneceſſary to ſet down verſes which were probably well known, and perhaps then in the poſſeſſion of the managers of the Globe Theatre. The high reputation of Shakſpeare's performances likewiſe ſtrengthens this conjecture; for it is very improbable, that Middleton, or any other poet of that time, ſhould have ventured into thoſe regions of fiction, in which our Author had *already* expatiated.'

Mr. Steevens hath produced ſome curious extracts from this old play, which, we are informed, 'will be publiſhed *entire*, for the ſatisfaction of the intelligent readers of Shakſpeare.'

By the very numerous quotations from old plays, ballads, hiſtories, and romances, which Mr. Steevens hath produced, to illuſtrate ſome obſcure paſſages in Shakſpeare, a haſty and ſuperficial critic might be tempted to queſtion his peculiar, and almoſt unrivalled claim to originality: or if he were not ſo preſumptuous as to queſtion what the united ſuffrages of the beſt judges have allowed him, yet, at leaſt, to qualify it by a colder praiſe than hath been hitherto beſtowed on him. It muſt, indeed, be acknowledged by the moſt enthuſiaſtic admirer of this immortal poet, that many of his plays, which owe their chief beauties to a boldneſs of invention, and a wildneſs of fancy, appear to have been in ſome degree indebted, either for plot, management, or machinery, to other writers. This remark receives confirmation from the diſcovery of Middleton's MS. play, above mentioned; in which, ſomewhat of that imagery that hath equally aſtoniſhed, charmed, and terrified us, in the cloſet and the theatre, in the tragedy of Macbeth, may be traced out by a curious and diſcerning eye. How far Shakſpeare was indebted to old Engliſh tranſlations of the Greek and Latin claſſics—to Stow, Hall, Holingſhed, and the tranſlator of Hector Boethius's Hiſtory of Scotland, hath been ſufficiently noticed by preceding critics. It was, indeed, left to the indefatigable Mr. Steevens, to turn over a thouſand dull and inſignificant entries at Stationers Hall, in order to diſcover all the *minutiæ* of dates and titles which bore any reference to Shakſpeare; and after a moſt laborious reſearch, with an eye (as Dr. Johnſon ſays of the *ſagacious* Mr. B——'s) that looked *keenly on vacancy*, he made a diſcovery of ſeveral plays, on ſimilar ſubjects with many of Shakſpeare's, which were prior to his, and even before his firſt entrance on the ſtage. All this may be true: nay, we have not a doubt of the fact. But nothing that hath yet been produced of Shakſpeare's plagiariſm, can deprive him of one tittle of his almoſt preſcriptive right to all the honours of a great and unequalled original. The moſt captious critic, in the fulneſs of a deſire to find fault, muſt allow, that Shakſpeare's borrowed ornaments ſit on him with a more natural grace and elegance than on their original proprietors. They are ſo exquiſitely diſpoſed of—ſo nicely blended with what is unqueſtionably his own property, that we know not where the borrowed parts end, nor where the original ones begin. The whole appears to be the production of the ſame maſter: *ſimplex duntaxat et unum*. We may, perhaps, aſſert, that in the general and more diſgraceful ſenſe of the word, this great poet never appears to have borrowed at all. He had read indeed; and his capacious mind was ſtored with a vaſt treaſure of knowledge and obſervation. He had reflected on the great acquiſitions he had made; had arranged them in his mind with much care and exactneſs. By theſe means, they became incorporated with his own natural, and in the trueſt ſenſe of the term, *unborrowed* reflections. Hence it is obvious to ſuppoſe, that when he addreſſed himſelf to compoſition, he drew indiſcriminately from the immenſe ſtorehouſe of his mind, whatever was fit for his purpoſe, whether of native or acquired knowledge—indifferent, and perhaps unconſcious, whoſe property any part of it might be. This is not an uncommon circumſtance. The utmoſt circumſpection cannot always prevent its occurrence: for it is difficult to diſtinguiſh the power of invention from that of reflection. Fancy may claim for its own what had been firſt only adopted by memory.

Shakſpeare hath the admirable art not only of applying his borrowed parts with propriety, but of embelliſhing and improving them. He adds to them a grace and dignity, which, at leaſt, are his own. In the tragedy of Macbeth, his ſpirits, though ſimilar in name to thoſe of Middleton [particularly the preſiding Deity hath in each the Grecian name of Hecate], yet they differ from Middleton's in almoſt every eſſential attribute of conduct and character. Middleton's fairies are light, friſky beings, who wreak their malice on ſmall culprits, and revenge little miſchiefs. Shakſpeare's are brought on the ſtage for purpoſes of higher account. They are to be the inſtruments of dire events—revolutions that were worthy the council of the Gods. This great object was of ſufficient importance to excuſe the interpoſition of ſupernatural beings. Hence, what Middleton invented to amuſe, Shakſpeare's more daring genius improved into an inſtrument of terror. This he hath accompliſhed with wonderful propriety: and we admire that ſkill and power which, on ſo ſlight a baſis, could erect ſuch a ſtupendous fabric.

Shakſpeare's witches ſeem to be fully aware of the high importance of the ſubject of their incantations, by the number of the ingredients which they throw into the cauldron. Hecate is anxious for its ſucceſs; and enquires into the particulars of the infernal mixture. They ſolemnly caſt in their reſpective ſhare of the compoſition: but inſtead of *the griſtle of a man hang'd after ſun-ſet* [i. e. a murderer, according to Middleton's play] they throw in *the greaſe that's ſweaten from a murderer's gibbet*: and inſtead of Middleton's *fat of an unbaptiſed child*, they mix with the other ingredients of the cauldron, *the finger of birth-ſtrangled babe*. Perhaps it may be impoſſible to deſcribe the preciſe difference in the energy of theſe expreſſions. It muſt be felt from their ſeveral effects on the imagination. Conſidered in that view, the difference is very great: at leaſt, it is felt to be ſuch by us; and from a variety of circumſtances of this kind, we are perſuaded, that Shakſpeare never ſat down to write from another's copy. His language was the natural expreſſion of a mind fraught with the boldeſt conceptions, and the moſt lively ideas: and when the whole of Middleton's play is publiſhed, perhaps our convictions will be ſtill farther corroborated, of Shakſpeare's having never conſidered it as a *model* for his ſcene of the witches in Macbeth, however he might have fallen on ſome particular modes of expreſſion, that were ſcarce avoidable on the ſame ſubject.

The ſcene of the witches with Macbeth, after their incantations at the cauldron, is inexpreſſibly ſolemn: and the expedient of ſhewing a future race of Kings, wonderfully ſtriking and ſublime. Diſtance and obſcurity aſſiſt and increaſe that terror which is one capital ſource of ſublimity. But as if that were not ſufficient, others are ſhewn in a glaſs, as the deſcendents of Banquo, whoſe ruin he was contriving. To ſee them exalted to the height of power and authority, was an object to ſtrike ambition to madneſs.—We have made theſe remarks, in order to evince how eſſentially different the gay witches of Middleton are from the awful *ſiſters* of Macbeth.

In a future Review, we will preſent our readers with ſome curious illuſtrations of difficult paſſages in the plays, which cannot fail of being acceptable to all the lovers of Shakſpeare.

Art. III. *Two Diſſertations.* I. On the Preface to St. John's Goſpel. II. On praying to Jeſus Chriſt. By Theophilus Lindſey, A. M. With a ſhort Poſtſcript by Dr. Jebb. 8vo. 2 s. 6 d. Johnſon, 1779.

IN the preface to this work, Mr. Lindſey gives his reaſons for this addition to his former publications on the ſubject, in the following terms: 'I had reſolved to have left my arguments to take their fate, as I had firſt put them down in the Apology * and Sequel †. But the friend (Mr. Temple) who had confuted Mr. Burgh and Mr. Randolph, had alſo, with the ſame diſintereſted regards to truth, publiſhed his diſſatisfaction ‡ with the interpretation I had given of the prologue of St. John's Goſpel, the right underſtanding whereof ſeems of great importance towards ſettling the true character of Jeſus Chriſt; and objections from ſuch a pen demand reſpect. And a few months paſt, an anonymous perſon ||, in a "Letter to Dr. Jebb, with relation to his declared Sentiments about the Unlawfulneſs of all religious Addreſſes to Jeſus Chriſt," has laboured much to ſhew, that I had not ſufficiently proved that point. I have then judged it proper, and hope it may be of ſome uſe, to review, and add farther ſupport to what I had advanced on both theſe ſubjects, with an eye, as I went along, to ſuch objections as I had met with, but without entering into a direct controverſy with any one, to which I am much averſe.'

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* Vide Review, vol. L. p. 56. 100. &c.
† Ibid. vol. lv. p. 195. 264. Vol. lvi. p. 14.
‡ Ibid. vol. lvi. p. 367. || Ibid. vol. lx. p. 77.

The Diſſertation on the Preface to St. John's Goſpel is divided into four ſections, the firſt of which more directly conſiders the paſſage John i. 1—14. and is intended to ſupport the aſſertion, or concluſion, that 'That the *Logos*, the *Word*, in this preface, is not Chriſt, but the word, wiſdom, power of God, communicated to him, and manifeſted by him.'

The ſecond ſection mentions the ſilence, as he apprehends, of the three other Evangeliſts on the ſubject of Chriſt's pre-exiſtence, and produces paſſages, from St. Luke's Goſpel, and the Acts of the Apoſtles, which he concludes expreſs a very different idea.

'A brief account of certain forms of expreſſion in St. John's Goſpel, which have been thought to favour the ſuppoſition of Chriſt being the *Word*, *Logos*, mentioned John i. 1.' conſtitutes the third ſection, and finiſhes what this writer has to offer on the immediate ſubject of the firſt diſſertation. For the fourth ſection treats 'Of Socinianiſm and Socinus.'

'This ſection,' our Author informs us, 'has been added, to give ſome little information concerning F. Socinus, who was nearly coëval with thoſe great men, Luther and Calvin, and was one of the lights which Divine Providence raiſed up at that period, to recover the loſt truths of the Goſpel. And that ſection, it is added, together with the whole of this work, may, perhaps, contribute to ſoften, if not to remove, the prejudices of ſome perſons againſt thoſe to whom they give the name of Socinians, which name, as far as the author comprehends it, might be given to the Apoſtles of Jeſus, as equally belonging to them.'

The ſecond diſſertation, *On praying to Jeſus Chriſt*, conſiſts of ſeveral ſections, which, under different heads, *repeat* and *farther illuſtrate* thoſe arguments that have been frequently employed againſt the practice.

However different Mr. Lindſey's ſentiments on the above ſubjects may be from thoſe of many of his fellow-chriſtians, it ſhould be obſerved, and it is greatly to be wiſhed that it might be attended to, that he has a high veneration for the Scriptures, that he diligently and modeſtly inveſtigates *ſcripture truth*, and appears ſincerely deſirous to embrace it; no perſon, who may conſider himſelf as moſt *orthodox*, or may be what is far better, really humble and pious, can be more truly and properly zealous for what he apprehends to be the *truths* of the Goſpel, than this worthy divine: a conſideration which ſhould awaken and increaſe mutual candour and benevolence.

The Poſtſcript, written by Dr. Jebb, is addreſſed to the author of 'A Letter to him, with relation to his declared Sentiments, &c.' as mentioned above. The writer of that letter, after having mentioned the Doctor's denial of the lawfulneſs of religious addreſſes to Chriſt, farther adds, that Dr. Jebb '*refers his readers to Mr. Lindſey's Apology, for the proof thereof.*' Dr. Jebb thinks it requiſite to obſerve, 'that all the aſſertions and concluſions, proceeding on the idea of his having actually referred his readers to Mr. Lindſey's publication, for a proof of his poſition, are abſolutely deſtitute of all foundation.'

Dr. Jebb remarks, that the deſign of his publication has been entirely miſapprehended; ſince his intention was not to engage in controverſy, but chiefly to aſſign the reaſons which induced him to relinquiſh his ſtation in the Church of England. 'Had it been my intention,' ſays he, 'to enter into the principles, on which my opinion, reſpecting the point in queſtion, is founded, it is not probable that I ſhould have contented myſelf with referring to Mr. Lindſey's publication, however highly I approve his arguments, and reſpect his authority. I ſhould alſo have thought it my duty, to have endeavoured to eſtabliſh the truth of ſo important a poſition, by ſuch deductions as at leaſt would have convinced my readers, that I had not taken up my opinion without ſome reflection on the ſubject; and ſhould unqueſtionably have referred, perhaps very largely, to thoſe paſſages in the ſacred writings, which, in my apprehenſion, would enable my readers to determine the queſtion for themſelves. It has long been my perſuaſion, that we pay too much deference to the opinions of men reſpecting religion, and too little to the word of God, from which alone all our ideas reſpecting the Goſpel ought to be deduced.'

The Doctor's letter, though ſhort, is very ſenſible, manifeſting a candid and ingenuous mind, warm in the intereſts of religious liberty and truth. At the ſame time that he endeavours to correct the falſe conception entertained of the deſign of his pamphlet, he expreſſes the higheſt reſpect for Mr. Lindſey's abilities, and approbation of his argument.

There are ſome marks of negligence in the pamphlet, one inſtance of which ſeems to be in a paſſage we have quoted, where the Author obſerves, that the name of Socinians might have been applied to the Apoſtles of Chriſt: His meaning is obvious; but is there not a little Iriciſm in ſuppoſing thoſe to be *followers* of Socinus who lived ages *before* him?

Art. IV. *Obſervations in Defence of the Liberty of Man, as a Moral Agent; in Anſwer to Dr.* Prieſtley's *Illuſtrations of Philoſophical Neceſſity.* By John Palmer, Miniſter of New Broad Street. 8vo. 3s. ſewed. Johnſon. 1779.

Art. V. *A Letter to the Rev.* Mr. John Palmer, *in Defence of the Illuſtrations of Philoſophical Neceſſity.* By Joſeph Prieſtley, LL. D. F. R. S. 12mo. 1s. 6d. Johnſon. 1779.

A Reſpectable opponent, as well as an old acquaintance, of Dr. Prieſtley's (as we learn from the ſecond of theſe *articles*), attacks the doctrine of Philoſophical Neceſſity, in the firſt of theſe two publications; which (ſays Dr. Prieſtley in his letter to the Author of it) ‘ has been ſubmitted to the peruſal of perſons of great learning and worth, who, I am informed, think highly of it, and have recommended the publication, not only as excellent in itſelf, but as very proper to follow that of *Dr. Price*; who was thought by them to have been too tender of me, in our amicable diſcuſſion, and to have made ſome imprudent conceſſions. Your work, it is thought, will ſupply the deficiency in his.’

Though Mr. Palmer does not, in this publication, particularly diſcuſs the queſtion concerning the materiality or immateriality of the ſoul; one of his principal arguments, in favour of human liberty, or agency, is founded on the immateriality of that ſubſtance. If the ſentient principle in man be of a material nature, it muſt, as we have obſerved in the former ſtages of this diſpute, be ſubject to the laws of matter or mechaniſm; and be *neceſſarily* determined by the motives or external cauſes operating upon it: but, on the other hand, if the ſoul of man be immaterial, or a ſubſtance perfectly diſtinct from matter; it may be ſaid that the ſame neceſſity may not take place. The ſoul, thus conſtituted, may be conceived endowed with a ſelf-determining power, imparted to it by the Creator. Motives, or external cauſes, will indeed have weight or influence over it; but that influence will not be a mechanical, and *may not* be a *neceſſitating* influence. Motives may occaſionally *induce*, but cannot *compel* to action, a *ſpiritual* ſubſtance, which is a *ſelf-mover*, or which has a power imparted to it of beginning motion:——a power, which, the Author obſerves, as it exiſts in the Supreme Being, may by him be communicated to created beings; as all other powers may, which do not imply ſelf-exiſtence or independency.

Accordingly, as Dr. Prieſtley has inferred, that if man be wholly a *material*, he muſt be a *mechanical* being; ſo the Author, on the other hand, draws an oppoſite concluſion from the contrary ſuppoſition; and further concludes, that if man be *free*, or poſſeſſed of the power of moral agency (as he endeavours to prove in the courſe of this work), there muſt be ſomething in the conſtitution of his nature, to which this power belongs, that is intirely diſtinct from matter, and not ſubject to its laws; or that ‘ the ſpirit in man is properly immaterial.’ In ſhort, the tenour of this part of his argument conſiſts in ſhewing that the *neceſſity*, which *muſt* attend the operation of phyſical cauſes, is not applicable to, nor can take place with reſpect to, a ſubſtance of a totally different nature from matter.——But to repreſent this argument in another light—or rather perhaps only in other words:

The Neceſſarians, in their arguments drawn from the conſideration of *cauſe* and *effect*, ſuppoſe, or rather take for granted, a ſimilarity in the nature of matter and ſpirit; and accordingly apply the ſame general maxims to effects mechanically produced, and to effects depending upon the will and choice of a human mind: whereas the Author, as an advocate for human liberty, does not admit what is thus aſſumed by the Neceſſarians. The advocate for liberty allows indeed that every effect muſt have a cauſe; and that every cauſe muſt be adequate to the effect: he admits too that *bodies* muſt produce the ſame effects preciſely on *other bodies*, under the ſame preciſe circumſtances: but the *mind*, according to his hypotheſis, not being *ſubjected* to the laws of *matter*, though liable to be *influenced* by it, and poſſeſſing a ſelf-moving or determining power, may *will* or determine *differently*, on different occaſions, even though the circumſtances are the *ſame*.——Or, nearly in the words of the Author, the mind not being under the controul of matter, a *variety* of volition or determination, in the *ſame* ſituation or circumſtances, may be admitted as poſſible, at leaſt, without any contradiction, or even ſeeming difficulty.

In reply to this laſt obſervation, Dr. Prieſtley, in the ſecond of theſe publications, obſerves that the contradiction is not at all the leſs glaring, or the difficulty in any degree diminiſhed, by aſcribing immateriality to the mind.—'It does indeed follow,' ſays he, 'that the mind, being immaterial, is not ſubject to the laws of matter; but it does not therefore follow, that it is ſubject to *no laws at all*, and conſequently has a ſelf-determining power, independent of all laws, or rule of its determinations. In fact, there is the very ſame reaſon to conclude that the mind is ſubject to laws as the body.'—He inſtances in certain affections and paſſions of the mind. Thus, *perception* invariably follows the preſentation of a proper object: the *judgment* follows, as certainly, the perceived agreement or diſagreement of two ideas. Theſe affections belong to the mind as much as the *will*; they are invariably determined by a view of the *objects* preſented to them, and have nothing of ſelf-determination belonging to them. The deciſions of the *will* as invariably follow the *motives*, which are its *objects*; and it would be ſtrange if the *will* could be aſcribed to *ſome other ſubſtance*, intirely different from that in which *perception* and *judgment* inhere——whether that ſubſtance be material or immaterial.

It is impoſſible for us to follow Mr. Palmer through the various queſtions into which this diſpute has been branched out by Dr. Prieſtley and his anſwerers. We ſhall however take particular notice of that part of his work, in which he treats of the *moral influence* of the doctrine of neceſſity, and conſiders how far the general conduct of men will be influenced by the belief of that doctrine. To theſe conſiderations we ſhall ſubjoin the ſubſtance of Dr. Prieſtley's reply. We chooſe this ſubject, both becauſe we particularly attended to it, when we gave an account of Dr. Prieſtley's original work;—[See M. REV. vol. lviii. May 1778, page 361.] and likewiſe becauſe, if Dr. P. has ſucceeded in his new illuſtration of it, he has cleared up what has always appeared to us one of the moſt difficult parts of his doctrine, as applied to the conduct of men believing in it.

Mr. Palmer aſks, what can poſſibly have a ſtronger tendency towards the rendering men indifferent with reſpect to their conduct, and preventing all human endeavours, than for a man to believe that he has no power over his actions; '*ſo that*' (to uſe Dr. Prieſtley's own words) '*no action or event could poſſibly be otherwiſe than it has been, is, or is to be?*' This would be the caſe, Dr. Prieſtley has before owned, 'if *their own actions* and determinations were not *neceſſary links* in this chain of cauſes and events, and if their good or bad ſucceſs did not, in the ſtricteſt ſenſe of the word, *depend upon themſelves*.'

According to Mr. Palmer, the conſideration of 'the actions and determinations of men being *neceſſary links* in this chain of cauſes and events,' is the very thing that conſtitutes the difficulty, inſtead of removing it.—'If all human actions and determinations are *neceſſary*, what is there,' he aſks, 'that, in any proper ſenſe, can be ſaid to *depend upon a man's ſelf?* What, on this plan of human nature, are all endeavours or efforts which a man can exert, but *impreſſions*, or the conſequences of impreſſions, made upon him, in which he has not the leaſt concern as an efficient or agent?—To look upon every action and event as *neceſſary*, and that nothing could be otherwiſe than it is, is a much better ſalvo for all the follies and errors of men, than any other which they have been able to find out. If any, therefore, are to ſucceed better, or be happier, in any part of their exiſtence, than others, their ſuperior proſperity and happineſs will be infallibly ſecured to them: and though there is a certain diſpoſition of mind and courſe of action, which are inſeparably connected with their ſucceſs and happineſs, as means to bring about theſe events; yet the *means*, as well as the *end*, are alike *neceſſary*; and having no power to make either the one or the other at all different from what they are, or are to be; their lot, through the whole of their being, is by them abſolutely unalterable.'

Mr. Palmer then alludes to the caſe of the *farmer*, adduced by Dr. Prieſtley, as a popular illuſtration of his doctrine; and which, on that account, we tranſcribed into the page of our *Review* above referred to. In this caſe, Mr. Palmer ſays, that the Doctor ſeems to take the principle of neceſſity for granted, and then reaſons upon it, as if it were really true. To make it a caſe in point, it muſt be ſuppoſed, not only that "vegetation is ſubject to the eſtabliſhed laws of nature;" but likewiſe, that the farmer *believes*, that he himſelf is, in the whole of his conduct, ſubject to *the like phyſical neceſſity*; and that, if he is to reap, he ſhall alſo find himſelf under a *neceſſary*, *compulſive*, influence to ſow.—'Whether this is a common opinion among that plain ſort of men,' ſays Mr. Palmer, 'let the Doctor himſelf, on impartial reflection, determine. But, till that is firſt proved, no inference, favourable to the doctrine of neceſſity, can be drawn from the pains they take, in making uſe of the means appointed for rendering the earth fruitful.'—The fact, he doubts not, is, that they do conſider themſelves as having it in their power to neglect or uſe the means: and, did they believe the contrary, he apprehends, that their belief would be attended with want of exertion, and neglect of their concerns.

In his anſwer to theſe objections and obſervations of Mr. Palmer, Dr. Prieſtley does not defend himſelf againſt the *whole* of the doctrine here *imputed* to him.—'I am confident,' ſays he, (treating only of what makes a man's actions *his own*, and *depending on himſelf*), 'that, in what you ſay on this ſubject, you deceive yourſelf by the uſe of words, or you could not draw the conſequences that you do, from what you *ſuppoſe* to be my doctrine on this ſubject.' He then proceeds:

'Strictly and philoſophically ſpeaking, my ſucceſs in any thing I wiſh to accompliſh, *depends upon myſelf*, if my own exertions and actions are neceſſary links in that chain of events, by which alone it can be brought about. And, certainly, if I do know this, and the object or end be deſirable to me, this deſire, (if it be of ſufficient ſtrength) cannot but produce the exertion that is neceſſary to gain my end. This reaſoning appears to me extremely eaſy, and perfectly concluſive; and yet, though I have repeated it ſeveral times, and have placed it in a variety of lights, you do not ſeem to have conſidered it. I ſhall, therefore, give another inſtance, and add ſome farther illuſtrations.'

This other inſtance, in which the Author ſubſtitutes *himſelf* in the room of the *farmer*, ſeems to us calculated to obviate the objection above made by Mr. Palmer to the former illuſtration; and in which he urges, that farmers do not, in general, know, or believe in, the doctrine of neceſſity: whereas no one can doubt of Dr. Prieſtley's believing in his own doctrine.

'Can I,' ſays he, 'have a ſufficiently ſtrong wiſh to anſwer your book, and not of courſe read it, mark proper extracts from it, arrange them, write my remarks upon them, then tranſcribe them for the preſs, and put them into the hands of a bookſeller or printer, &c. when I know, that if all this be not done, the book will never be anſwered? Surely, my firm belief that all theſe things are neceſſarily connected, muſt convince me of the neceſſity of ſetting about the work, if I wiſh to do it at all; and my *wiſh* to have it done, is here to be ſuppoſed, as having ariſen from a variety of previous circumſtances.

'If, therefore, I ſhall certainly find myſelf diſpoſed to act juſt as I now do, believing my actions to be neceſſary, your objection to my doctrine, on this account, cannot have a ſufficient foundation. You ſay, *that if the thing muſt be, it muſt be; if your book is to be anſwered by me, it will be anſwered by me; and that I may, therefore, make myſelf eaſy about it, and do nothing.* I anſwer, that ſo I ſhould, either if I had no deſire to have it done, which happens not to be the caſe, or if I thought that no exertions of mine were neceſſary to gain my end, which is not the caſe neither. On this conſideration depends the capital diſtinction that I make between the doctrines of *philoſophical neceſſity*, and *Calviniſtic predeſtination.*

Dr. Prieſtley then proceeds to ſhew, that the doctrine of philoſophical neceſſity ſuppoſes a neceſſary connection between our endeavours and our ſucceſs; 'ſo that if only the *deſire of ſucceſs*, the firſt link in this chain, be ſufficiently ſtrong, all the reſt will follow of courſe; and the *end* will be certainly accompliſhed.'—Whereas, according to the Calviniſts, the *deſire* and the *end*, have no neceſſary connection. In the work of converſion or regeneration, for inſtance, they ſay, that '*God is the ſole agent*, and men altogether paſſive;'—that, 'without *his immediate agency*, to which *nothing on the part of man can contribute*, let a man exert himſelf ever ſo much, in the uſe of all poſſible means; yet all his volitions, and all his actions, would be only ſinful, and deſerving of the wrath and curſe of God to all eternity.'

Notwithſtanding theſe explanations, and allowing the juſtice and propriety of theſe diſtinctions, between the doctrine of philoſophical neceſſity and that of Calviniſtic predeſtination; ſtill, we apprehend, the capital difficulty will appear to many not to be removed by them. We mean that contained in the paſſage which we have marked with *Italics*, in the paragraph preceding the laſt. Notwithſtanding all that is here ſaid, this ſtumbling-block ſtill ſeems to rear its head, and this queſtion ſtill recurs; —*If the thing* MUST *be, it muſt be; and therefore, how can I prevent it, or why ſhould I exert myſelf?*—Or, in other words,—does it *depend on me* to prevent or produce an event, which "*cannot poſſibly be otherwiſe than it is to be?*' If, in the plan of providence (may an indolent man ſay), I am the deſtined *agent*, whoſe exertions are neceſſary to a certain end; the '*deſire of ſucceſs*,' and other links in the chain of cauſes, will neceſſarily *impel* me to thoſe exertions; and I will patiently await their *impulſe*; which as yet I do not feel.—We own, however, that, in the Author's caſe of the farmer—who knows, *certainly*, that if he does not ſow, it is *decreed* that he ſhall not reap—as well as in his own caſe, above given, the difficulty has appeared to us to be *leſſened*; on our particularly attending to a circumſtance or two, on which Dr. Prieſtley has not perhaps ſufficiently amplified, to render his doctrine generally intelligible to his readers. Mr. Palmer, at leaſt, ſeems not to have comprehended his former illuſtration; by his dwelling ſo much on the obſervation, that *farmers*, in general, do not believe in the doctrine of neceſſity:—a remark, which appears to us to be of no conſequence in the preſent argument. Dr. Prieſtley's principal intention, we apprehend, was to ſhew, that a belief in the doctrine of neceſſity is not incompatible with, or even unfavourable to, the moſt ſpirited exertions; and that a farmer, *believing in that doctrine ever ſo firmly*, will nevertheleſs, without any dereliction of his principles, exert the ſame endeavours as another farmer who is an *anti-neceſſarian*. Thoſe who have not perfectly underſtood Dr. Prieſtley's illuſtration, may poſſibly perceive its drift, by ſeeing it repreſented in a ſomewhat new light, or the light in which it ſtrikes us.

One of the circumſtances to which we have alluded above is, the *ignorance* of men reſpecting the *decrees* of providence. On this ignorance (and the neceſſary influence of motives) we apprehend, that our *Neceſſarian Farmer* founds his plan of conduct;—for we will ſuppoſe Dr. Prieſtley's *active* farmer to be as determined a neceſſarian as himſelf; and yet he ſhall till and ſow fields with *as much* ſpirit [Dr. Prieſtley would ſay *more*] as any of his more *orthodox* neighbours, who think they have *a will of their own*. Suppoſing one of theſe laſt to ridicule our farmer, on account of a conduct ſeemingly ſo inconſiſtent with his principles; we can conceive him thus anſwering his opponent:

Will you, Sir, be ſo kind as to inform me *which* of theſe two decrees has paſſed;—whether I ſhall ſow my fields, and live, or neglect them and ſtarve? I firmly believe one of theſe events to be unalterably determined; but *I know not which*; nor can you inform me. Under this *uncertainty* (nay, partly becauſe of this uncertainty), but knowing the uniformity of the courſe of nature, and that unleſs I ſow I cannot poſſibly reap, and feeling moreover a *deſire* to ſow; I ſhall ſow with as much ſpirit as yourſelf; and half a year hence, my barns and ſtacks will inform us both what *was* the decree.—Nay, even now, I think I can venture to ſpecify the decree before-hand, and to pronounce, that it is the favourable one; becauſe I find myſelf *determined* (by motives that have a *certain* and *neceſſary* influence) to exert ſuch endeavours to fulfil it, as can ſcarce fail of producing that effect, according to the uſual courſe of things.

Thus likewiſe, in the other inſtance, Dr. Prieſtley might ſay, I *know not*, certainly, whether it is *decreed*, that I ſhall, or ſhall not write an anſwer to Mr. Palmer's book: but, ignorant as I am of that decree, I know my own preſent feelings, and am ſenſible of a *ſufficiently ſtrong deſire* to anſwer it. I know likewiſe, that unleſs I take the pen in my hand, I cannot anſwer it. Nay, further, though the decree is as yet a ſecret to me, it ſhall not (in conſequence of my *endeavours*) remain a ſecret much longer; for I will ſit down, and anſwer it immediately. —And ſo, in fact, it has turned out.

In theſe amplifications of Dr. Prieſtley's two illuſtrations, we know not whether we have caught the whole of his meaning, or only a part of it. If we have erred, in our attempt to illuſtrate it ſtill farther, we cannot well incur much diſgrace in ſuch a dark ſubject: and beſides, we err in very good company. —As to the main queſtion, it is ably diſcuſſed by both the parties; but the cauſe of liberty is more pertinaciouſly defended by Mr. Palmer, than by Dr. Prieſtley's former amicable antagoniſt, Dr. Price. For inſtance, the latter owns, that he cannot ſee how a *contingent event* can be the object of fore-knowledge, even to the Deity himſelf. "It carries," ſays he, in his *correſpondence* with Dr. Prieſtley, p. 175. "the appearance of a contradiction; it is indeed a difficulty, and I do not pretend to be capable of removing it."—Mr. Palmer, however, in his zeal for liberty, more boldly gives up, in fact, the divine preſcience; and endeavours to ſhew, that the ſacrifice is not very great: for that, by giving up ſuch a notion of preſcience, as is directly inconſiſtent with the idea of liberty, or agency in man, 'we only deny that to belong to the ſupreme mind, which is in truth *no perfection at all*:"

Again, Dr. Price acknowledged it to be abſurd to ſuppoſe, that men ever act either *without*, or *againſt*, *motives*; but he ſuppoſed the *ſelf-determining* power to exert itſelf only when the motives were *equal* and contrary:—a very rare caſe indeed!—and which reduces,' as Dr. Prieſtley obſerves, 'this boaſted liberty of man to a very ſmall matter, hardly worth contending for.' Mr. Palmer makes no ſuch conceſſions; but, in general, ſuppoſes that the mind may act *contrary to any motive whatever*.—It is difficult, however, to reſiſt the force of Dr. Prieſtley's argument,—that our volitions, and our actions, depending on them, muſt always be the ſame, *cæteris paribus*, i. e. every circumſtance being equal; or 'muſt always be *definite*, in *definite circumſtances*:'—for what, we may aſk, is there to produce an alteration, when every aſſignable circumſtance is exactly equal? In *phyſics*, a propoſition of this nature paſſes with every one as an axiom;—that ſimilar cauſes, operating on the ſame *material* ſubſtance, under ſimilar circumſtances, muſt produce effects preciſely ſimilar.—Why it ſhould be falſe in *pneumatics* remains to be explained; even allowing the mind to be *immaterial.*

That affection of the mind, called *remorſe* of conſcience, ſeems to preſent a plauſible objection to this propoſition. *Self-accuſation* ſeemingly implies, that a man would not act the very ſame part over again, if he were placed in the *ſame circumſtances.* Mr. Palmer accordingly obſerves, that 'when a man reproaches himſelf for any thing that he has formerly done, he certainly conſiders himſelf as having had the *power* of not doing it;' and that were he to be placed in the ſame ſituation again, he would act differently. Dr. Prieſtley had before obſerved, that, though men may think in this manner, with reſpect to what is paſt, they deceive themſelves, in ſuppoſing that they could have acted differently; by their not attending to the change of diſpoſition, and other circumſtances, that have taken place ſince the former period. He now adds, that 'having, ſince that time, acquired a different diſpoſition, and different views of things, they unawares carry them back, and conſider how they *would have* acted with their *preſent* acquired diſpoſitions. —Their diſpoſition being really altered by what has occurred to them ſince, they would not *now* act the ſame part over again.'

On the whole, without diſcuſſing the merits of the preſent controverſy, which, from the nature of the ſubject, and the improbability of any *diſcoveries* being made in it, may, we apprehend, be carried on to the end of the world, without clearing up the difficulties which attend *both ſides* of the argument:—we ſhall only further obſerve, that if Dr. Prieſtley's antagoniſts ſeem to have any advantage over him, it is in thoſe particular articles (ſuch as reſponſibility, merit, and demerit, &c.) where they may allege, with ſeeming juſtice, that a belief in the doctrine of neceſſity muſt have an effect on the *bulk of mankind*, not ſo favourable to morality and religion, as the popular belief on this head: though the moral conduct of the neceſſarian *philoſopher*, who comprehends the doctrine in all its parts, may, as Dr. Prieſtley alleges, be improved by his belief in it.—For his own part, however, he conſiders it as 'the cleareſt of all queſtions,' and the truth of it as indubitable as that of any mathematical propoſition whatever.—'I have no feeling,' he adds, 'either of *fear* or *arrogance*, in challenging the whole world in the defence of it. This argument, I compare to ſuch ground as one man may defend againſt an army.'——

Aware, however, of the unconquerable bias which even philoſophical men, of the greateſt integrity and abilities, neceſſarily acquire towards certain opinions impreſſed upon them by the courſe of their ſtudies, habits, ſituations, and connections in life; he frankly owns, that he does not expect that any thing he has now advanced, or is capable of advancing, will make the leaſt change in Mr. Palmer's view of things.—' Our preſent *general ſyſtem of opinions*, whether right or wrong, is probably that which we ſhall carry to our graves.'—Younger perſons, whoſe opinions are not yet formed, may nevertheleſs derive an advantage from theſe publications, that we cannot derive from them ourſelves.

' Your ſuppoſed *conſciouſneſs of liberty*,' Dr. Prieſtley good humouredly adds, ' and other popular arguments (though, when analiſed they really make againſt your hypotheſis), will always ſecure you *nine* out of *ten* of the generality of our readers;' who, he elſewhere obſerves, ' will never get beyond the very threſhold of the buſineſs.'—' All that I can do, muſt be to make the moſt of my *tenth man*; and, if I poſſibly can, fancy his ſuffrage equivalent to that of your *nine*.'

Whether this ſpirited letter of Dr. Prieſtley's is the termination of the preſent controverſy, is yet in the womb of *fate*. At the cloſe of it, he thus expreſſes himſelf, like a true Neceſſarian, on the ſubject.—' Now, that I have advanced, I verily believe, all that I can, in ſupport of my opinion, I ought to acquieſce in the ſucceſs of my labours, be it more or leſs.—I do not, however, make any fixed reſolutions. If you make a *rejoinder*, as I think you *ought*, and will be adviſed to do, I, true to my principles as a Neceſſarian, *ſhall act as circumſtances ſhall determine me*.'

ART. VI. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London*. Vol. LXVIII. Part 2. For the Year 1778. [Concluded from laſt Month's Review.]

METEOROLOGICAL.

Article 32. *Compariſon between Sir George Shuckburgh and Colonel Roy's Rules for the Meaſurement of Heights with the Barometer*. In a Letter to Colonel Roy, F. R. S. from Sir George Shuckburgh, Bart. F. R. S.

SIR George Shuckburgh, in his curious paper, entitled, "Obſervations made in Savoy, in order to aſcertain the Height of Mountains by Means of the Barometer," and printed in the Philoſophical Tranſactions for 1777, had inveſtigated rules for correcting certain irregularities of the barometer, ariſing from the different degrees of heat and cold in the atmoſphere, and the expanſion of the different materials of which the inſtruments are made, as alſo ſome others of leſs moment. About the ſame time, and from ſimilar experiments, made in different parts of Great Britain, Col. Roy had deduced rules for correcting the ſame things. To inveſtigate the differences between the

Colonel's rules and his own, though theſe differences are very ſmall, is the deſign of this paper; in the courſe of which it appears that the two principal cauſes of difference ariſe from the expanſion of quickſilver and the expanſion of air. The difference ariſing from the former Sir George ſhews can ſeldom amount to more than about 5 feet in a height of 11,000. In their equations for the expanſion of air, the difference is indeed greater, and may be 4 feet in 1000, if the mean height of the two barometers be 27 inches, and the thermometer ſtand at 52°. The error increaſes as the difference between the heights of the two barometers and the height of the thermometer increaſes. Sir George ſubjoins ſome reaſons for ſuſpecting the accuracy of thoſe obſervations, which ſeem to require an equation that depends on the latitude of the place.

MATHEMATICAL.

Article 33. *An Account of the Calculations made from the Survey and Meaſures taken at Schehallien, in order to aſcertain the mean Denſity of the Earth.* By Charles Hutton, Eſq; F. R. S.

The Newtonian philoſophy ſuppoſes that attraction is exerted not only between the great bodies which compoſe the univerſe, but alſo between the moſt minute particles of matter which thoſe bodies conſiſt of: hence it is evident, ſuppoſing this doctrine to be true, that the plumb-line of a quadrant, or any other aſtronomical inſtrument, ſituated on the ſide of a very high hill, or in its neighbourhood, muſt be attracted from its proper perpendicular direction by the matter in ſuch hill; and of conſequence, the meridian altitude of any ſtar, obſerved with that inſtrument, will be different from what it ought otherwiſe to be: and, moreover, if the meridian altitude of the ſame ſtar be obſerved both on the north and ſouth ſides of the hill, the attractions in theſe two caſes being different ways, the difference of the two meridian altitudes, when corrected for the difference of the two geographical ſituations of the inſtrument, will be proportional to the ſum of the two attractions.

It was on this principle that Dr. Maſkelyne, Aſtronomer Royal, about the year 1770 or 1771, propoſed to the Royal Society, to determine, by experiment, the truth or falſehood of the Newtonian ſyſtem of gravitation. The thought was not new, as the Doctor himſelf remarks, in his propoſals, but was attempted once before by the mathematicians who went from France, about the year 1736, to meaſure a degree of the meridian, on or very near to the equator: the manner, however, in which the experiment was then conducted, was by no means ſuch as to give ſatisfaction to philoſophers in general; and if it had, the importance and delicacy of the experiment is ſo great as ſtill to merit many repeated trials; for as the Author of the paper now under conſideration juſtly obſerves, 'a frequent repetition of the ſame experiment, and a coincidence of the reſults, afford that firm dependance on the concluſions, and ſatisfaction to the mind, which can ſcarcely ever be had from a ſingle trial, however carefully it may be executed.' The reſult of the experiment, as well as the manner of conducting it, is related at large by the Doctor himſelf in the Philoſophical Tranſactions for 1775, and an account of it was given in our Review for June 1776. From whence it appears that the plumb-line of the inſtrument was deflected from its true perpendicular direction, by the attraction of the mountain, by an angle of about $5\frac{3}{4}$ ſeconds: the ſum of the two deviations being $11''.6$; and which eſtabliſhes the truth of the Newtonian philoſophy on the ſolid foundation of experiment.

It remained ſtill to determine, from this moſt curious experiment, the ratio of the mean denſity of the hill to that of the earth, and from hence, and the known matter of which the hill conſiſts, that of the latter to common water, or any other known ſubſtance. This is the purport of the paper before us, which takes up one hundred pages of the Tranſactions: for as the buſineſs was in its nature entirely new, it laid Mr. Hutton under the neceſſity of inventing, and, of courſe, deſcribing at length, the ſeveral modes of computation which he has made uſe of, and alſo of giving a ſynopſis of the meaſures which were taken of the ſeveral lines and angles, that any perſon, who thinks proper, may ſatisfy himſelf of the truth of the computations here delivered.

It appears that two principal baſes were meaſured, beſide other ſhorter lines, one on the ſouth, and the other on the north-weſt ſides of the mountain. From theſe two baſes, and the ſeveral angles which were alſo meaſured, both vertical and horizontal, from their ſeveral extremities to different parts of the ſummit and baſe of the mountain, as well as different points on its ſurface, the plan of it, as well as the figure of a prodigious multitude of its ſections were computed; and from thence alſo the figure of the hill was conſtructed, on a very large ſcale, upon paper.

Notwithſtanding this ſtupendous piece of computation was thus effected, one, not leſs arduous, appeared behind, which was to apply the foregoing calculations and conſtructions to the determination of the effect of the attraction of the mountain in the direction of the meridian: and here it ſoon occurred to the ingenious Computer, that the beſt method would be to divide the plan into a great number of ſmall parts, which might be conſidered as the baſes of ſo many ſmall columns, or pillars of matter into which the hill and the adjacent ground was divided by vertical planes, forming an imaginary groupe of vertical columns, ſomething like a ſet of baſaltine pillars, or like the cells in a piece of honey-comb; then to compute the attraction of each pillar ſeparately in the direction of the meridian; and, laſtly, to take the ſum of all theſe computed effects for the whole attraction of the matter in the hill. It is obvious that the attraction of any one of theſe pillars, on a body in a given place, may be eaſily computed, and that in any direction, becauſe of the ſmallneſs and given poſition of its baſe: for on account of its ſmallneſs all the matter in the pillar may be ſuppoſed to be collected into its axis or vertical line, erected on the middle of its baſe, the length of which axis, as the mean altitude of the pillar is to be eſtimated from the altitude of the points in the plan which fall within and near the baſe of the pillar: then, having given the altitude of this axis, together with the poſition of the baſe, and the matter ſuppoſed to be contained in the pillar, and collected into the axis, a theorem is eaſily derived, by which the effect of its attraction may be computed. But to retain the proper degree of accuracy in this computation, it is evident that the plan muſt be divided into a very great number of parts indeed, to have the pillars ſufficiently ſmall to admit of this mode of computation, not leſs than a thouſand for each obſervatory, or two thouſand in the whole, forming the baſes of as many ſuch pillars of matter as have been deſcribed above; which, if the attractions of every one had been ſeparately computed, muſt evidently have been a work of ſuch labour as would have diſcouraged every perſon from undertaking it; but which muſt nevertheleſs have been the caſe if our Author had not luckily hit upon a method of dividing his matter into columns, ſo as to abridge the computations in a moſt remarkable manner; but which, as well on account of the want of proper diagrams, as the great length of the proceſs by means of which it is derived, cannot poſſibly be pointed out here: ſuffice it to ſay, that the reſult of this long and intricate calculation was, that the effect of the attraction of the matter in the mountain and adjacent hills, at the ſouthern obſervatory, was to the effect of the ſame attraction at the northern one, as 69967 to 88644, or as 7 to 9 very near. This difference, Mr. Hutton ſhews, is to be attributed principally to the effect of the hills which lie on the ſouth ſide of the mountain Schehallien, and which are not only larger, but alſo nearer to it than thoſe which are on its north ſide.

Mr. Hutton next proceeds to compare this attraction with that of the whole earth, and finds, taking a mean of all the meaſures which have been given for the length of a degree of one of its great circles, that the whole attraction of the earth is to the ſum of the two contrary attractions of the hill as 87522720 is to $8811\frac{2}{3}$; that is, as 9933 to 1, very near; obſerving, that this concluſion is founded on the ſuppoſition that the denſity of the matter in the hill is equal to the mean denſity of all the matter in the earth. But the Aſtronomer Royal found, by his obſervations, that the ſum of the deviations of the plumb-line produced by the two contrary attractions of the mountain was 11″. 6: from which circumſtance it may be inferred, that the attraction of the earth is actually to the ſum of the two contrary attractions of the hill, as radius to the tangent of 11″. 6, nearly; that is, as 1 to .000056239, or as 17781 to 1. Or, after allowing for the centrifugal force ariſing from the rotation of the earth about its axis, as 17804 to 1 nearly. Having thus obtained the ratio which actually exiſts between the attraction of the whole earth and that of the mountain, reſulting from the obſervations, and alſo the ratio of the ſame things ariſing from the computation, on the ſuppoſition of an equal denſity; the Computer proceeds to compare theſe two ratios together, and by that means determines that the mean denſity of the whole earth is to that of the mountain as 17804 to 9933, or as 9 to 5 nearly.

On reviewing the ſeveral circumſtances which attended this experiment, and the computations made from it, Mr. Hutton concludes that this proportion muſt be very near the truth: probably within a fiftieth, if not the one hundredth part of its true quantity. But another queſtion yet remains to be determined, namely, what is the proportion between the denſity of the matter in the hill, and that of ſome known ſubſtance; for example, water, ſtone, or ſome one of the metals? In this point, the Author obſerves, any conſiderable degree of accuracy can only be obtained by a cloſe examination of the internal ſtructure of the mountain: and he thinks that the eaſieſt method of doing this would be by boring holes, in ſeveral parts of it, to a ſufficient depth, in the ſame manner that is done in ſearching for coal-mines, and then taking a mean of the denſities of the ſeveral ſtrata which the tool paſſes through, as alſo of the quantities of matter in each ſtratum. But as this has not been done, we muſt reſt ſatisfied with the eſtimate ariſing from the report of the external view of the hill, which, to all appearance, conſiſts of an entire maſs of ſolid rock: Mr. Hutton thinks, therefore, that he will not greatly err by aſſuming the denſity of the hill equal to that of common ſtone, which is not much different from the mean denſity of the whole matter, near the earth's ſurface, to ſuch depths as have hitherto been explored, either by digging or boring. Now the denſity of common ſtone is to that of rain-water as $2\frac{1}{2}$ to 1; which being compounded with the proportion of 9 to 5, found above, gives $4\frac{1}{2}$ to 1 for the ratio of the mean denſity of the whole earth to that of rain-water. Sir Iſaac Newton thought it probable that this proportion might be about 5 or 6 to 1: ſo much juſtneſs was there even in the ſurmiſes of this wonderful man!

Mr. Hutton proceeds to obſerve, that as the mean denſity of the earth is about twice the denſity of the matter near the ſurface, there muſt be ſomewhere, towards the more central parts, great quantities of metals, or other very denſe ſubſtances, to counterbalance the lighter materials, nearer to the ſurface, and produce ſuch a conſiderable mean denſity. He then goes on, having the ratio of the mean denſity of the earth to that of water, and the relative denſities of the planets one to another, determined from phyſical conſiderations, to find their denſities relative to rain water, which he makes as follows:

Water	—	1	Mars	—	$3\frac{2}{7}$
The Sun	—	$1\frac{2}{13}$	Moon	—	$3\frac{1}{11}$
Mercury	—	$9\frac{1}{6}$	Jupiter	—	$1\frac{1}{24}$
Venus	—	$5\frac{11}{13}$	Saturn	—	$\frac{13}{32}$
The Earth	—	$4\frac{1}{2}$			

Mr. Hutton concludes his paper with pointing out ſome particulars which may tend to render the experiment more complete and accurate if it ſhould ever be repeated.

Article 41. *A Method of finding, by the Help of Sir Iſaac Newton's binomial Theorem, a near Value of the very ſlowly-converging infinite Series* $x+\frac{xx}{2}+\frac{x^3}{3}+\frac{x^4}{4}+$ *&c. when x is very nearly equal to* 1. By Francis Maſeres, Eſq; F.R.S. Curſitor Baron of the Exchequer.

If *A*, *B*, *C*, *D*, &c. be put for the numerical co-efficients of *X* and its powers in the above ſeries, it is manifeſt, *A* being equal 1, $B=\frac{1}{2}$, $C=\frac{1}{3}$, $D=\frac{1}{4}$, &c. that *B* will be equal to $\frac{1}{2}A$, $C=\frac{2}{3}B$, $D=\frac{3}{4}C$, and ſo on; and conſequently, by ſubſtituting theſe quantities for their equals in the original ſeries, it will become $x+\frac{1}{2}Ax^2+\frac{2}{3}Bx^3+\frac{3}{4}Cx^4+$&c. where it may be obſerved that the fractional, or numerical part of the co-efficient of each term, after the firſt, is derived by adding 1 both to the numerator and denominator. It will alſo be found, by Sir Iſaac Newton's theorem, that the binomial $\overline{1-x}\big)^{-\frac{m}{n}}$ is equal to the ſeries $1+\frac{m}{n}Ax+\frac{m+n}{2n}Bx^2+\frac{m+2n}{3n}Cx^3+\frac{m+3n}{n}Dx^4+$ &c. where the capitals *A*, *B*, *C*, *D*, &c. ſtand for the fractional part of the co-efficient of the preceding term; and it is obvious that theſe fractional parts are conſtituted by adding *n* both to the numerator and denominator of the co-efficient of the term immediately preceding. Hence if n be aſſumed very great in reſpect of m: for example if m be taken $=1$, and $n=$ one billion, or the ſquare of one million, it is evident that the ſeries $1+\frac{m}{n}Ax+\frac{m+n}{2n}Bx^2+\frac{m+2n}{3n}Cx^3+$ &c. will be very nearly equal to the ſeries $1+\frac{m}{n}Ax+\frac{n}{2n}Bx^2+\frac{2n}{3n}Cx^3+$ &c. that is, to $1+\frac{m}{n}Ax+\frac{1}{2}Bx^2+\frac{2}{3}Cx^3+$ &c. by abbreviation. Or, by reſtoring the values of m, A, B, C, &c. to $1+\frac{1}{n}x+\frac{1}{2n}x^2+\frac{1}{3n}x^3+\frac{1}{4n}x^4+$ &c. Hence, therefore, it is evident that the binomial $\overline{1-x}|^{-\frac{m}{n}}$ $\left(=\overline{1-x}|^{-\frac{1}{n}}\right)$ is very nearly equal to the ſeries $1+\frac{1}{n}x+\frac{1}{2n}x^2+\frac{1}{3n}x^3+$ &c. and multiplying by n, $n\times\overline{1-x}|^{-\frac{1}{n}}=n+x+\frac{x^2}{2}+\frac{x^3}{3}+\frac{x^4}{4}+$ &c. and ſubtracting n, $n\times\overline{1-x}|^{-\frac{1}{n}}-n=x+\frac{x^2}{2}+\frac{x^3}{3}+\frac{x^4}{4}+$ &c. n being 1 with any very great number of cyphers annexed, and x any number whatſoever, not much exceeding unity.

Article 42. *A Method of extending Cardan's Rule for reſolving one Caſe of a cubic Equation of this Form,* $x^3*-qx=r$, *to the other Caſe of the ſame Equation, which it is not naturally fitted to ſolve, and which is therefore often called* the irreducible Caſe. By Francis Maſeres, Eſq; F. R. S. Curſitor Baron of the Exchequer.

It is well known to all perſons converſant with algebra, that *Cardan's* rule for ſolving the cubic equation, $x^3*-qx\pm r$, is only ſuited to reſolve it when the ſquare of half r is equal to, or greater than the cube of one-third of q; and that it is of no uſe in reſolving the other caſe of the ſame equation, where the ſquare of half r is leſs than the cube of one-third of q, becauſe then $\frac{rr}{4}-\frac{q^3}{27}$ is a negative quantity, and, conſequently, its ſquare root is impoſſible.

The Baron begins by firſt laying down and inveſtigating CARDAN's rule for the reſolution of the cubic equation, where that term is wanting that involves the ſquare of the unknown quantity; gives an example of the method of applying this rule to the common caſe, in the form of an analytical inveſtigation; and afterwards adds a ſynthetical demonſtration of the ſame thing. He next gives three other expreſſions for the root of this equation, each of which he both inveſtigates analytically, and demonſtrates ſynthetically, and adds an example of reſolving this equation by each of them. He then proceeds to ſhew how the preceding rules may be adapted to the ſolution of that caſe of this equation, in which the ſquare of half r is leſs than the cube of one-third part of q, or to what is generally called *the irreducible caſe.* In which, by a happy application of *Sir Iſaac Newton's* celebrated binomial theorem, he arrives at laſt, after a long train of algebraical reaſoning, at an infinite ſeries, which, as he afterwards ſhews, being multiplied into the cube root of half r, will give the value of x, the root ſought.

Baron Maſeres's principal view in this paper ſeems to have been to inveſtigate the ſolution of this caſe of a cubic equation, without the conſideration of impoſſible quantities; and he has taken care to point out, as he went along, under what circumſtances the ſeries which he has occaſion to conſider will converge, and when they will not: as alſo carefully to diſtinguiſh in which caſes the affirmative and negative ſigns take place; ſo that it will be no difficulty to follow him through the whole of this long and laborious proceſs, if any perſon thinks proper to take the trouble of doing it. Several examples are added; and alſo a ſcholium, in which he compares his own ſolution with thoſe which Dr. Wallis and Mr. Demoivre have given of the ſame problem: and he concludes his paper with a bitter Philippic againſt the very general and extenſive idea which modern algebraiſts have annexed to the *negative ſign.*

MECHANICS.

Article 43. *Account of the Advantages of a newly invented Machine, much varied in its Effects, and very uſeful for determining the perfect Proportion between different Moveables acting by Levers and Wheel and Pinion.* By Mr. Le Cerf, Watchmaker at Geneva; communicated by Lord Viſcount Mahon, F. R. S.

In French (the original) as follows:

Deſcription d'une Machine de nouvelle Invention, auſſi variée dans ſes Effets que néceſſaire pour déterminer les parfaits Rapports entre les differens Mobiles agiſſans par Leviers et par Engrenages.

A direct and certain method of finding the true diameter of a pinion which is to be acted on by a wheel of a given diameter, or the diameter of a wheel which is to drive a pinion of a given diameter, the number of teeth in each being alſo given, has been hitherto a deſideratum in the arts of clock and watch making. At firſt ſight it appears, and indeed Mr. Derham[*] directs that their circumferences, and conſequently their diameters, ſhould be as the number of teeth; but Mr. D. made watches only in theory, and would have found out his miſtake the firſt time that he had attempted to put it in practice. If the circumferences of the wheel and pinion were to run againſt, inſtead of *taking in to* one another, this proportion would be juſt; but as this is not the caſe, and that the circumference of one is to enter into and lay hold of that of the other, the proportion is not to be made between the extreme circumference of the pinion and the extreme circumference of the wheel, but between the extreme circumference of the wheel and the circumference of the pinion, at a point ſomewhat within its extreme circumference: and the diſtance of this point from the extreme circumference depends jointly on the diameters, and the number of teeth and leaves there are in the wheel and pinion: it depends alſo, we conceive, in ſome meaſure, on the ſubſtance, and form of the teeth, although Mr. Le Cerf will not admit of it. No wonder, therefore, that watchmakers, inſtead of endeavouring to inveſtigate theoretically a proportion ſo complicated, ſhould try to find, mechanically, ſuch practical rules as would readily diſcover the true diameters nearly, and afterwards reduce them to the true ones by trials. Accordingly, Mr. Le Cerf tells us that watchmakers, in general, proportion the diameters of their pinions to thoſe of the wheels nearly, by taking the extent from the point of any one tooth of a wheel to the point of the next tooth to it except one, or, according to ſome, a little more than this extent, for the diameter of a pinion of ſix leaves which will work in that wheel; for the diameter of a pinion of ſeven, they take three full teeth of the wheel it is to work with; for the diameter of a pinion of eight, three teeth and the ſpace between the third and fourth; for a pinion of ten leaves, four full teeth of the wheel as it comes out of the engine; and, laſtly, for the diameter of a pinion of twelve leaves, rather more than the extent from the point of one tooth to the point of the fifth tooth from it. The wheel and pinion being finiſhed to theſe dimenſions, they try if they work well together; if they do not, and the pinion be too large, they reduce it until they do; but if the pinion be too ſmall, they have nothing to do but make a larger.

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[*] Artificial Clockmaker, p. 69.

Mr. Le Cerf informs us, in the paper under conſideration, that he has diſcovered a direct and ſimple method of determining the true diameter which any pinion ought to have, ſo that it may work freely with any wheel of a given diameter and number of teeth; and from thence has conſtructed a new inſtrument, which he calls the Proportional Compaſſes, by means of which the proper diameter of any wheel to that of a pinion, or of any pinion to a given wheel, may be readily determined, and with the utmoſt accuracy, let the number of teeth in each be what they will. The uſefulneſs of ſuch an inſtrument will be readily admitted by every watchmaker; but whether the inſtrument that Mr. Le Cerf has invented will anſwer this purpoſe or not, reſts ſolely on the bare aſſertion of the inventor. He does not pretend that even the proportion, on which its conſtruction depends, is the reſult of a mathematical inveſtigation, but that it is only derived from experiments; by means of which he has found, that if the diameter of any wheel be made in ſuch proportion to that of the pinion it is to work with, as the number of teeth in the wheel is to the number of leaves in the pinion, that wheel will be too large; and its diameter muſt afterwards be reduced: and the quantity of that reduction he finds by a rule which is in ſubſtance as follows. Subtract unity from the number of revolutions which the pinion makes in one revolution of the wheel, and multiply the remainder by the quotient ariſing from dividing the diameter of the pinion by the number of leaves which are in it: the product will expreſs the quantity by which the diameter of the wheel is to be leſſened, expreſſed in ſuch meaſures as the diameter of the pinion was taken in. Or this rule may be expreſſed by the following analogy: As the number of leaves in the pinion is to the exceſs of the number of revolutions which the pinion makes, above that which is made by the wheel, ſo is the diameter of the pinion to the reduction of the diameter of the wheel. Thus if the diameter of the pinion be $\frac{1}{10}$, its leaves 12, and the teeth of the wheel 96; then the diameter of the wheel, according to Mr. Derham, will be $\frac{1}{10} \times 96 \div 12 = \frac{8}{10}$; and, according to Mr. Le Cerf, 12 is to $\frac{96}{12} - 1$ $(= 7)$ as $\frac{1}{10}$: $7 \times \frac{1}{10} \div 12 = \frac{7}{120}$: conſequently $\frac{8}{10} - \frac{7}{120} = \frac{89}{120}$ will be the true diameter of a wheel of 96 teeth, which is proper to work with a pinion of 12 leaves, and one-tenth of an inch diameter.

That this mode of reduction may be ſufficiently near the truth for mechanical purpoſes, may poſſibly be a fact: but that it is ſtrictly true, notwithſtanding Mr. Le Cerf's aſſertions, may admit of a doubt. For aught that appears to the contrary, ſeveral other laws of reduction may be aſſigned that will anſwer equally well,—perhaps better. On the whole, it ſeems that the rule having occurred to Mr. Le Cerf, its ſimplicity and uniformity pleaſed him, and the work, formed by it, happening to work freely, convinced *him* that it was true: but this is no *abſolute proof* that it is ſo. Mr. Le Cerf's meaſures may have been taken rather inaccurately; or, poſſibly, ſome of his pinions might have worked ſtill better, on a farther, or a leſs reduction. We do not mean, by what we have ſaid, to depreciate Mr. Le Cerf's invention: his purſuits are truly laudable and uſeful, the thought ingenious, and *may* be true;—we only wiſh to convince him that he is poſitive without proof.

The form and conſtruction of Mr. Le Cerf's compaſſes cannot be gathered with certainty from the paper before us, as his deſcription of them is very conciſe, although his paper, in other reſpects, is diffuſive; and, which is a much greater defect, there is no drawing of them annexed to it: therefore, although his matter might appear very clear to the learned Society to whom it is addreſſed, when the inſtrument was before them, yet we apprehend that few workmen will be able to gather much information, even from the original French. As to the Engliſh tranſlation—we give it up entirely—thoſe may read it who can. But is it not a moſt extraordinary circumſtance that ſo learned a body of men as the Council of the Royal Society may be ſuppoſed to conſiſt of (for the Society at large we well know have no concern in it) ſhould ſuffer ſuch tranſlations as this, and ſome other late ones, to appear in their publication?

Mr. Le Cerf, in the courſe of his paper, takes occaſion to mention the form which the teeth ought to have, ſo that one wheel, moving uniformly, may drive another with an uniform velocity likewiſe. Nothing can be more obvious than that when the ſides of the teeth are planes, or nearly ſo, if the driving wheel has an uniform motion round its center, the motion of the wheel which is driven by it will be very unequal; moving with great velocity when any tooth firſt begins to act on it, and ſcarcely at all when the planes of the two teeth make a great angle with each other. The figures which the faces of the teeth of the driven wheel ought to have, in order that both wheels may move uniformly, is not difficult to inveſtigate; and, perhaps, not very difficult to work, ſufficiently near the truth, were it an object of importance enough to merit it. This, however, Mr. Le Cerf has not attempted to do, but adviſes a method that has long been practiſed by the beſt Engliſh watchmakers, namely, putting the higheſt numbers in the wheels and pinions that the caliber of the watch will admit of. For it is evident, that by this means, any ſingle tooth acts on its fellow for a leſs time; that is, while the wheels move through a leſs angular ſpace, and of courſe does not act under ſuch a variety of angles as they muſt unavoidably do when the numbers in the wheels and pinions are lower. We may add, that the unequal action of the teeth, or even that of the main-ſpring, which is undoubtedly ſometimes much greater, has but little effect on the going of a watch, the balance of which has ſufficient momentum,—ſuch as all the watches that are made by the beſt Engliſh artiſts now have: the figure of the teeth is therefore but of little conſequence. In watches of Mr. Harriſon's conſtruction theſe inequalities cannot poſſibly have any effect, becauſe that part of the watch which meaſures time is moved by a ſmall ſpring that acts on the contrate wheel; and, conſequently, whatever *irregularities* there may be in the forces which act on the other wheels, they can noway affect the going of the watch.

The Author adds an account of another inſtrument which he has invented, and ſent along with the Proportional Compaſſes to the Royal Society; but the vague manner in which he ſpeaks of it, joined to the want of a drawing, renders it impoſſible for us to form a juſt idea either of its conſtruction or merits. He concludes his paper with tables of the dimenſions of the ſeveral pinions generally uſed in clock and watch work, according to the principles which he has before laid down.

CHEMISTRY.

Article 39. *Chemical Experiments and Obſervations on Lead Ore.* By Richard Watſon, D. D. F. R. S. &c.

In this paper, Dr. Watſon firſt takes notice of the difference in the ſpecific gravities of various lead ores, and even of different parts of the ſame lump of ore. Notwithſtanding this circumſtance, we are told that the purchaſing of lead ore by the meaſure, is the general, though not the univerſal cuſtom in Derbyſhire. To find whether the ſulphur with which lead is generally mineraliſed in the ore (particularly in the ſteel-grained and teſſelated *galenas)* could be ſeparated from it in cloſe veſſels, or by diſtillation, as is the caſe with reſpect to ſome kinds of the *pyrites*; he diſtilled 16 ounces of ſome teſſelated Derbyſhire lead ore in an earthen retort. Though he gave the retort a white heat, no ſulphur was ſublimed: but the ore loſt a 32d part of its weight. The matters ſeparated from the ore were—a ſmall quantity of a black ſubſtance, that roſe up into the neck of the receiver; and which appeared to be pure lead ore, ſublimed without being decompounded:—a ſmall portion of a liquid, that had a pungent ſmell, reſembling that of the volatile vitriolic acid, and which had an acid taſte; though it did not efferveſce with alcalis, nor produce any change in the colour of blue paper:—and laſtly, a quantity of *air* or elaſtic fluid; which, at the beginning of the proceſs, had the ſmell of inflammable air. In the following experiment, however, he not only ſeparated the ſulphur from the ore, but was enabled to aſcertain its quantity.

Five ounces of the ſtrongeſt fuming ſpirit of nitre, diluted with an equal quantity of water, were poured on ten ounces of lead ore. A violent efferveſcence enſued; and when the ſolution was completed, there remained floating upon the ſurface of the menſtruum, a cake of fine yellow ſulphur, perfectly reſembling common ſulphur. This ſubſtance, edulcorated and dried, generally amounted to one-third of the weight of the ore.

This matter however is not pure ſulphur, but is a mixture of that ſubſtance and a calx of lead: for on putting ſome of it *on a red hot iron,* a greyiſh calx remains, after the ſulphur is conſumed; which on being put on a piece of ignited charcoal, is reduced, at leaſt in part, to a metallic ſtate. The Author conſidering the great quantity of ſulphur contained in the Derbyſhire lead ores, where about 10,000 tuns are ſmelted annually, propoſes to the conſideration of the lead ſmelters the practicability of collecting it; both as a lucrative buſineſs to themſelves, and a great ſaving to this country, where, it ſeems, we at preſent import the ſulphur we uſe. For this purpoſe, he ſuggeſts the poſſibility of collecting it, in long, large, and winding horizontal chimneys, connected with the furnaces in which the ore is roaſted: in the ſame manner as is practiſed in Saxony, where arſenic is procured by a ſimilar contrivance; the arſenical vapour being condenſed, and attaching itſelf, like ſoot, to the ſides of the chimney; from which the arſenic is, from time to time, ſwept out.

At the end of this paper, the Author relates ſome experiments from which it appears that, though the ſurface of *pure* melted lead becomes covered with a pellicle of various colours; yet theſe appearances do not occur if a ſmall portion of tin be mixed with the lead, even when the weight of the tin ſcarce exceeds the $\frac{1}{7000}$th part of the weight of the lead. Zinc poſſeſſes the ſame property, in this particular reſpect, as tin. After the tin has been reduced to a calx, by the continuance of the heat, the lead again acquires its property of forming colours; which ſucceſſively appear in the following order: yellow, purple, blue, yellow, purple, green, pink, green, pink, green. The *rationale* of theſe appearances may be deduced from the well-known experiments and theory of Sir Iſaac Newton, lately illuſtrated and confirmed by Mr. Delaval, in his ingenious Experimental Enquiry reſpecting the changes of colours in bodies *.

MISCELLANEOUS ARTICLES.

Article 26. *An Account of the Iſland of St. Miguel.* By Mr. Francis Maſſon.

This iſland is one of the principal of the *Azores*. The only particulars relating to it, that can entitle this account of it to a place in the Philoſophical Tranſactions, are contained in a general deſcription of ſome fountains, from which 'the water boils up ſo hot, that a perſon cannot dip his finger into it without being ſcalded.' A ſteam likewiſe riſes, to a conſiderable height, from ſeveral apertures, which is ſo hot, that no one can approach it with the hand. In other places, ſays the Author, 'a perſon would think that a hundred ſmiths bellows were blowing altogether, and ſulphureous ſteams iſſu*ing* out [iſſue out] in thouſands of places, ſo that native ſulphur is found in every chink, and the ground covered with it like hoar froſt; even the buſhes that happen to lie near theſe places are covered with pure brimſtone, condenſing from the ſteam that iſſues out of the ground, which in many places is covered over with a ſubſtance *like burnt alum.*' Though the Author appears to have been in poſſeſſion of a thermometer; no account is given of the *actual* temperature of theſe waters.

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* See an account of that work in the 57th volume of our Review, p. 221.

Near theſe boiling fountains, there are ſeveral cold mineral ſprings; two of which are ſaid to ſend forth waters 'which have a very ſtrong mineral quality, of an *acid taſte*, and bitter to the tongue.'—Seven ſpecimens of theſe and other waters have been ſent home, and are enumerated at the end of this Article. The firſt of theſe was taken from one of theſe cold fountains; which is deſcribed as 'giving a *ſtrong acid* water.'—As this *ſtrong acid* water appears to us a very great curioſity, we could have wiſhed that its analyſis had been ſubjoined to this Article; as well as, indeed, that of the hot waters above mentioned, which are ſaid to poſſeſs conſiderable virtues in the cure of the dead palſy, eruptions, and more particularly the gout. While the Author reſided near theſe waters, 'ſeveral old gentlemen, who were quite worn out with the ſaid diſorder, were uſing the waters, and had received incredible benefit from them.' He accordingly hints, that 'ſhould any perſon venture ſo far for his health, a ſmall ſtock of the ſuperfluities of life only need to be laid in, as the iſland yields every neceſſary,' and the climate is very temperate.

Article 27. *An Account of a remarkable Imperfection of Sight.* In a Letter from Mr. J. Scott, &c.

The perſon who here communicates ſeveral extraordinary particulars of an *hereditary* infirmity in the viſual organs, with reſpect to *colours*, can ſee objects at a diſtance, and diſtinguiſh their form and bulk as well as moſt men: but ſuch is his ſingular *idioſincraſy* with reſpect to their *colour*, that he declares, 'though his buſineſs was behind a counter many years, where he had to do with a variety of colours'——'he does not know any green in the world; a pink colour, and a pale blue are alike.' He has often thought a full red and a full green the ſame, or a good match: though he can diſcern the difference between yellow and a full blue. He relates an anecdote of his having been offended at an intended ſon-in-law's having entered his houſe, on the day preceding his marriage, in a new ſuit of cloaths, which appeared 'as much a *black* to his eyes, as any black that ever was dyed; while the gentleman had actually decorated himſelf with 'a fine rich *claret-coloured* dreſs.'

We have called this imperfection *hereditary*; but, like *ſex-digitiſm*, it appears to have affected only ſome individuals of his family. He derived it from his father; but his mother had not this imperfection, and yet her own brother had the like impediment with himſelf. This is ſomewhat ſingular; unleſs his father and mother were related to each other before marriage. One of his ſiſters knows colours, the other does not; the laſt has two ſons who have this imperfection, and a daughter who is free from it. His own ſon and daughter know all colours without exception.

Article 40. *Deſcription of a moſt effectual Method of ſecuring Buildings againſt Fire, invented by* Charles Lord Viſcount Mahon, F.R.S.

As it is impoſſible to abridge this intereſting Article; and as the noble inventor has not in it explained the principles on which his method is founded; we ſhall confine ourſelves to his account of two trials of it, made in the preſence of the Preſident and ſome of the Fellows of the Royal Society, the Lord-Mayor and Aldermen of London, ſeveral of the foreign miniſters, and others.

The lower room of a building, which was about 26 feet long, by 16 wide, was filled with ſhavings and faggots, which were ſet on fire.—'The heat was ſo intenſe, that the glaſs of the windows was melted, like ſo much common ſealing-wax, and run down in drops; yet the flooring boards of that very room were not burnt through, nor was one of the ſide timbers, floor-joiſts, or cieling-joiſts, damaged in the ſmalleſt degree; and the perſons who went into the room immediately over the room filled with fire, did not perceive any ill effects from it whatever; even the floor of that room being perfectly cool during that enormous conflagration immediately underneath.'

To repreſent a timber-built town on fire, and to ſhew how effectually even a wooden building, ſecured in this manner, would ſtop the progreſs of the flames; a kind of timber building (of full 50 feet in length, and of three ſtories high in the middle) had been erected, quite cloſe to one end of the *ſecured* wooden houſe. The former was filled and covered with above 1100 large kiln faggots, and ſeveral loads of dry ſhavings; and the whole pile was ſet on fire. The event is thus related:

'The height of the flame was no leſs than 87 feet perpendicular from the ground; and the graſs upon a bank at 150 feet from the fire was all ſcorched: yet the ſecured wooden building, quite contiguous to this vaſt heap of fire, was not at all damaged, except ſome parts of the outer coat of plaſter work.'—An attempt was next made to burn a wooden ſtaircaſe, ſecured according to the inventor's method: but it reſiſted the flames, as if it had been conſtructed of fire-ſtone. Since this experiment, five other, ſtill ſtronger, fires have been made on and under it; the whole ſpace having been filled with ſhavings and large faggots: but this *Aſbeſtine* ſtair-caſe is ſtill ſtanding, and is but little damaged.

The noble Inventor of this method propoſes, in a ſhort time, to give the world an account, in detail, of many other experiments on this important ſubject; and of the application of his method to different kinds of buildings, and to the different conſtituent parts of a houſe. He means likewiſe to add a full explanation of the principles upon which it is founded, and the reaſons for its certain and ſurpriſing ſucceſs.

Article 50. *Track of his Majeſty's armed Brig*, Lyon, *from England to Davis's Streights, and Labrador, &c.* By Lieutenant Richard Pickerſgill, &c.

This Article is digeſted in a tabular form, and contains the daily obſervations made for determining the longitude by the ſun and moon, the error of the common reckoning, the variation of the compaſs, dip of the needle, &c. as obſerved during the voyage in 1776. At the end of the paper, the Author, 'without meaning any perſonal reflection,' animadverts on the accounts given by others 'of this part of the world, ſo little known, and ſo terribly repreſented.'——'Having heard ſuch dreadful ſtories of theſe countries,' he adds, 'I cannot help remarking it, as a circumſtance equally fooliſh and ridiculous; tending to miſlead thoſe who, from a laudable principle, would be benefactors to their country, but are deterred from it by ſuch repreſentations:'—and he declares his intention of publiſhing, in a ſhort time, his obſervations on the ice, the atmoſphere, the land of Forbiſher, and the *probability of a North-weſt paſſage* *.

The remaining papers in this volume are—Article 28. Containing an Account of Baptiſms, Marriages, and Burials, during 40 Years, in the Pariſh of *Blandford Forum*, Dorſet; by Richard Pulteney, M. D. F. R. S.; where it appears that, on an average, there only dies 1 in 39 yearly.—Art. 30. Aſtronomical Obſervations made in the Auſtrian Netherlands, in the Years 1773, 1774, and 1775; by Nathaniel Pigott, Eſq; F. R. S. &c.—Art. 34. An Account of the *Blue Shark*, together with a Drawing of the ſame; by W. Watſon, jun. M. D. F. R. S.—Art. 35. A Deſcription of the *Exocœtus Volitans*, or *Flying Fiſh*;

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* It is to be feared that we ſhall have no more of theſe papers: Mr. P. lately loſt his life by the overſetting of a boat on the Thames, as he was going on board a privateer, of which he had the command. The mention of this accident, naturally ſuggeſts to us the melancholy idea of a ſtill greater loſs which the public hath ſuſtained by the unfortunate death of, perhaps, the greateſt navigator that ever exiſted: Need we add the celebrated name of Capt. Cook?—The reſt was told in the London Gazette of January 11, 1780.

by Thomas Brown, Surgeon, near Glaſgow, &c.—Art. 45. Obſervations on the Solar Eclipſe which happened June 24, 1778; by William Wales, F. R. S. &c.—and Art. 46. An Account of the ſame Eclipſe obſerved at Leiceſter; by the Rev. Mr. Ludlam.

ART. VII. *Philoſophical Obſervations on the Senſes of Viſion and Hearing; to which are added, a Treatiſe on Harmonic Sounds, and an Eſſay on Combuſtion and Animal Heat.* By J. Elliot, Apothecary. 8vo. 3s. 6d. ſewed. Murray. 1780.

THIS collection of philoſophical papers, and particularly thoſe relating to Combuſtion and Animal Heat, are the productions of a perſon evidently ſmitten with the love of philoſophy; and courting her, not unſucceſsfully; partly in the way of experiment, but principally (though, as it ſeems, not through choice) in the mode of theory and ſpeculation.

In the firſt ſection, which relates to *Viſion*, the Author deſcribes the appearances that occurred in an experiment made with a view to aſcertain the ſenſations that would be excited in the *Retina*, without the action of light upon it; by means of a violent and long-continued mechanical preſſure made with the hands on the eye-balls, in the direction of their axes. A concave hemiſphere of light firſt appears, chequered often in a very regular manner, with dark and leſs lucid intervals. Other appearances preſent themſelves in ſucceſſion, on increaſing the preſſure till the eyes become quite hot; at which time the lucid appearance nearly equals that which is experienced at noonday, when the eyes are open. The reader will be in pain for the hardy Experimenter, as he proceeds in reading the Author's account of the ſucceeding ſenſations, till the time when the luminous appearances totally vaniſhed; ſo as not to be renewed on the continuance, or even increaſe, of the preſſure. At this time the *retina* has loſt all ſenſation; ſo that on removing the hands, and opening the eyes, the Author had the *comfort* to find himſelf totally blind; not being able to perceive the direct light of the ſun itſelf. At length, however, but by degrees, the ſenſibility of the organ is reſtored.

'This experiment,' ſays the Author, 'is very painful,' (and, we will add, not a little hazardous) 'and it is not every one that would chooſe to repeat it after me, with the requiſite care.'—It is, we believe, a *unique*, and, we hope, will continue ſo. For though, now that it *has been* made, we are much obliged to the Author for it; as ſome of the appearances may throw new lights on certain diſputed points relative to viſion; yet we would adviſe the curious reader to content himſelf with meditating only on the particulars that the Author has given of this ſingular experiment.

As in this ſection the Author deſcribes *luminous ſenſations*, which he had excited without the aſſiſtance of *light*; ſo in ſome of the following ſections he gives an account of what he calls *internal ſounds*, not excited by the vibrations of the external air, and which he had found means to produce, by preſſing, dilating, or otherwiſe irritating the ear, at pleaſure. Theſe are not to be confounded with a mere ringing, or a rumbling and confuſed ſound in the ears: for the Author has, by practice and attention, and ſometimes not without pain, as in the preceding caſe, been enabled to produce a regular though not complete ſcale of diſtinct ſounds; ſeveral of which he can excite with certainty, whenever he pleaſes. It is very ſingular too, that theſe ſounds do not vary, at different times, with reſpect to *acuteneſs* or *gravity*; as he has found, by comparing them occaſionally with the notes of a fixed muſical inſtrument, with which they happened to be in uniſon; though he can make them *louder* or *weaker*, by increaſing or diminiſhing the irritation.

For example, he ſays that he could not, for a long time, excite a ſound in his left ear, lower than what was in uniſon with the middle D of a German flute: but he has ſince produced one as low as B. In his right ear he can now go two whole tones lower, or down to G.—'In my left ear,' he adds, 'I can raiſe notes from B to about an octave above, in all the intermediate gradations, or ſenſible differences; but from thence, to a great part of another octave, I cannot yet excite them, though, ſtill higher, they may be raiſed in great plenty, but in a more confuſed manner.'

Were this ſcale of *internal ſounds* complete, and the commodious but ſelfiſh art of playing on a man's own ears—*ſolus cum ſolo*—eaſily communicable, it would be pleaſant enough to behold the geſticulations of the raw proficient in this art; who could not, like the ſcraper on the violin, poſſibly offend any one's ears but his own.—To be more ſerious:—Theſe trials of the Author give occaſion to many obſervations and ſpeculations on the organ and ſenſe of hearing, that have at leaſt novelty to recommend them to the inquiſitive reader; to whoſe peruſal we likewiſe refer a ſubſequent ſection on the *harmonical ſounds*, or *ſons flutés*, as the French call them; which are made on the violin, violoncello, trumpet marine, and other inſtruments played on with a bow, and which are produced by means of a ſlight preſſure of the finger upon the ſtring.

The principal part of this performance remains yet to be noticed; in which the Author propoſes a *new ſyſtem*,—new at leaſt at the time when this part of the work was compoſed, and even when it was ſent to the preſs—on the combuſtion of bodies, the cauſe of animal heat, and other ſubjects connected with them. Under great diſadvantages, and by dint of *ſpeculation*,

lation, without having time or opportunities either for making experiments himſelf, or acquiring a knowledge of many that had been made by others; the Author had formed a theory to account for theſe phenomena, which remarkably agrees with that which Mr. Crawford has lately propoſed to the world; but chiefly deduced from *experiments* actually made by the latter. Of this laſt theory, and of the experiments on which it is eſtabliſhed, we lately gave a particular account, in our *Review* for November laſt, page 378. Of the conformity of this laſt hypotheſis with that of our preſent theoriſt the reader will judge, from the following ſhort account of it; ſo far as it tends to explain the theory of combuſtion.

When an inflammable body, *alcohol* for inſtance, is ſuffered to flame away; nothing but phlegm, an *uninflammable* ſubſtance, can be collected from it. The alcohol therefore has been intirely decompoſed; and its phlogiſton, in particular, has been ſeparated from it. Any quantity of air too, in which this proceſs has been carried on till the flame has gone out, is found to be ſaturated with this principle, which the alcohol has loſt, and which conſtituted it an inflammable ſubſtance.—Now, as the flame, ſays the Author, 'continued only while the air was taking the phlogiſton from the vapour, and went out when the air was no longer able to do this; it ſeems that the combuſtion depended intirely on ſuch action of the air on the phlogiſton.'

After obſerving that the combination of certain ſubſtances with each other is attended with heat; Mr. Elliot ſuppoſes that the heat generated in the combuſtion of bodies is occaſioned by the phlogiſton, contained in the inflammable body, combining with the *air*; or, to uſe his own words, that 'air has a greater affinity with phlogiſton, than the ſubſtances have with which it is combined in inflammable bodies; and therefore when all circumſtances properly concur, it attracts that principle from thoſe bodies; that a ſhining heat is generated by their combination; and that this decompoſition, when once ſufficiently begun in a perfectly inflammable body, together with the ſhining heat which is a conſequence thereof, will be continued on the principles above laid down, without any farther aſſiſtance from extraneous heat, as long as any of the ſubſtance remains.'

Even in cloſe veſſels, where there is no communication with the external air, combuſtion is nevertheleſs maintained, and that too with violence, if *nitre* be mixed with the combuſtible body: becauſe, ſays the Author, it is now well known that nitre, or the nitrous acid, contains a quantity of common air, or rather indeed of air ſtill more greedy of phlogiſton, and therefore better adapted to promote combuſtion than common air. In the proceſs of deflagration, the phlogiſton, and this air, diſlodged from their reſpective baſes, ſuddenly ruſh into union, and produce a ſhining heat.

The Author illuſtrates this doctrine in various manners, and not without occaſionally referring to ſome known experiments, from which he deduces conſequences ſubverſive of the prevailing theory relative to combuſtion; particularly of that part of it which ſuppoſes that phlogiſton is *combined elementary fire*, let looſe, and rendered elaſtic in that proceſs; and that the heat and light of flame proceed from the avolation of this diſengaged principle. He acknowledges that the *light* proceeds from it, though the *heat* does not; and that the latter proceeds from diſengaged *fire*, as chemiſts indeed at preſent imagine; who are miſtaken only with reſpect to the *origin* of that fire.

Hitherto the Author's hypotheſis and that of Mr. Crawford nearly correſpond, though the two Writers had no communication with each other. In what follows, the preſent Author proceeds further, and varies from his brother theoriſt, when he inquires into the origin of the fire above mentioned. For this he accounts by an hypotheſis, principally founded on a variety of conjectures more or leſs probable, and inferences from a few experiments; with reſpect to the attractive and repulſive powers, and other qualities, of the particles of air, fire, phlogiſton, earth, and *æther*——not the chemical, but the *hypothetical*, fluid ſo called.

The Author next, in a more experimental manner, conſiders the phenomena of the light and colours exhibited by ignited ſubſtances; and then proceeds to apply ſome of the preceding obſervations reſpecting combuſtion, to reſpiration and animal heat (proceſſes that bear a ſtrong analogy to it), as well as to muſcular motion.—But here we muſt refer the Reader, who has a taſte for ſpeculations of this kind, to the work itſelf for information. The Author has given a favourable ſpecimen of his ingenuity, at leaſt, in fabricating a ſyſtem principally founded on ſpeculation, that carries any face of conſiſtency in it, with ſuch delicate and difficult materials to work upon as thoſe above recited; the properties of ſome of which are not well aſcertained, and the very exiſtence of one of them at leaſt, is very problematical. Indeed it appears that the Author's ſituation and circumſtances have not furniſhed him with opportunities of following the more ſafe and ſober mode of ſtrict experimental inveſtigation. It would be unfair, therefore, and invidious in us, to mark any defects that we may have obſerved in an attempt of this kind, made by a perſon thus circumſtanced. For the ſake, however, of the Author, as well as of thoſe who peruſe his performance, we take a pleaſure in complying with a requeſt, which he has tranſmitted to us by letter, to convey to the public the following additional obſervations, where he rectifies his own errors, and this we ſhall do in his own words.

'Since the book was publiſhed,' ſays Mr. Elliot, in his letter to us, I have, by a more attentive compariſon of it with Mr. Crawford's admirable diſcoveries, convinced myſelf that I had erred in my idea of the manner in which fire exiſts in bodies; though a prepoſſeſſion in favour of my own theory hindered me from perceiving it before.—I had imagined that it exiſted in bodies only in its *elaſtic* ſtate, as deſcribed in the firſt five caſes of the ſeventh ſection. When air is heated and cooled, the phænomena ſeem to anſwer to that theory; and do not the expanſion of bodies, and the ſeparation of their particles by heat, depend on the ſame principle? *Fixable air*, however, is not much leſs elaſtic than *common* or *dephlogiſticated* air; though the former, by Mr. Crawford's experiments, contains 67, and the latter near 300 times more fire. Their ſpecific gravities are to one another only as the numbers 281, 187, 185, or thereabout; and, conſequently, the fire which is extricated by phlogiſton was in a *fixed* or *combined ſtate*. And, with regard to their elaſticities, I have this to obſerve; that, as bodies which contain moſt phlogiſton refract light moſt ſtrongly; ſo bodies which contain the greateſt quantity of fire in a *fixed* ſtate attract *elaſtic* fire moſt powerfully in the manner deſcribed in the caſes above alluded to. But, as happens with the refraction of light, this difference will be but ſmall, though the different proportions of fire in the bodies be very great, and only perhaps ſuch as to anſwer to the numbers given above. The elaſticity of air, the expanſion of bodies by heat, and the ſeparation of their particles, depend therefore on theſe principles;—the *ſenſible* heat, on the attraction of bodies for fire, or *abſolute* heat, according to the law in Caſe 11th, &c. and their *abſolute* quantities of fire, on the quantity of phlogiſton, and the force of its combination; or, in other words, on the attraction of thoſe bodies for fire. It appears, therefore, that I was right enough in my *facts* in theſe caſes; but, through not diſtinguiſhing the two kinds of attraction, wrong in my manner of explaining them.'

On the whole, we cannot help being greatly prejudiced in favour of our preſent theoriſt; on account of the many marks of real ingenuity exhibited in this performance; particularly in the theory relating to combuſtion and reſpiration. His merit in this reſpect is the greater, as it evidently appears, from various paſſages that occur in this work, that his neceſſary avocations, and other circumſtances, had not enabled him to know what had been done by others, or to make the neceſſary experiments himſelf. He is entitled to equal praiſe on account of his unaſſuming manner, and the great candour, and even warmth, with which (in an Appendix written after his having ſeen Mr. Crawford's publication, while his own performance was at the preſs); he praiſes the work of a man, who, in point of time, had anticipated him in the publication of a capital diſcovery; and had thereby robbed him of a part, at leaſt, of the glory which he expected to derive from it.

Such inſtances are rare among philoſophers; and, in the preſent caſe, are ſufficient to cover a greater multitude of ſins (againſt philoſophy) than are to be met with in this performance.

Art. VIII. *The Evidence of Reaſon in Proof of the Immortality of the Soul, independent on the more abſtruſe Inquiry into the Nature of Matter and Spirit.* Collected from the Manuſcripts of Mr. Baxter, Author of the Inquiry into the Nature of the human Soul, and of Matho. To which is prefixed, a Letter from the Editor to the Rev. Dr. Prieſtley. 8vo. 7 s. bound. Cadell. 1779.

THOSE who are acquainted with, and admire, the metaphyſical writings of the late Mr. Baxter, will think the world much obliged to Dr. Duncan for the preſent publication; and for reſcuing from oblivion the papers which he left behind him: in which he had collected together ſuch proofs of the immortality of the human ſoul, as were independent on the *metaphyſical* ſubtleties concerning its eſſence, its materiality or immateriality. In a prefatory letter, addreſſed to Dr. Prieſtley by the editor, the latter gives an account of the circumſtances by which he was enabled, and induced, to preſerve theſe remains of a reſpectable writer, and to methodiſe and arrange them in ſuch a manner as to render them fit for the inſpection of the public.

Upon the riſe of the late controverſy concerning the materiality of the ſoul, Dr. Duncan conceived a deſire of offering his ſentiments on the ſubject. He wiſhed, however, to ſee the public attention diverted from a metaphyſical diſpute, which, in the opinion of ſome, threatened great miſchief to the moral world; though, in the judgment of others equally well intentioned, no prejudice was likely to enſue, either to religion or morals, from ſuch a controverſy; 'of which ſcarce one in twenty of thoſe, who, at this day, paſs for learned men, have ever properly conſidered the firſt principles.'—In ſhort, 'he ſtudied to place in a clear and ſtriking light, the arguments which natural reaſon ſuggeſts in proof of a life to come, from the faculties of the human mind; from the moral law, written by the finger of God in the heart of man, and the voice of conſcience, enforcing our obſervance of it; from the relation in which we ſtand to the Creator and Supreme Ruler of the univerſe; from his known perfections, in ſhort; conſidered reſpectively to the preſent ſtate of his intelligent ſubjects upon earth.'

While he was engaged in preparing for the preſs, a treatiſe compoſed on this plan, Alexander Baxter, Eſq; of Odiham, Hants, the worthy ſon of the late Mr. Baxter, was pleaſed to put into his hands a collection of manuſcripts upon the ſame ſubject, written, at different times, by his late father.—'This fortunate incident,' ſays the Editor, 'has enabled me to proſecute my deſign, with a proſpect of better ſucceſs, by arranging and digeſting his arguments into a form ſomewhat more regular and concluſive than his laſt lingering illneſs had permitted him to do himſelf.'

The intention of the late Mr. Baxter to publiſh the papers which Dr. Duncan has here collected and methodiſed, appears from the following paſſage, contained in a letter annexed to the end of this work, written about ſix weeks before his death (which happened in March 1750), and addreſſed to John Wilkes, Eſq.

"I own, if it had been the will of heaven, I would have gladly lived, till I had put in order the ſecond part of the *Inquiry*, ſhewing the immortality of the human ſoul: but infinite wiſdom cannot be miſtaken in calling me ſooner. Our blindneſs makes us form wiſhes. I have left ſeven or eight manuſcript books, where all the materials I have been collecting, for near thirty years, are put down, without any order, in the book that came next to hand, in the place or circumſtances I was in at the time.—There are a great many miſcellaneous ſubjects in philoſophy, of a very ſerious nature, few of them ever conſidered before, as I know of. But (as I hinted above) a ſhort time of ſeparate exiſtence, will make every good man look with pity on the deepeſt reſearches we make here, and which we are apt to be vain of."

From the Editor's addreſs to the reader, it appears, that no part of theſe writings, except that which conſtitutes the firſt ſection of this performance, was eſteemed fit for the public inſpection, in its original form; and that throughout all the reſt, it was found indiſpenſably neceſſary to caſt anew many paſſages, to lop redundancies in ſome, and to ſupply deficiencies in others. He elſewhere obſerves, and with ſome juſtice, that the ſtyle and manner, though retouched throughout, where it was moſt requiſite, may probably ſtill appear to many readers rather uncouth and dry; and that to theſe, a lighter work, in a more faſhionable garb, and leſs replete with ſolid ſenſe, might have been more entertaining.—'It is unhappily,' he obſerves, 'in that more acceptable form, that ſuch readers commonly receive the poiſon, againſt which the proper antidote is here adminiſtered without diſguiſe, or ſpecious colouring.'

After having given this hiſtory of the origin, &c. of the preſent publication, we ſhall confine ourſelves to the forming a ſhort ſummary of its contents; after premiſing, that the arguments contained in it are not of the metaphyſical and abſtracted kind, but are founded chiefly on obſervations more level to common apprehenſion, or which come home to men's boſoms. After proving the exiſtence of a firſt cauſe, infinite in goodneſs, wiſdom, and all other perfections, the Author proceeds to ſhew that, if the human ſoul were mortal, our exiſtence would be 'a thing without deſign, irrelative, incomplete:'—that the immortality of the ſoul is indicated by the natural affections of man, or by the nature of his rational pleaſures, and by that of the infinitely rational being who is the Author of the ſoul:—that, on the ſuppoſition of the ſoul's mortality, many things confeſſedly unreaſonable to be practiſed become reaſonable, becauſe conſiſtent with the *preſent nature* and conſtitution of man; and, on the other hand, the perfection and improvement of reaſon becomes irrational, on the ſame ſuppoſition:—that man, by the nature and conſtitution of his body, and in every condition of life, *is ſuſceptible of more pain than pleaſure*; and that therefore, on the hypotheſis of the mortality of the ſoul, we are brought into being, to be inevitably miſerable while we exiſt, and then ſink back into nothing;—a propoſition that contradicts that fundamental truth, the exiſtence of an infinitely good being:—that the ſuppoſition of the mortality of the ſoul is ſubverſive of morality, or incompatible with the right rule of action:—and that the prepoſſeſſion that we ſhall always exiſt, or always continue conſcious of our exiſtence, is inſeparable from the conſtitution of human nature; this belief influencing, more or leſs, the ſentiments and actions of all men, even thoſe not excepted who affect to maintain the negative *.

Theſe are the principal topics, delivered nearly in the Author's own language, that are, very copiouſly, diſcuſſed in this performance; which carries the moſt convincing internal evidence of its being the production of the ingenious and worthy Author of the *Enquiry into the Nature of the human Soul*; to which the preſent publication forms an excellent, though perhaps rather too bulky an appendix.

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* On this head, the Editor takes notice of the remarkable inconſiſtency between two paſſages, extracted from a late work of a celebrated hiſtorian.—"Several tribes have been diſcovered in America," ſays the celebrated Dr. Robertſon, "which have no idea whatever of a Supreme Being, and no rites of religious worſhip." [Hiſt. of America, B. IV. p. 381.] 'Let the reflecting reader compare this with the following paſſage from the ſame elegant writer, and judge of their conſiſtency. "We can trace this opinion (of the immortality of the ſoul) from one extremity of America to the other; in ſome regions, more faint and obſcure, in others, more perfectly developed, but nowhere unknown. The moſt uncivilifed of its ſavage tribes do not apprehend death as the extinction of being. All hope for a future and more happy ſtate."—Ibid. p. 387.

ART. IX. *Eſſays Moral and Literary.* By the Rev. Mr. Knox, Maſter of Tunbridge School, and late Fellow of St. John's College, Oxford. Vol. II. Small 8vo. 3 s. 6 d. ſewed. Dilly, 1779.

IT is, perhaps, a proof of his modeſty, that this ingenious and agreeable writer has not aſpired to an higher rank in the ſcale of Authorſhip, than *Eſſay-writing*, in its preſent exhauſted ſtate, can poſſibly raiſe him to. The firſt volume † of *Eſſays moral and literary*, diſplayed a juſtneſs of thinking and an elegance of expreſſion, which we wiſhed to ſee directed to the elucidation of ſome particular and intereſting ſubject, inſtead of being ſcattered over many. To reclaim one acre from the waſte, and to bring it under cultivation, is of greater utility than to beſtow the ſame portion of toil on ninety and nine that are already manured by art and induſtry.—On ſubjects that lie level to common obſervation (and to theſe the Eſſayiſt is chiefly confined), what is left us *in this late age* but to repeat what has been often repeated, and to expreſs that which has been expreſſed a thouſand times before? The ſkill, indeed, of placing received truths in new lights, and of clothing them in ſprightly and graceful language, implies a ſecondary kind of merit which ought not to be undervalued. And this ſkill and this merit ſome celebrated writings of the periodical form have aimed at and have attained: but even here the hope of ſucceſs is daily leſſening; and with all the praiſe that is due to Mr. Knox's Eſſays, we may be allowed to ſuſpect, that had they been publiſhed periodically, i. e. SEPARATELY, they would have attracted no great ſhare of the public notice. If, however, in the ſecond volume of this Gentleman's detached performances, now before us, his readers be not much enlightened by any diſcoveries of what is new, nor much enlivened by any uncommon turns given to what is known, they may at leaſt reap an innocent pleaſure from the peruſal of juſt ſentiments, clothed in poliſhed language.

The ſubjects diſcuſſed in this volume are the following:

On Eſſay Writing. Claſſical Education vindicated. Strictures on Modern Ethics. On the Retirement of a Country Town. On Epiſtolary Writers. On the Happineſs of Domeſtic Life. On the Merits of Cowley as a Poet. Letters the Source of Conſolation. On Oriental Poetry, particularly that of Iſaiah. On the Principles of Converſation. On the Grave and Gay Philoſophy. On the Pleaſures of a Garden. The Story of a Student. On Satire and Satiriſts. On Preaching, and Sermon Writers. On Logic and Metaphyſics. On Latin Verſe as an Exerciſe at Schools. On Novel Reading. On Monumental Inſcriptions. On the Character of Atticus. On Biography. On Hoſpitality, and the little Civilities of Life. On the Merits of Illuſtrious Birth. On Lord Chancellor Bacon. On the Profeſſions. On Simplicity of Style in Proſaic Compoſition. On Affectation of the Character of Sportſmen. On ſome of the Minor Engliſh Poets. On the Neceſſity of Attention to Things as well as Books. On the Amuſement of Muſic. On the choice of Books. On the Influence of Faſhion. On Female Literature. On Parental Indulgence. On the ill Effects of proving by Argument Truths already admitted. On Affectation of Female Learning. On Speculative Criticiſm, and on Genius. On the Superior Value of Solid Accompliſhments. On the Propriety of adorning Life by ſome laudable Exertion.

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† For an account of Mr. Knox's firſt volume, ſee our Review, vol. lviii. p. 136. The Author's name was not then printed with his work.

These Eſſays take in ſo large a compaſs of diſcuſſion, and the ſubjects of them lie ſo wide of each other, that it is no eaſy matter to aſcertain their ſeparate merits, and utterly impoſſible to enter into them with minuteneſs. We ſhall juſt obſerve, that thoſe of a moral caſt evidently flow from a heart warmly attached to the intereſts of ſociety and the cauſe of virtue. The ſixth Eſſay, in particular, '*On the Happineſs of domeſtic Life,*' cannot fail of impreſſing the Readers with an amiable prejudice in favour of its Author, and with a conſequent belief that he is in private life what Pope deſcribes Mr. Gay to have been,

"Of manners gentle, of affections mild."

The ſentiments contained in it are certainly not new; but can we expect novelty on this ſubject? or would it be for the honour of human nature that novelty ſhould be found on a theme like this?

In Eſſay VIII. we are preſented with a ſeries of reflections which may ſerve as a comment on an elegant paſſage in the Preface to this volume. Mr. Knox there tells us, that 'in whatever manner his book ſhall be received, he will not think the time loſt that was ſpent in compoſing it, ſince it was paſſed at leaſt innocently, and furniſhed a ſweet relief in thoſe moments of ſorrow which are occaſionally the lot of all who feel and think, and from which he has not been exempted.' The arguments by which he proves '*Letters the Source of Conſolation*' will readily recommend themſelves to men of taſte and ſenſibility. The ſuperiority which the purſuits of literature enjoy over thoſe of intereſt or ambition, is a favourite topic with the ſons of learning. In laviſhing all their eloquence upon it, they ſometimes forget that they make themſelves judges in their own cauſe; and that in the ſentence they pronounce, pride and vanity will be ſuſpected to have ſome ſhare. Mr. Knox confines his obſervations to points in which there is leſs danger of this ſuſpicion, when he repreſents the influence that '*Letters*' poſſeſs to ſooth the mind in the hour of dejection, and to lighten the burthen of diſtreſs.

Under the title of [*] *Literary* Eſſays we ſuppoſe Mr. Knox claſſes his critical productions. The term *literary* has yet acquired no appropriate ſignification in our language. It is included in that of *Eſſay.* It is therefore equally deſcriptive of every ſpecies of compoſition, and characteriſtic of none.

In the province of criticiſm, this Gentleman diſcovers rather a correct and claſſical taſte, than any ſuperior degree of originality, or depth of penetration. His averſion to logic and metaphyſics (which the abuſe of theſe ſtudies may almoſt juſtify in its exceſs) is diſcernible even here. Fearful of being abſtruſe, he is too looſe and indeterminate in his remarks: in avoiding the charge of ſubtilty, he gives into a languid ſtyle of criticiſm and ſpiritleſs obſervation, from which little improvement will be derived by thoſe who are moderately tinctured with this ſort of literature. The Eſſays on '*Preaching and Sermon Writers*,' and on the '*Choice of Books*,' are too ſuperficial and too futile to merit a place in this work. Thoſe on '*Simplicity of Style*'—on '*Epiſtolary Writers*'—'*On ſome of the Minor Engliſh Poets*,' are elegant, but contain no very ſtriking remarks. The Eſſay '*On Oriental Poetry*' is of an higher order; and exhibits a rich and flowing ſtyle, at the ſame time that it abounds with ingenious and ſolid obſervations.

The undiſtinguiſhing cenſure which Mr. Knox paſſes on the kindred ſtudies of '*Logic and Metaphyſics*,' and the heat and paſſion with which he is carried away when he ſpeaks of '*Modern Ethics*,' may incline ſome of his Readers to ſuſpect that he is himſelf no very accurate reaſoner, and that he does not underſtand very clearly what he condemns ſo deciſively. We hope too he is miſtaken in the fact he alleges. He obſerves with a ſort of triumph, that 'even Malebranche and Locke, the moſt rational of the metaphyſicians, are daily loſing ground. As a taſk they are attended to in public ſeminaries, where ſome obſolete plan of ſtudy requires metaphyſical exerciſes; but the multitude of more agreeable works ſeldom leave time or inclination to the ſtudent who is at liberty to chuſe his books for the controverſy concerning innate ideas.'

We have too much reſpect for Mr. Locke's writings not to regret that they are falling into neglect. If the fact be ſo, we ſhould draw a very different concluſion, and conſider it as a ſymptom of the levity and futility of the preſent age; unable to bear the fatigue of manly thought, and prone to ſink into habits of *literary ſauntering*.

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[*] Mr. Knox is guilty of the ſame inaccuracy when he talks of buſineſs 'civil or profeſſional.' With no propriety can *profeſſional* be diſtinguiſhed from *civil*, unleſs he means 'the profeſſion of the ſword.' In this caſe *civil or military* would have been better.

In the '*Strictures on Modern Ethics*' our Author drops an intimation of his opinion upon the controverted doctrines of Liberty and Neceſſity. The writers who maintain the mechaniſm of the human mind are pretty roughly handled by him in the following paragraph.

'But even he who is taught to revere the wiſdom of the naked Indian, and to deſpiſe the improvements of his own times and nation, is more likely to think and act with dignity, than the man who believes himſelf a machine. Such an one, to be conſiſtent, muſt renounce the idea of the ſoul's ſupremacy over the actions of the body, and muſt reſign himſelf to the impulſe of that blood, of which alone he believes himſelf to conſiſt. As an engine he will yield to every motion without reſiſtance; for the perfection of the machine depends on its moving with the leaſt poſſible friction or impediment. The miſtake of him who looks on himſelf in this light, is equally abſurd with that of the hypochondriac viſionary, who, in the temporary madneſs of his reverie, imagines himſelf a gooſe or an addled egg.'

If this paſſage does not indicate a great ignorance of the queſtion at which it glances, it certainly betrays a want of decency to thoſe who differ from him concerning it. Whether Dr. Prieſtley will be much alarmed at the idea of ſo formidable a champion as Mr. Knox, we cannot ſay. We believe the Doctor is in no danger of *imagining himſelf* either a *gooſe* or an *addled egg*, and therefore it is not probable that he will be greatly diſturbed by this ſingular ſuggeſtion. We muſt however do our Author the juſtice to obſerve, that he is here declaiming againſt the profeſſed ſceptics of the age, and that he does not ſeem to have thought of taking up the gauntlet thrown down by Dr. Prieſtley on this ſubject. He ſeems only to have pointed his artillery at a ſet of faſhionable or modiſh philoſophers, againſt whom he might think declamation the moſt effectual weapon. Taken in this view, the following expreſſions will not perhaps appear too warm.

'Abſurd and pernicious as are moſt of the opinions advanced and maintained by modern philoſophy; yet an elegance of ſtyle, a vivacity of expreſſion, a ſingularity of ſentiment, have had charms ſufficient to recommend it to many whoſe badneſs of heart is only equalled by the weakneſs of their underſtandings: weakneſs, I ſay, for cunning is not wiſdom. Many of the great, the degenerate deſcendants of a debauched nobility, whoſe little minds have received the ſmall degree of improvement of which they were capable, from a French maſter; are the profeſſed diſciples of Voltaire: and the offenſive ſwarms of paltry pretenders to wit and genius, who ground their pretenſions on blaſpheming their God and calumniating their neighbour; and who prove the depravity of human nature by their own baſeneſs, are the admirers of Hume and Bolingbroke. This corruption has already ſpread far and wide, diſſolving the bands of ſociety, and diffuſing perſonal miſery. Whenever it ſhall become general, there is no doubt but that the over-ruling Providence which left not one ſtone upon another in Babylon, ſhall ſweep away the nation in which it prevails, with the beſom of deſtruction.'

It is eaſy to collect from theſe Eſſays, that Mr. Knox adopts the ſyſtem of thoſe philoſophers who *aſſert common ſenſe* to be the teſt of truth in morals and religion. This ſyſtem is an extremely commodious one. It flatters the vanity and indolence ſo natural to the human mind, by referring all difficulties to a ſuppoſed infallible monitor, which pronounces at once on the queſtion in diſpute, and chaſes away every doubt. If we underſtand the import of Eſſay XXXV. '*On the ill Effects of proving by Argument Truths already admitted*,' it affords not the leaſt dangerous application of the theory juſt alluded to. This Eſſay wears the form of a letter from a very *good ſort of man*, whoſe repoſe has been diſturbed, and whoſe religious conviction has been ſhaken by books of controverſial divinity, and who unfortunately believed leſs as he read more. The picture of a mind thus thrown off the hinges is drawn with much fancy, and well ſuſtained throughout. But what is the inference that reſults from it? Is it that the aſſent which precedes examination is more valuable than that which flows from it? that conviction is in an inverſe ratio to inquiry?—Surely Mr. Knox does not think ſo!——The honeſt letter-writer concludes his epiſtle with telling us, that 'he has reſolved to lay aſide proofs, demonſtrations, and illuſtrations of all matters ſufficiently proved, demonſtrated and illuſtrated to the humble mind, by their own internal evidence.' If our Readers be diſpoſed to inquire what ſpecies of truths are the objects of this 'internal evidence,' we are left to collect this from a preceding part of the letter: the catalogue is pretty copious.

'I had received (ſays he) all the notions uſually inſtilled by parental authority, with implicit belief. I was told that there was one God, and I believed it, for I ſaw his works around me. I embraced revealed religion in all its parts, with the ſame evidence of conviction with which I believed the ſun to exiſt in the heavens, when I beheld its radiance, and felt its warmth. I ſaw and believed the difference between right and wrong, vice and virtue, juſtice and injuſtice, as ſtrongly as the difference between black and white, and ſweet and bitter. I never dreamt of calling in queſtion the authenticity of the ſcriptural writers, the doctrine of the trinity, the divinity of our Saviour, the immateriality and immortality of the human ſoul, and the reſurrection of the body. When I repeated the creed, I ſpoke with the ſame confidence of undoubting conviction, as when I aſſerted the truth of a fact of which I had ocular demonſtration. The ſteady light of common ſenſe had guided me, and I had been humble enough to follow its directions.'

However important theſe articles of faith are, and however ſuſceptible of ſolid proof, any or all of them may be thought, we confeſs we ſee no great merit in believing them by rote, without any knowledge of the arguments by which they are ſupported. Though there ſhould reſult ſome *ill effects* (as Mr. Knox ſuppoſes) *from proving truths already admitted*, if they were admitted without examining, theſe effects ought to be hazarded. Religion need not ſhrink from the moſt rigid diſcuſſion. She cannot ſuffer from the freeſt inquiries: and to inquire and to judge is the buſineſs of all, in proportion to their means and opportunities of doing it. We do not entertain any high reſpect for that deſcription of men whom the poet characterizes

'Unlettered Chriſtians (who believe in groſs),
Plod on to heaven, and ne'er are at a loſs.'

We have already taken notice of Mr. Knox's enmity to logic and metaphyſics. In his Eſſay '*On Speculative Criticiſm and on Genius*,' he relaxes ſomewhat of this hoſtile diſpoſition; and in defining genius, he ſeems to have delineated the qualities which form a logician, rather than the ingredients which conſtitute the poet. He ſuppoſes genius to be 'an extraordinary power of attention; a capacity in the mind of attaching itſelf cloſely and ſtrongly, at a glance, to every object that ſolicits its regard; of taking in the whole of it, in all its diſtant relations, dependencies, modifications, origin, and conſequences.' If *attention* be allowed to uſurp the name and honours of *genius*, what becomes of enthuſiaſm? what becomes of invention, and of the *creative* power of imagination, which Shakſpeare tells us, *bodies forth the forms of things unknown*, &c. and which has been ever conſidered as the very eſſence of genius?

In remarking theſe accidental points in which we differ from Mr. Knox, we do not mean to detract from the general merit of his performances. Perhaps there are few writers who have entered into ſo great a variety of ſubjects to whom we could have objected ſo little. We ſtill adhere to the ſame favourable ſentiments which we * at firſt formed of this gentleman. It were a want of candour to exclude him from that indulgence which in his concluding Eſſay he has ſolicited for other literary adventurers.

'The ſpirit of adventure in literary undertakings, as well as in politics, commerce, and war, muſt not be diſcouraged. If it produces that which is worth little notice, neglect is eaſy. There is a great probability, however, that it will often exhibit ſomething conducive to pleaſure and improvement. But when every new attempt is checked by ſeverity, or regarded with indifference, learning ſtagnates, and the mind is depreſſed, till its productions ſo far degenerate as to juſtify diſregard. Taſte and literature are never long ſtationary. When they ceaſe to advance, they become retrograde.

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* Vide Review above referred to, for the account of the firſt volume of Eſſays Moral and Literary.

'Every liberal attempt to give a liberal entertainment is entitled to a kind excuſe, though its execution ſhould not have a claim to praiſe. For the ſake of encouraging ſubſequent endeavours, lenity ſhould be diſplayed where there is no appearance of incorrigible ſtupidity, of aſſuming ignorance, and of empty conceit. Severity chills the opening powers, as the froſt nips the bud that would elſe have been a bloſſom. It is blameable moroſeneſs to cenſure thoſe who ſincerely mean to pleaſe, and fail only from cauſes not in their own diſpoſal.

'The praiſe, however, of well meaning has uſually been allowed with a facility of conceſſion which leads to ſuſpect that it was thought of little value. It has alſo been received with apparent mortification. This ſurely is the reſult of a perverted judgment; for intention is in the power of every man, though he cannot command ability.'

ART. X. *An Appeal from the Proteſtant Aſſociation to the People of Great Britain,* concerning the probable Tendency of the late Act of Parliament in Favour of Papiſts. 8vo. 6 d. Dodſley. 1779.

WE hold the principles of popery in as much abhorrence, and its abſurdities in as much contempt, as the moſt zealous member of the Proteſtant Aſſociation. But ſince a bill hath paſſed both Houſes of Parliament, and gained the royal aſſent, in favour of Roman Catholics, we are apprehenſive that it bears too much the appearance of a popiſh ſpirit, to endeavour to procure a repeal of it. Proteſtants have (and with great reaſon) accuſed the Papiſts of a bigotted and intolerant ſpirit;—and have appealed to the decrees of their councils,—the deciſions of their ableſt and moſt approved advocates, and above all, to the inconteſtible evidence of facts, to authenticate their charge. But ſhall we condemn ourſelves, by imitating their conduct? Shall we act like Papiſts in ſupporting Proteſtantiſm? No. Let our actions convince them of the diſſimilarity of our principles. Let us ſhew them, that in eſpouſing the cauſe of Proteſtantiſm, we are not vindicating the claims of a ſect; but that our diſpoſition is as benevolent as Chriſtianity, and our object as extenſive as Human Nature. This conduct would, in the nobleſt ſenſe of the expreſſion, 'heap coals of fire on their heads:' and convince them (if any thing could convince them) that Proteſtants have imbibed the amiable and exalted ſpirit of their divine Maſter, 'who came not to deſtroy men's lives, but to ſave them.'

But the members of the Aſſociation are prepared to tell us, that the queſtion at preſent is not ſo much about a point of religion, as a matter of civil polity. They do not oppoſe Popery becauſe it is a ſyſtem of errors and abſurdities; but becauſe of its ſtate-maxims, and the malignant aſpect which it bears on the civil and religious rights of mankind. Hence, what is highly ridiculous when ſeen in a ſpeculative point of view, becomes infinitely dangerous when placed in a political light: and our contempt of its principles is almoſt loſt in our dread of its conſequences.

To enter into the arguments that have been advanced on both ſides of the queſtion, would lead us beyond the limits of our journal: we ſhall therefore content ourſelves with offering to our readers a brief outline of the preſent performance.

The firſt ſection contains, 'thoughts on Toleration, and how far it is conſiſtent with our civil conſtitution, and the preſervation of the Proteſtant religion, to extend it to the Papiſts.' Under this head, the perſecuting ſpirit of the Church of Rome, from one period to another, is expoſed; and the doctrine of the Pope's ſupremacy is particularly conſidered as derogatory to the eſſential maxims of a free ſtate. From a view of the inherent nature and invariable tendency of Popery, the gentlemen of the Aſſociation infer, that to tolerate its opinions, is to inſult the natural and moral perfections of that God who gave us reaſon and immortality, and to encourage the practice of idolatry, by law, in a Chriſtian country. To tolerate Popery, is to be inſtrumental to the perdition of immortal ſouls now exiſting, and of millions of ſpirits that at preſent have no exiſtence but in the preſcience of God; and is the direct way to provoke the vengeance of an holy and jealous God, to bring down deſtruction upon our fleets and armies, and ruin on ourſelves and our poſterity.'

This was the language of *Bonner* when he gave orders for the fires in Smithfield—of *Calvin* when he ſent Servetus to the ſtake—and of *Laud* when he condemned Leighton to the pillory. 'Shall we tolerate *opinions* (ſaid they) which are inſtrumental to the perdition of immortal ſouls?'

So far as any religious ſyſtem reſpects the worſhip of God, and a future ſtate, ſo far it hath an undoubted claim to every poſſible indulgence. As a ſyſtem of *opinions*, no ſtate under heaven hath any concern with it. The matter wholly relates to the all-ſeeing God, and the dictates of private conſcience. It is not the buſineſs of government to provide for men's ſafety in a future ſtate, any farther than by guarding their morals and fitting them for the offices of civil life. Of what remains to be done to qualify the ſoul for Heaven, every man muſt judge for himſelf.

The ſecond ſection preſents the reader with a view of the principal laws that were in force againſt Papiſts before they were altered by the late act; and of the ſpirit in which they were executed.

Section the third offers 'Conſiderations on the late Act of Parliament; and the alterations made thereby in the penal laws againſt Papiſts.' Under this head, we meet with the following remarks: 'If we attend to the form of the oath to be now taken by the Papiſts, in the laſt Act of Parliament, we ſhall obſerve a very ſtriking variation between that and the oath of ſupremacy of Geo. I. Stat. II. Cap. 13. By that, every Proteſtant, and all other perſons, are required, on their oath, to declare, that no foreign prince, perſon, prelate, ſtate, or potentate, *hath*, or *ought to have*, any juriſdiction, power, ſuperiority, pre-eminence, or authority, *eccleſiaſtical* or *ſpiritual*, within theſe realms. But in the laſt ſtatute, to *accommodate the Papiſts*, and to avoid encroaching on their obedience and ſubmiſſion to their ſpiritual father, the words "*eccleſiaſtical* or *ſpiritual*" are omitted, and the words "*temporal* or *civil*" ſubſtituted; by which it is plainly declared, that the legiſlature, conſcious of the juriſdiction of the Pope over every Papiſt within this realm, and that the Papiſts, as ſuch, could never conſcientiouſly abjure the ſame; have *deſignedly* changed thoſe material words, and thereby recognized, within theſe realms, the *eccleſiaſtical* and *ſpiritual juriſdiction of the Pope*, and all in authority under him.' This circumſtance ſeems to affect Dr. Ibbetſon moſt ſtrongly; who having publicly avowed his approbation of the plan, adopted by the members of the Proteſtant Aſſociation, expreſſes his doubts relating to the propriety of a Proteſtant's taking the oath of ſupremacy, in the form in which it is at preſent adminiſtered. He ſeems to think, that the authority of the Roman pontiff in matters of an *eccleſiaſtical* and *ſpiritual* nature is, at leaſt, *virtually* acknowledged by the legiſlature, from the *omiſſion* of the words [*ſpiritual* and *eccleſiaſtical*] in the oath that hath been framed to accommodate the Papiſts. We do not ſee the matter in the ſerious light in which it is viewed by the learned Archdeacon. A Proteſtant may juſtly ſwear, that no prince, power, ſtate, &c. *hath* any authority in Great Britain. The Pope hath, in *fact*, no more power than he had before the late indulgence granted to the Papiſts took place. No authority hath been explicitly delegated to the ſee of Rome: and all the claim it hath, exiſts only (as it did before) in the creed of the Papiſt. To a Proteſtant, it is a mere *negation*; and cannot in the leaſt affect his conſcience in the matter of the oath, which diſavows the active, poſitive right and legal exiſtence of the Pope's ſupremacy over the eccleſiaſtical conſtitution of theſe lands.

The fourth ſection contains, 'Obſervations on the manner in which the late Act was obtained; on the principal arguments in its favour; and on the fatal conſequences which will moſt probably reſult from it.'

The concluſion treats of 'the abſolute neceſſity of an application to Parliament for redreſs; and the conſtitutional mode of obtaining it.'

'Nothing (ſays the Aſſociation) but a law to repeal and qualify the late Act, can keep the Papiſts within the bounds of allegiance and decency.——Our conſtitution hath marked out the mode of obtaining redreſs; and declares it to be the right of the ſubject to petition. Let petitions be circulated throughout the kingdom; let the clergy of the eſtabliſhed church, and Proteſtant miniſters of every denomination, and all who are zealous for the welfare and ſafety of the Proteſtant religion, cordially unite, and ſtrenuouſly exert themſelves on this important occaſion. Let petitions againſt the Popiſh bill be ſent to Parliament, with numerous ſignatures from every county, city, and corporation, and from other reſpectable bodies of people. Let our repreſentatives be inſtructed by their conſtituents, to ſupport theſe petitions in the houſe; and as the eve of a general election is approaching, we have reaſon to hope that theſe inſtructions will be attended to. Should they be neglected, we ſoon ſhall have an opportunity of electing members more attentive to the voice of the people, and the preſervation of the Proteſtant intereſt.—We preſume, it would be better if the late Act of Parliament were totally repealed, and the laws againſt the Papiſts placed on their former footing; but if that cannot be obtained, a qualifying Act, with ſome reſtrictions, ſeems abſolutely neceſſary. Thus the Papiſts would be curbed, but not cruſhed; they would not be perſecuted, nor could they perſecute: the *grand objects* of this ASSOCIATION would be obtained; the Proteſtant religion would be preſerved; the Britiſh conſtitution would be ſecured, and the Hanoverian ſucceſſion eſtabliſhed, upon the firmeſt baſis.'

FOREIGN LITERATURE.

ART. XI.

Toberni Bergman, Chemiæ Profeſſoris, &c. Opuſcula Phyſica & Chemica, &c.—Philoſophical and Chemical Eſſays, collected and reviſed by the Author, with Additions. By Tobern Bergman, Profeſſor of Chemiſtry, F. R. S. &c. Illuſtrated with Plates, Vol. I. Upſal, &c. 1779. 8vo. 7 s. 6 d. ſewed. London, imported by Lowndes.

IN this valuable publication, the philoſophical world are preſented with a collection of excellent chemical eſſays, on ſeveral curious and intereſting ſubjects. Some of them have formerly been publiſhed ſeparately, in the Swediſh, French, or Latin languages. After having been reviſed by the Author, they are here collected into one volume; which, we are aſſured, will be followed by ſeveral others. We ſhall conſider them in the order in which the Author has preſented them: extracting ſuch particulars as may be moſt acceptable to our philoſophical *Readers.*

Diſſertation I. *On the Aerial Acid.*

This eſſay contains an experimental inveſtigation of *Fixed Air*, firſt publiſhed in 1775, in one of the volumes of the *Tranſactions of the Swediſh Royal Academy of Sciences.* One of the principal deſigns of the Author is to prove the acidity of fixed air; to which he gives the name of the Aerial Acid. Among the various proofs of this quality, exhibited by M. Bergman, it is rather remarkable that, though he obſerved its property of readily combining with alcaline ſalts, rendering them milder, and cryſtallizable (in which laſt caſe he erroneouſly conſiders them as *ſaturated* with that acid); yet he ſeems not to have proceeded to a ſtill more deciſive proof of that quality, which had occurred to another inquirer into the ſame ſubject*; who has ſhewn that ſolutions of alcaline ſalts may be completely *neutraliſed* by fixed air, or the *mephitic acid*, and may even be rendered *ſubacid*; in the very ſame manner as the neutral ſolutions of Glauber's ſalt, nitre, or ſea ſalt, may be rendered *acidulous*, by a few additional drops of vitriolic, nitrous, or marine acid.

When the *oleum tartari per deliquium* is expoſed to fixed air, the cryſtals which very ſoon appear, and which have been obſerved by the Author, the *Duc de Chaulnes*, and others, are by no means neutral. The fact is, that the *neutral mephitic ſalt* is not equally ſoluble in water, as the mild alcali; ſo that, in their experiments, when the inſide of a receiver wetted with *ol. tartar*, or a ſaturated ſolution of mild alcali, is expoſed to fixed air, cryſtals are formed before the alcali can have acquired a ſufficient quantity of the *mephitic acid* to neutraliſe it; becauſe there is not water enough to hold the ſalt, though yet only partially neutraliſed, in a ſtate of ſolution. To render the alcaline ſolution, therefore, *perfectly neutral*, or *ſubacid*; the *ſal. tartar.* ſhould be diſſolved in a larger quantity of water than will barely diſſolve it.

In the paper above referred to, it has been ſatisfactorily ſhewn, that the marks of acidity exhibited by fixed air are not to be aſcribed to the vitriolic or any other acid, employed in the uſal proceſſes for procuring it; as was ſuppoſed by ſome foreign philoſophers. In the preſent diſſertation, however, we meet with an obſervation, which, if not explained, might throw ſome doubt on the *intrinſic acidity* of fixed air, and which therefore deſerves ſome notice.

It is well known, that when a weak infuſion of *litmus* has been made red, by being impregnated with fixed air, the redneſs gradually diſappears on expoſing the liquor to the common air. It has been alleged that this circumſtance is not peculiar to fixed air; for that the colour given to this infuſion is equally fugitive, when the water has been weakly impregnated even with the mineral acids. The Author has detected the fallacy of this experiment, by obſerving that the prepared litmus uſually contains alcaline matter; that the mineral acid combines with this laſt, and expels from it its fixed air, which enters the infuſion. So that, in this caſe, it is not the diluted mineral acid which gives the liquor its redneſs, and which afterwards flies off, ſo as to cauſe the infuſion to reaſſume its blue colour; but it is the fixed air expelled by it from the alcaline ſubſtance that produces both theſe appearances: the mineral acid remaining combined with the alcali in the litmus; and having no other concern in the appearances than diſlodging the *mephitic acid* from the litmus. Suppoſe the alcali to require the quantity m of mineral acid before it is perfectly ſaturated; it is evident that the quantity of acid $\frac{m}{10}$ may be added 10 times ſucceſſively, ſo as to produce as many ſucceſſive appearances of this fugitive redneſs: one portion more added will render the redneſs permanent.

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* See Experiments and Obſervations on Fixed Air, &c. by Mr. Bewley, in Dr. Prieſtley's Second Volume of Experiments on Air, pag. 337, &c.

Of the numerous combinations of fixed air (or rather of water ſaturated with this acid) with various ſubſtances, which are here deſcribed by the Author, we ſhall mention only a few. He affirms that ſpirit of wine will abſorb double its bulk of this fluid; and that the ſame is nearly true of oil of turpentine; which, at firſt, abſorbs it with great avidity. Nay, he affirms that a portion of oil of olives will abſorb almoſt an equal bulk of fixed air. The impregnated water diſſolves zinc, and a ſemi-metal which he calls *Magneſium*, as well as iron. It diſſolves likewiſe a notable quantity of magneſia; $\frac{1}{100}$dth part, the Author ſays, of its weight. We have formerly diſſolved nearly an ounce of magneſia, reduced to the ſtate of a moſt ſubtile powder, in three pints of water, which was ſupplied from time to time with fixed air. The ſolution, when ſaturated, had a ſaline, earthy, and, at the ſame time, a bitter taſte, like that of the *ſal cathart. amarus:* from which it only differs with reſpect to the acid wherein the earth is diſſolved. This preparation appears to us well adapted to anſwer various medical intentions, where the deſign is to introduce a large quantity of fixed air into the ſyſtem.

The Author, who appears to have been one of the firſt who diſcovered the method of impregnating water with fixed air, and thereby imitating the Pyrmont, Spa, Seltzer, and other waters, ſpeaks highly of the benefits he has derived from the uſe of the artificial Seltzer water in particular, during eight years, in the cure of what he calls an hœmorrhoidal colic, to which he has been periodically ſubject. The flux, from the hœmorrhoids, which has been ſtopped, particularly, in the cold ſeaſon, has conſtantly been brought on by this regimen, after ſix days perſeverance in it; and ſometimes, even on the third or fourth day. He relates likewiſe a few out of many inſtances, which he could produce, of the good effects that have enſued from the ſame regimen, in Sweden; where the proceſs of impregnating water with fixed air, &c. is become familiar in families of all ranks: and he affirms, that the moſt obſtinate intermittent fevers which raged throughout that whole kingdom, for ſome years paſt, and which would not yield to the bark, have almoſt conſtantly been removed by the artificial Seltzer water, or other ſimilar impregnations of water with fixed air.

Diſſertation II. *On the Analyſis of Waters.*

This valuable paper contains, within a ſmall compaſs, a moſt excellent ſet of obſervations and rules for examining waters; or for diſcovering, collecting, and aſcertaining the nature of their various and heterogeneous contents. Beſides the uſual methods, and thoſe which have been ſuggeſted by the numerous diſcoveries that have been very lately made in the chemical branch of experimental philoſophy; it contains many others peculiar, we believe, to the Author. Such, we apprehend, is his method of detecting the preſence of ſulphur, in certain waters of the fœtid kind, by adding a ſmall quantity of concentrated nitrous acid; by which the fœtid ſmell is corrected, and finally deſtroyed, and the ſulphur is precipitated. We ſhall only mention another new and curious teſt, by which the preſence of calcareous earth in water is detected.

This teſt is the *acid of ſugar*, diſcovered, we believe, by the Author, and of which we ſhall have occaſion to ſpeak preſently. If the ſmalleſt portion of calcareous earth, combined in any manner whatever, be contained, even in a very large quantity of water [‘*Cantharo*’ *], a ſmall cryſtal of this acid, no larger than the head of a pin, being dropped into it, will produce *ſtriæ* and clouds; cauſed by a precipitate formed of the calcareous earth, combined with the *ſaccharine acid*, and which is inſoluble in water. Scarce any water, the Author obſerves, is perfectly free from calcareous earth. Even with reſpect to that which is reputed the pureſt, this teſt is ſo ſenſible, that when the water has ſtood twenty-four hours after it has been dropped into it, it will preſent ſome appearance, though perhaps a faint one, of this peculiar precipitate. A combination of the *ſaccharine acid*, with an alcaline ſalt, produces the ſame effect, ſtill more ſenſibly, in conſequence of a double affinity. No acid,

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[*] The Swediſh *Cantharus*, as we are told in a note, conſiſts of eight *quadranter; each of which contains* 12½ cubic Swediſh inches.

alcaline, or earthy body whatever, is capable of decompounding the compound thus formed of the ſaccharine acid, and calcarous earth.

Diſſertations III. and IV. *On the Waters at Upſal: and on the Acidulous Waters in the Pariſh of Danemarks.*

Theſe two articles, independent of the immediate or local purpoſes for which they were drawn up, furniſh uſeful exemplifications and illuſtrations of the rules contained in the preceding diſſertation.

Diſſertation V. *On Sea Water.*

Dr. Sparrman, who joined Dr. Forſter in the laſt expedition to the South Seas, brought home with him, and gave to the Author for his examination, ſeveral glaſs bottles filled with ſea water, drawn up from very great depths, in the latitude of the Canary Iſlands. We ſhall not take any further notice of this Analyſis, than juſt to obſerve, that the water was perfectly inodorous, and though not grateful to the taſte, it did not excite a *nauſea*, like that which is taken from the ſurface of the ſea.

M. Bergman accounts for this laſt circumſtance, by obſerving, that the immenſe number of fiſhes who die in the ſea, riſe up to the ſurface, in conſequence of the inflation attending putrefaction; ſo that the water, at great depths, is not contaminated by them. When there is a ſcarcity of water, in a ſhip, he thinks much freſh water might be ſaved, by boiling the ſhip's victuals in an equal quantity of this purer ſea water.

Diſſertation VI. *On the Method of imitating the Cold medicated Waters.*

By the *cold* medicated waters, the Author means thoſe whoſe ſaline, metallic, or earthy ingredients, are held in ſolution by *fixed air*; ſuch as thoſe of *Pyrmont*, *Spa*, *Seltzer*, &c. After giving an exact *analyſis* of the contents of four of the principal of theſe *natural* waters; he teaches the method of preparing each of them by *art*, or by *ſyntheſis*. From the late diſcoveries relative to this ſubject, no doubt can be entertained that *art*, in this one inſtance at leaſt, is capable of excelling nature—— whatever the mayor and burgeſſes of *Spa* or *Pyrmont* may allege to the contrary. In this, and the following Diſſertation, the Author appears in the light of a good patriot as well as chemiſt: exhibiting, in a note, the ſums paid by Sweden for the *natural* waters imported into that kingdom in 1773 and 1774; which may now be ſaved, by ſubſtituting the artificial waters in their place. We ſhall not dwell on this ſubject, but ſhall attend to the next diſſertation, which contains matters leſs known.

Diſſertation VII. *On the Method of imitating the Hot medicated Waters.*

It appears extremely ſingular to us, that the curious proceſs deſcribed in this diſſertation, by which the warm or ſulphureous waters, ſuch as thoſe of Aix-la-Chapelle, &c. are perfectly imitated, ſhould have been ſo long overlooked: at leaſt, this is the firſt notice that we have received of it. It conſiſts ſimply in adding the vitriolic acid to *hepar ſulphuris*, and impregnating water with the peculiar ſpecies of *air* that ariſes from this mixture; in the ſame manner as when water is impregnated with the fixed air, ariſing from the mixture of that or any other acid with chalk. This *hepatic air* †, as the Author calls it, is very readily abſorbed by water; to which it gives the ſmell, taſte, and all the other ſenſible qualities of the ſulphureous waters. A Swediſh *cantharus* of diſtilled water, will abſorb about ſixty cubic inches of this hepatic air; and on dropping into it the *nitrous acid*, as we have mentioned under the ſecond diſſertation, it will appear, that a real ſulphur is contained, in a ſtate of perfect ſolution, in this water, to the quantity of eight grains. It does not appear that any other acid, except what the Author calls the *Dephlogiſticated Marine Acid*, will produce this effect.— When any particular ſulphureous water is to be imitated, we ſcarce need to obſerve, that the ſaline, or other contents peculiar to it, are to be added to the artificial *hepatic water*. Inſtead of the liver of ſulphur, the operator may uſe a mixture of three-parts of filings of iron, and two-parts of ſulphur melted together ‡.

It may perhaps be thought that water thus prepared does not differ from that in which a portion of the *hepar ſulphuris* has been diſſolved: but to us it appears evidently to differ from it in this material circumſtance;—that in the ſolution of hepar ſulphuris, the ſulphur is held in ſolution by the water, through the means of the *alcali* combined with it: whereas, in M. Bergman's proceſs, it does not appear probable that the *hepar ſulphuris* riſes *ſubſtantially*, in the form of *air*; for, in that caſe, its preſence in the *hepatic* water might be detected by means of the weakeſt of the acids (even the *mephitic*), which would precipitate the ſulphur from it. Nor can it be ſuppoſed that any portion, or conſtituent part, of the *alcali* itſelf (except a part of its *remaining* fixed air) can come over. The water therefore muſt owe its impregnation to the ſulphur, raiſed, in ſome peculiar manner, into the ſtate of an elaſtic vapour; permanent, when the experiment is made in quickſilver; but condenſible in water, and rendered ſoluble in that fluid through the means of ſome *unknown principle* combined with it, and which the Author ſuppoſes to be the matter of *heat*, combined with it through the medium of *phlogiſton*.

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† Part of this air, as we have found, is fixed air, proceeding from the ſalt of tartar.

‡ In this caſe, there appears to us, to be very little abſorption: the *hepatic air*, or vapour, ſeeming to be diſſolved, or ſuſpended in *inflammable air*.

In our account of Dr. Prieſtley's laſt volume of *Experiments*, &c. [M. R. June 1779, p. 414, &c.] we took notice of one of the ways, indicated by one of his experiments, by which the ſulphur is produced that is found in the vaults and aqueducts at *Aix la Chapelle*. The preſent proceſs not only clearly explains the manner in which theſe waters become impregnated with ſulphur; but likewiſe the cauſe of the appearance of the crude ſulphur above mentioned. It appears, from the Author's experiments, that *air*, as well as the *nitrous acid*, has the property of decompounding this water:—even that ſmall quantity of *atmoſpherical air*, that is contained in common water, has this quality in a ſufficiently ſenſible degree, when the latter is employed in the proceſs, inſtead of freſh diſtilled water, or water that has been lately boiled. When the natural ſulphureous waters, therefore, come in contact with the external air; the latter, according to the Author, ſeizes the phlogiſtic principle which kept the ſulphur diſſolved in the water; and thus, in time, are formed thoſe *ſulphureous cruſts*, which, as well as even the preſence of actual ſulphur in theſe waters, have been the ſubjects of ſo much controverſy among the chemiſts.

Diſſertation VIII. *On the Acid of Sugar.*

In this ingenious Diſſertation, M. Bergman communicates the diſcovery of a *new acid*; the method of producing it; and its chemical properties and affinities with reſpect to various other ſubſtances. The proceſs for procuring it is briefly this: To one ounce of the fineſt ſugar are added three ounces of the ſtrongeſt ſpirit of nitre, in a tubulated retort. After the moſt phlogiſticated part of the nitrous acid has exhaled, a receiver is to be adapted to the neck of the retort, and the ſolution made to boil gently, till it acquires a brown or cheſnut-colour; when three more ounces of nitrous acid are to be added, and the ebullition is to be continued till the tinged and ſmoking acid has nearly diſappeared. The liquor remaining in the retort is now to be put into a broad veſſel; and, on cooling, quadrilateral priſmatic cryſtals will be formed, which, after being dried on a bibulous paper, will weigh about a drachm and ½ and 19 grains.

The remaining liquor, in which the cryſtals were formed, is to be treated in the ſame manner, with two ounces more of ſpirit of nitre; and will furniſh half a drachm and 13 grains of freſh cryſtals. To the glutinous fluid, now remaining, two more ounces of nitrous acid are to be added in ſmall portions, at different times; and the whole is to be evaporated to dryneſs: when a ſaline maſs is left, which, when dry, weighs about half a drachm. Theſe different products mixed together are purified by repeated ſolution and cryſtalliſation.

The cryſtals thus procured are the *acid of ſugar*;—the laſt *diſcovered*, and the *deareſt* of the acids; for to produce one ounce of it (from three ounces of ſugar) thirty ounces of ſtrong ſpirit of nitre muſt be employed. Sugar, however, is not the only ſubſtance from which it is to be procured.—It may be extracted not only from honey, and other ſaccharine juices, but likewiſe from gum arabic, and even the moſt highly rectified ſpirit of wine.

M. Bergman relates, in detail, the various combinations of this new acid with ſaline, earthy, and metallic ſubſtances. From a combination of it with ſpirit of wine, he procured a kind of *æther*; inferior, however, to the vitriolic and other æthers in inflammability. The fixity and ſtrength of this acid are very conſiderable; ſo that, as we have indeed already hinted, it expels even the vitriolic acid from *gypſum* and *ſelenite*. On being expoſed to heat in cloſe veſſels, the water of its cryſtalliſation is firſt partly expelled; and a great part of the ſalt is ſublimed in a purer ſtate: a very great quantity of *air*, or elaſtic vapour riſing during the diſtillation. From half an ounce of the cryſtals, near 100 cubic inches of air were produced; half of which conſiſted of *fixed air*, capable of being abſorbed by lime water: in the other portion, a candle burned, and with a blue flame.

Conſidering the large quantity of ſpirit of nitre employed in producing this acid; it might be ſuſpected that it is only a modification of that acid; eſpecially as the Author has not yet been able to procure it by any other means; ſuch as ſimple diſtillation, detonation with nitre, digeſtion and decoction with the vitriolic, and *dephlogiſticated marine* acids, &c. It is certain, however, that it has properties not only different from, but likewiſe contrary to, thoſe of the nitrous acid; which, in moſt caſes, it expels from its baſes. Beſides, it is allowed that ſugar, as an eſſential ſalt, contains an acid; though enveloped in, and combined with, various ſaponaceous and phlogiſtic matters. M. Bergman's idea is, that the nitrous acid, in conſequence of the peculiar avidity with which it combines with phlogiſton, breaks the union of theſe matters with the ſaccharine acid, and leaves the latter diſengaged. Be this as it may, the diſcovery of an acid, differing in its qualities ſo much as this does from the nitrous and other acids, is certainly no ſmall acquiſition to the art of chemiſtry.

We have extended this article to ſuch a length that, at preſent at leaſt, we ſhall only obſerve, that there remain three other diſſertations, which, like the former, exhibit many proofs of the chemical ſkill, genius, and induſtry of the Author. Theſe are, Diſſer. IX. *On Alum, and its Preparation*: Diſſer. X. *On the Combinations of Antimony with Tartar, and the Tartareous Acid*: and Diſſer. XI. *On Magneſia*. In a late foreign publication, we have ſeen with pleaſure a ſecond volume of this collection of Diſſertations advertiſed, as being then in the preſs; of which, when it appears, we ſhall not fail to give an account.

MONTHLY CATALOGUE,

For JANUARY, 1780.

POLITICAL.

Art. 12. *Facts:* addreſſed to the Landholders, Stockholders, Merchants, Farmers, Manufacturers, Tradeſmen, Proprietors of every Deſcription, and generally to all the Subjects of Great Britain and Ireland. 8vo. 2s. Johnſon, &c. 1780.

THIS, as the title imports, is not a pamphlet of SPECULATION, but of BUSINESS,—buſineſs of the moſt ſerious and important aſpect, with regard to the political welfare of this community. It bears reference to one of the greateſt objects of government;—the œconomical application of the public revenue; for without ŒCONOMY it is impoſſible for even the mightieſt STATES and EMPIRES, any more than private families and individuals, to ſubſiſt, with any proſpect of durability. As DISORDER is always followed by DISTRESS, ſo wherever WASTE and EMBEZZLEMENT prevail, POVERTY and RUIN are inſeparably in their train: nor is it poſſible for human policy to divide companions who, in the unalterable nature of things, are eternally united.

The *Facts* here brought forward, to the general view, relate merely to the *expenditure* of the public money. Our Authors [for this tract is ſuppoſed to be the production of more than one hand, or one head] 'have avoided to take notice of the ſhameful abuſes which prevail in the *receipt* of the revenue, and in the manner of *accounting* for it.' The 'waſte and plunder,' it is added, 'of the public money under theſe heads, are not of a leſs magnitude, or of ſmaller importance, than the abuſes in the expenditure. But they deſerve a ſeparate diſcuſſion, and ſhall have it; if it ſhall appear that the intelligence here communicated is welcome to the public, and ſerves at all to rouſe them to a ſenſe of their wrongs, and to reſolutions of obtaining juſtice.

The repreſentations here made, are profeſſedly founded on the Duke of Richmond's and Lord Shelburne's celebrated motions in the Houſe of Lords, Dec. 7th and 15th, aſſerting the prodigality and waſte of the national treaſure, and urging the indiſpenſable neceſſity of immediately applying the remedies proper for a diſorder ſo imminently dangerous to the body politic*. The rectitude of thoſe [*three*] motions is firſt conſidered and evinced, by way of preliminary diſcourſe; and then the Authors proceed to ſtate, in

Chap. II. The charges of the preſent war,—in order to demonſtrate the propoſition which ſtands at the head of the chapter, viz. that nothing can more forcibly prove the extreme neceſſity of the propoſed reformation, than an exhibition of the expence already incurred by the war, even with the ſuppoſition that a peace had been ſettled at Chriſtmas 1779. The accuracy of the eſtimates muſt be taken for granted, as they appear to be drawn from authentic parliamentary documents; and the *reſults* are prodigious, indeed,—far exceeding all example of former adminiſtrations! The following is one of the concluſions here deduced: ‘ Suppoſing the war to be continued (as Mr. Eden † ſays it probably will) for *years*, it cannot add leſs, every year, to our debt, than THIRTEEN MILLIONS, excluſive of *douceurs!*

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* The Duke well obſerved, that *profuſion* is not *vigour*; that true œconomy, by retrenching all uſeleſs expences, creates confidence in government, gives energy to its exertions, and provides the means *for their* continuance.

Chap. III. Gives us by way of contraſt, the laudable example of the preſent adminiſtration of finance in France. The obſervations here made, on this topic, are grounded on the very commendable and highly popular edicts iſſued in October and December laſt; the language of which, from the mouth of a *French* monarch, cannot fail of ſtriking, with ſingular force, the attention of every intelligent Engliſh reader.

Chap. IV. *On the King's Civil Liſt.* For the incurred profuſion in this department we refer to the pamphlet; only obſerving, after our Authors, that notwithſtanding his Majeſty's large appointment, in 1760,—notwithſtanding the vote of *half a million* for the diſcharge of his debts, in 1769,—notwithſtanding a further benevolence of 618,340l. for the ſame purpoſe, in 1777,—notwithſtanding theſe great overflowings of extraordinary ſupply,—yet, ‘ in the midſt ofthe preſent expenſive war, the firſt Lord of the Treaſury had the *modeſty* [our Authors' word] to propoſe an augmentation to his Majeſty's Civil Liſt of 100,000l. *per ann!*’

Chap. V. *Extraordinaries of the Army* (here pointedly ſtyled *Lord North's Civil Liſt*). In Sect. I. we have a compariſon of the preſent extraordinaries with thoſe of former wars; in which the *exceedings* are truly alarming. It appears from the ſums here put down, that ‘ the extraordinaries for *four* years only of the preſent war, amount to *one million and a half ſterling* more than all the extraordinaries of King William's and Queen Anne's, and George the Second's firſt war together, which wars compriſe the ſpace of *twenty-nine* years!’

Sect. II. *On the ſums remitted to North America, of which no account has been given to parliament.* Here is an account of near *four millions*, for the years 1775, 1776, 1777, and 1778; the remittances for 1779 not being yet brought in. ‘ Beſide the above-mentioned ſum, the pay of the army is alſo remitted to America by Meſſrs. Harley and Drummond. The remittances are ſometimes made in Spaniſh or Portugal coin, and ſometimes in Engliſh coin: the quantity of the latter exported is ſaid to have alarmed the Bank of England.’

Sect. III. and IV. *Contracts.* For the enormities under this head, we refer to *the ‘ Facts’* at large.

Sect. V. *Bills drawn by Governors.* More enormities, in a new mode of profuſion.

Sect. VI. *Extraordinary Appointments, and contingent Bills.* The abuſes under this head have alſo the merit of *novelty.*

Sect. VII. *Preſents to Indians.* This ſection affords indubitable evidence that tomahawks and ſcalping-knives are *very* expenſive articles.

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† In his Letter to Lord Carliſle.——See our laſt month's Review, p. 471.

Chap. VI. *Ordnance Eſtimates.* Here, for the ſake of brevity, (the *Reviewers* œconomy) we muſt again *refer.*

Chap. VII. *Navy Debt.* (Lord Sandwich's *Civil Liſt).* This branch of our public Debt is here ſtated at 8 012,415 l. of which the increaſe of laſt year only was 2,833,415 l. For the articles of extravagance, and of abuſes, enumerated in this chapter, we muſt, further, deſire our readers to conſult the book.

Chap. VIII. *Remarks on Lord North's Method of raiſing Money by Loans.* Here the Miniſter is charged with making contracts, and borrowing money, on higher terms than neceſſity required. The detriment to the public, under this head, will appear terrifying, indeed, to thoſe who do not think, with ſome gentlemen in adminiſtration, that the reſources of this country are *inexhauſtible.*

In *concluſion*, the public ſpirited writers obſerve, that if, in this our alarming ſituation, many words are neceſſary to excite us to vigorous and deciſive exertions, we have already ſurvived the liberties of our country.——We are now arrived at a period when either corruption muſt be thoroughly purged from the ſenate, or the nation is undone. If no remaining remedy can be found, by which this peſtilence can be quietly removed—*actum eſt de republica.* Let us fix the mark of the plague upon the doors of the houſe, and then—let him that will die of the infection, enter.'

Art. 13. *The Yorkſhire Queſtion*, or *Petition*, or *Addreſs*: Being a ſhort and fair State of the Caſe, on the Principles, the Views, the Means, and the Objects of both Parties, as confeſſed by themſelves. Moſt earneſtly and ſeriouſly addreſſed to the Conſideration of the People of England, aſſembled in their ſeveral County, City, and other Meetings. 8vo. 2d. Almon.

Conſidering Mr. Smelt's Tory principles, as avowed in his famous ſpeech at the late Yorkſhire meeting, as congenial with the common ſentiments of the party who call themſelves *the King's Friends*,—the Whiggiſh Author of this little pamphlet has given us his *comment* on the paſſages here referred to, and has, very properly, exploded the principles of deſpotiſm with which they are obviouſly pregnant.—An account of Mr. Smelt's character and connections* is prefixed, and his ſpeech, at length, is annexed.

This little, but ſeaſonable, tract is of more importance than many of our political publications of greater bulk and higher price. On the whole, the friends of liberty will deem themſelves much obliged to Mr. Smelt for his openneſs and honeſty, whatever thoſe of the court-party may think of his *diſcretion.*——We are credibly informed that a ſhrewd Yorkſhire freeholder, who was preſent at the time when this luckleſs oration was delivered, could not forbear exclaiming, in a loud whiſper to his neighbour, who ſtood at his elbow—" E'faith! " this meaſter what's his name has letten the cat out o'th'bag!"

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* He was formerly ſub-governor to the preſent Prince of Wales; is ſtill, according to this pamphlet, in high favour at court, particularly with his Majeſty.

Art. 14. *An Addreſs to the Freeholders of Middleſex*, aſſembled at Free Maſon's Tavern, in Great Queen Street, Dec. 20, 1779. Being the Day appointed for a Meeting of the Freeholders, for the Purpoſe of eſtabliſhing Meetings to maintain and ſupport the Freedom of Election. 8vo. 6d. Dixwell, &c.

The Author of this addreſs is a cloſe thinker, and a ſound reaſoner. His obſervations on county meetings are offered with a view to render ſuch aſſemblies of real, conſtitutional, and permanent effect, for redreſs of national grievances, and even, if occaſion require, for a reformation of the conſtitution itſelf: the Writer's arguments are conceived with ſolidity, and urged with judgment and temper.

Art. 15. *The Hiſtory of a French Louſe*; or the Spy of a new Species, in France and England: containing a Deſcription of the moſt remarkable Perſonages in thoſe Kingdoms. Giving a Key to the chief Events of the Year 1779, and thoſe which are to happen in 1780. Tranſlated from the 4th Edition of the reviſed and corrected Paris Copy. 8vo. 3s. Becket. 1779.

We gave ſome account of the French original (if the French *was* the *original)* of this political ſatire, in our laſt month's Catalogue. It is unneceſſary to add any thing to what was then ſaid concerning the character of the work.

Art. 16. *Five Letters*, &c. 8vo. 1s. 6d. Dixwell.

When this political mail was firſt made up, it contained but three letters; which, as the directions are rather long, we do not here repeat, being able to refer the reader to the Rev. vol. lx. p. 322, where they are mentioned with ſome explanation of their contents. A few more are now put into the bag, under the following ſuperſcriptions:

The fourth is addreſſed to the monied men of Great Britain and Holland; upon the ſubject of opening a policy of ſubſcription for the reduction of the French iſlands in the Weſt Indies. In return for which, the abſolute property of theſe iſlands is to be guaranteed to the ſubſcribers, upon the faith of an act of parliament And the fifth is addreſſed to the nobility and landed intereſt of Scotland; upon the ſubject of appropriating the forfeited eſtates of that kingdom to the purpoſe of maintaining five thouſand men as a militia; who, when not embodied, are to be employed in working upon the high roads and other public works of that kingdom. To which is added, ſome remarks upon Sir Charles Bunbury's ſcheme of ſending the convicts to the coaſt of Africa: and upon the preſent one in agitation, of erecting work and taſk houſes in the different counties of England. With ſome queries addreſſed to the Lord Lieutenants of the different counties, upon the preſent eſtabliſhment of the militia.

For the Britiſh parliament to grant French iſlands *de jure*, *before* they are in poſſeſſion *de facto*, is a ſpecies of anticipation, characteriſed in ancient ſaws, as reckoning chickens before they are hatched; and as ſelling the bear's ſkin, &c. Such formal annunciation of intended conqueſts, calculated to inſpire preparations for attack, would in greater proportion warn the poſſeſſors how to defend themſelves. But ſchemes appear, to the happy inventors, very feaſible on paper.

On the ſubject of Engliſh and Scots militia, and on the employment of convicts, the Writer throws out ſeveral good detached obſervations, not being altogether ſo bold a viſionary in domeſtic policy, as he appears in his foreign ſchemes and arrangements,

Art. 17. *Adminiſtration Diſſected.* In which the Grand National Culprits are laid open for the Public Inſpection. 8vo. 4s. ſewed. Barker. 1779.

This Diſſection is performed with a keen knife, and a bold hand. The malefactors being cut up, and expoſed to 'public inſpection,' the metaphor drops in courſe; and we come, in plain terms, to ſpeak of the book before us, as containing a political review of the preſent circumſtances and ſituation of this country, ſo far as both have been obviouſly affected by the conduct of government, ſince the commencement of the unfortunate war with the American colonies.—The Authors (for this tract appears, like *our* Review, as the work of *ſeveral hands)* have entered on the diſcuſſion of the ſubject, on a large ſcale of enquiry; extending to almoſt every principal branch of adminiſtration.—Their general concluſion is—'That the remedies, which it were to be wiſhed his majeſty (feeling for the diſtreſſes of his people) would inſtantaneouſly apply to our wretched and deſponding ſituation,' are obviouſly theſe:

'I. *A diſmiſſion of every principal miniſter now employed.*
II. *The appointment of men of* GENIUS *in lieu of thoſe diſmiſſed.*
III. *The puniſhment of a Commander at land, and another by ſea*[*].
IV. *A thorough confidence of the* SOVEREIGN *in his* PEOPLE.'

As it has often been urged, by the adherents of miniſtry, when objecting to a *change*, 'that we can no where find more able, or better men,' our Authors treat this objection as frivolous and falſe. They contend, that nothing is wanting to extricate us out of our difficulties but GENIUS. In this MASTER QUALITY, the ſpirited writers conſider our preſent ſtateſmen and commanders as totally deficient. To prove that genius has, at all times, and in all countries, been found perfectly equal to the great work here cut out for it, our Authors enter into an hiſtorical detail of the illuſtrious actions of heaven-born leaders and heroes, in the military line eſpecially; and they conclude, that genius is ſtill to be found, if we will but call it forth. And to direct us in the ſearch of this ineſtimable jewel, they point to our preſent race of ſenators, among whom may be found men of whom the greateſt hopes may reaſonably be formed, if we dare to entruſt them with our political ſalvation.—In the houſe of lords they have ſingled out, in the following order, lord Lyttelton [deceaſed ſince our Authors wrote], lord Camden, the duke of Richmond, lord Shelburne, the duke of Grafton, and the marquis of Rockingham. In the lower houſe, our Authors fix upon, firſt, Mr. Fox; on whoſe ſuperior *abilities*, indeed, the higheſt expectations may reaſonably be raiſed. To this diſtinguiſhed name they have added thoſe of Mr. Burke, and colonel Barre; and here they ſtop, preſuming it 'unneceſſary to go through the liſt of men in the lower aſſembly, whoſe genius and parts are capable of ſuccouring their country.' We wonder, however, that the juſtly honoured name of Sir George Saville eſcaped this mark of diſtinction.

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[*] Both ſufficiently pointed out in the book.

The mention of one or two of the names in the foregoing enumeration, may poſſibly raiſe a ſmile on the countenances of ſome of our Readers; but let them peruſe the pages before us, in which we find theſe ſeveral names ſo reſpectfully arranged; let them attend with candour to what the Authors have ſaid in ſupport of the men and the meaſures they ſo ſtrenuouſly recommend, and then we will anſwer for their agreement with us, at leaſt, in this opinion, that the book ought not to be over-looked, and confounded, in the general maſs of party-rubbiſh, which we ſee daily caſt out of every pamphlet ſhop.—Though antiminiſterial, it is a very *loyal* performance.—We ſay *loyal*, becauſe, however the Writers may have indulged themſelves in the harſheſt modes of cenſuring his majeſty's ſervants, they every where mention his MAJESTY himſelf in the higheſt and warmeſt terms of affection and dutiful reſpect. In ſhort, on the ſubject of REGAL AUTHORITY, we think they manifeſt a ſpirit ſo point blank oppoſed to the licentiouſneſs of the times, that, perhaps, they would rather ſtand chargeable with the extremes of *Toryiſm*, than be thought to favour the preſent growing partiality for republican principles, ſo viſible among ſome of our political ſectaries.

Art. 18. *Occaſional Letters on Taxation*; on the Means of raiſing the Supplies within the Year, to anſwer the Expences of a neceſſary War; and on ſuch Means as would probably tend to ſecure *Great Britain* and its *natural Dependencies* the Bleſſings of Peace, on a durable Syſtem. By an independent Man. 8vo. 1 s. 6 d. Dodſley. 1780.

Theſe Letters are reprinted from an evening paper; they are 28 in number, and they contain ſome judicious obſervations on the exigencies of the times, and the ſubject of finance. Much is alſo urged on the expediency and neceſſity of a ſpeedy and cordial reunion with America, for which the Writer argues with zeal, but on moderate and liberal principles. He obſerves, in his prefatory advertiſement, that his 'early years being ſpent in America, where he was many years employed as an officer in the navy, of courſe gives him ſome advantages over the generality of his fellow ſubjects;' and that 'if what he has preſumed to ſay on the modes of conciliation with that country, and upon naval ſubjects *, only furniſh *one ſingle hint* which may be wrought to public benefit, he will have a ſufficient equivalent for all that pain he experiences in obtruding his indigeſted thoughts in ſo homely a dreſs.'

Art. 19. *Obſervations on the Anſwer of the King of Great Britain to the Manifeſto*, &c. of the Court of Verſailles. By an independent Whig. 4to. 1 s. Fielding, &c. 1779.

Declamation againſt declamation. Our Independent Whig is a vehement advocate for the cauſe of the revolted colonies; whoſe independency he treats as a matter of *eſtabliſhment*, as *juſt* as it is *certain*.—The JUSTIFYING MEMORIAL here controverted, was publiſhed in the Morning Poſt, and other prints; and this obſerver, conſidering it as a document of ſome *authority*, though not bearing the uſual form of a *ſtate-paper*, has judged it worthy of critical animadverſion. He is very ſevere on the Britiſh government.—The king himſelf is not ſpared; and yet the Author cenſures ‘ our court’ for the ‘ illiberal calumny’ with which, as he ſays, it ‘ has been pleaſed to indulge itſelf againſt that of Verſailles!’—Surely courts may be indulged in taking as much liberty with each other as a private obſerver preſumes to take with them!

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* He has ſeveral important remarks, tending to the benefit of our navy, for which we muſt refer to his pamphlet.

Art. 20. *The Detail and Conduct of the American War*, under Generals Gage, Howe, Burgoyne, and Vice Admiral Lord Howe: With a very full and correct State of the Whole of the Evidence, as given before a Committee of the Houſe of Commons; and the celebrated Fugitive Pieces, which are ſaid to have given riſe to that important Enquiry. The Whole exhibiting a circumſtantial, connected, and complete Hiſtory of the real Cauſes, Riſe, Progreſs, and preſent State of the American Rebellion. The Third Edition. 8vo. Richardſon and Co. 1780.

This is a new and much enlarged and improved edition of a tract mentioned in our Review for July laſt, entitled *A View of the Evidence relative to the Conduct of the American War, &c.* In the prefatory advertiſement to the preſent edition, reaſons are given for the alteration of the title; with an account of the ‘ great additions, and new arrangement’ of the work. The whole now forms a regular ſeries of the tranſactions and progreſs of the American war. The Author is rather violent in expreſſing his reſentment againſt the revolted Americans, the minority party at home, and ſome of our commanders, mentioned in the title-page, particularly the H-w-s; but we cannot ſay that his zeal is without knowledge; for he appears to be a very well informed Writer, as well as a judicious compiler.

Art. 21. *Subſtance of the Speeches made in the Houſe of Commons*, on the 15th of December 1779, on Mr. Burke's giving Notice of his Intention to bring in a Bill after the Chriſtmas Receſs, for the Retrenchment of Public Expences, and for the better ſecuring the Independence of Parliament. 8vo. 6d. Almon. 1779.

An excellent Preface to a work laudably intended ‘ to correct the preſent *prodigal* conſtitution of the civil executive government of this kingdom.’ The ſpeakers who followed Mr. Burke, in ſupport of his truly patriotic deſign, were lord John Cavendiſh, Mr. Dempſter, Mr. Fox, and Mr. Gilbert.

Art. 22. *A Letter to the Right Honourable the Earl of Sandwich*, on the preſent Situation of Affairs. By a Sailor. 8vo. 1 s. Wilkie. 1779.

If it be aſked, ‘ *who* is this correſpondent of lord Sandwich's?’ let the anſwer be given in the Letter-writer's own words: ‘ I am a plain, open-hearted ſailor, zealous for the glory of my king and country, and ambitious of ſheltering my ſentiments under your lordſhip's name; whom I revere as the moſt induſtrious and able friend to both.’

As a ſpecimen of the jolly Tar's way of thinking about the ‘ preſent ſituation of affairs,’ our Readers will accept the following paſſage: ‘ Well meaning men are often deluded by a bold aſſertion, and confident declamation. To win their good opinion of the meaſures generally taken by adminiſtration, and to perſuade them that the Engliſh are not an entirely ruined people, is my preſent ambition. To ſhew them, alſo, that I write the words of truth and ſoberneſs, and that the preſent oppoſition to the neceſſary ſteps taken by his majeſty's ſervants, in the ſtate, for the ſafety and honour of their country, proceeds from *the moſt nefarious profligacy of ſentiment*, is the plan on which I direct my diſcourſe to you!'

Honeſt *Binacle* may, no doubt, be a good ſeaman, and may be uſefully employed, with his friend Sir H. P. when knotting and ſplicing, to repair the damages received in a bruſh with the French; but what has he to do with *pen and ink*, except in keeping the ſhip's journal, or log-book?

Art. 23. *On Government.* Addreſſed to the Public. By Thomas Wycliffe, of Liverpool, 8vo. 4 s. Warrington printed, 1779.

This is a new edition of a tract firſt publiſhed, without the Author's name, and mentioned in the 55th vol. of our Review, p. 317. The Writer has now much enlarged his work throughout; and has added two entire new chapters, one *on the Supreme Power of a State* (which he lodges with the people), and another on *the internal Government of Great Britain*. In this laſt diviſion of his work, he propoſes a new plan of parliamentary deputation, by which the people would be more *equally* repreſented than they are at preſent; an object, no doubt, of the utmoſt importance to the political welfare of this country. Mr. W.'s plan is illuſtrated by an out-line map of England, according to his new diviſion of the kingdom, *viz.* into 69 counties, to be repreſented in parliament by 292 *county members*, and 197 members for *pariſhes*.—On this novel propoſal, the Author comments in the following terms:

'Should ſuch an alteration as this be made, then the repreſentatives choſen by each place would bear ſome degree of proportion to its conſequence, and the weight that each place ought to have in government; and all the repreſentatives being dependent on their conſtituents, under ſuch a conſtitution of government as this, the voice of parliament would be the voice of the people, and would be, in the ſtricteſt ſenſe of the word, SELF-GOVERNMENT.'

But Mr. W. does not confine the conſideration of this ſuppoſed diviſion of counties entirely to the object of an equal parliamentary repreſentation. He thinks it may be rendered uſeful to the ſtate in other important reſpects; but for theſe particulars we muſt refer to his treatiſe at large,—in which the reader will meet with many obſervations worthy the attention of thoſe who have a turn for ſpeculation on plans of national improvement. Many, however, will conſider his project of an *univerſal empire*, of which Great Britain is to be the centre, and ſeat of government, as a moſt curious piece of Utopian caſtle-building; eſpecially as the propoſal happens to be made at a time when, in the opinion of many, the empire of Great Britain, inſtead of being extended on Mr. W.'s vaſt and comprehenſive ſcale, ſeems rather to be verging apace towards a mortifying reduction, if not a total ſubverſion.

L A W.

Art. 24. *Thoughts on the Extenſion of Penal Laws.* With ſome Remarks on a Memorial delivered to the Right Honourable the Lords Commiſſioners of his Majeſty's Treaſury by a Committee of Tea Dealers, Feb. 2, 1779. 8vo. 1s. Wilkie. 1779.

The exciſe laws, it is well known, received a conſiderable acceſſion both of bulk and ſtrength from a ſtatute which paſſed in the laſt ſeſſions of parliament, and which probably took its riſe from the memorial alluded to in the title-page. It is natural for thoſe who ſuffer, to complain; and it is not unwiſe in thoſe who complain, to point out ſuch means as they think likely to prevent, or remedy, the ills they ſuffer. The framers and preſenters of that memorial were conſiderable traders; and in order to check the growth of ſmuggling (the practice of which they conceived to be ſo injurious to the revenue, and which they felt to be ſo detrimental to trade) they ſubjoined to their memorial a propoſal for ſome future regulations and reſtrictions, that ſeemed to them moſt efficacious for this purpoſe. This propoſal excites the indignation of our Pamphleteer. Mark his apoſtrophè to theſe recreant *tea dealers*. 'Bluſh, if ignorance will permit you! Be ſeen and heard no more! Or if you will, be conſiſtent, and let oppreſſion be the theme! Nurſed with the milk of monopoly, follow the practice long ſince adopted; combine and cruſh the little dealers round you, and give over your attempts to undermine the grand and noble fabric of our liberties, which has already coſt us ſo many millions of treaſure, and an inundation of blood to rear and ſupport.' This is certainly magnificent language! *Voilà le vrai ſublime!*

Whoever is fond of tracing the *coincidences* of expreſſion between *great* writers, will be amuſed to find how nearly in ſome paſſages this Writer approximates to Junius's *Letter to the K—*. The following ſentences are ſelected from each, and compared. Our Author thus ſpeaks of Mr. Alderman Bull, whoſe name, he obſerves 'with ſome concern,' ſubſcribed to this offenſive memorial:

'"I am ſtill inclined to make an indulgent allowance for the pernicious leſſons" he received from theſe arch-projectors.'

Junius to his M——. "We are ſtill inclined to make an indulgent allowance for the pernicious leſſons you received in your youth."

This Author to Mr. Alderman Bull. 'I am unwilling to think him capable of a direct deliberate purpoſe to invade the original rights of ſubjects, on which all their civil and political liberties depend.'

Junius to his M——. "We are far from thinking you capable of a direct deliberate purpoſe to invade the original rights of your ſubjects, on which all their civil and political liberties depend."

This Author to Mr. Bull. 'Baniſh from your mind the unworthy opinions with which thoſe intereſted perſons have laboured to poſſeſs you.'

Junius. "Baniſh from your mind thoſe unworthy opinions with which ſome intereſted perſons have laboured to poſſeſs you."

Whether ſo unuſual a ſimilarity of phraſe be the reſult of accident or artifice, we cannot determine. We would not, without ſtrong evidence, pronounce this Writer guilty of plagiariſm, becauſe "*We* are unwilling to think *him* capable of *a direct deliberate purpoſe* to invade the *original* rights" of another author.

Art. 25. *Thoughts on Martial Law*, and on the Proceedings of General Courts Martial. 4to. 2s. 6d. Becket. 1779.

That celerity of deciſion, which the exigencies of war require, is in a great meaſure incompatible with the ſcrupulous inveſtigation, and cautious formalities, which ought to be adhered to in the adminiſtration of civil juſtice. Hence every attempt to aſſimilate the martial to the common law will be found extremely difficult; if not altogether impracticable. 'Martial law (we are told by the beſt writers) is built upon no ſettled principles, but is entirely arbitrary in its deciſions, and is in reality no law, but ſomething indulged, rather than allowed as law.' Yet it is ſurely to be wiſhed, that thoſe gallant men, whom enthuſiaſm impels, or public neceſſity calls forth, to the public ſervice, ſhould not be left unguarded by the laws of that country which their valour is employed to defend. When we conſider how many of our fellow ſubjects are, in time of war, amenable to a military tribunal, we cannot but regret that they ſhould forfeit as ſoldiers, the rights they poſſeſſed as citizens; and that their lives and liberties ſhould be leſs anxiouſly watched over and protected by the barriers of law, than thoſe of any other order of men. The deſign of this ſenſible and well-timed tract is to reduce into form and preciſion, the proceedings of courts martial; and in the courſe of it the Author hath ſuggeſted many valuable hints for the improvement of this mode of trial. He has certainly a claim to the attention and gratitude of all military men; to their *attention*, from the information he communicates; to their *gratitude*, for the benevolence he expreſſes:—for he acquaints them, that if his efforts 'tend to ſecure the well-being or ſafety of even the loweſt veteran of the camp,' his purpoſe will be fully *anſwered*.

MILITARY AFFAIRS.

Art. 26. *The Military Inſtructor* for non-commiſſioned Officers and private Men of the Infantry. By Thomas Simes, Eſq; late of the Queen's Royal Regiment of Foot; and Author of the Military Guide, &c. Second Edition. 12mo. 2s. 6d. Almon, &c.

In this publication, which we do not recollect ſeeing before, though it is called the ſecond edition, the Author has ſupplied the deficiency we remarked in the account of his Military Guide*; and by the inſtructions and precedents it contains, it promiſes to be a very uſeful manual for all intelligent ſubalterns and private men in military ſervice.

POETICAL.

Art. 27. *The Viſion:* A Poem, on the Death of Lord Lyttelton. Inſcribed to the Right Hon. the Earl of Abingdon. 4to. 1s. Millidge.

The ſtory of Lord Lyttelton's *apparition-lady*, thrown into verſe; with a handful of good, honeſt oppoſition-politics, toſs'd in for a make-weight. This inexorable poet, and patriot, condemns all the miniſterial rogues † to an ignominious death in this world, and eternal damnation in the next:

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* See Rev. vol. lviii. p. 303.

> ‘ Nor ſhall their puniſhment on earth atone,
> In endleſs torments they ſhall ever groan.’
> Oh! oh! oh!!!——

Art. 28. *Poems*, by Mr. Joſeph Holden Pott. 8vo. 1 s. 6 d. Becket. 1779.

This little Miſcellany, conſiſting of Odes, Elegies, &c. carries with it many marks of a cultivated mind. The Odes, which form the principal part of the collection, are eaſy and harmonious; and if they abound not in any great ſtrokes of original genius, they are, at leaſt, not deſtitute of thoſe graces which ſpring from a true and elegant taſte.

At the end of the volume are added *Poemata Latina.* Of theſe, none are wholly without merit; but the laſt, in our opinion, is the beſt.

AMERICAN AFFAIRS.

Art. 29. *Cool Thoughts on the Conſequences to Great Britain of American Independence*; on the Expence of Great Britain in the Settlement and Defence of the American Colonies; and on the Value and Importance of the American Colonies and the Weſt Indies to the Britiſh Empire. 8vo. 1 s. Wilkie, 1780.

The Author ſets out with obſerving, that ‘ the independence of America has been long ſince recommended, by a learned and ingenious author *, as *beneficial* to Great Britain; that the plauſibility of his arguments has made ſome proſelytes; and that it has even produced a motion in the Houſe of Commons, to that end.’ ‘ Whether,’ ſays this writer, ‘ the boldneſs or novelty of the ſentiment has been miſtaken for truth, I ſhall not determine; this, however, is certain, that at the firſt view of a propoſition to *diſmember from a ſtate* 3,000,000 *of its ſubjects, and the far greater part of its territory*, reaſon takes the alarm, and creates in the mind ſtrong ſuſpicions that it cannot be well founded.’—To prove that it is *ill* founded, is the main buſineſs of this temperate and judicious performance. By a candid ſtate of facts, and a ſeries of juſt and pertinent remarks, he ſhews the ruinous conſequences [to *this country*] of a plan, by which Great Britain muſt give up not only the greateſt part of its territory, and more than one fourth of its people, but likewiſe near *one half of its commerce*, (the trade to Ireland and the Eaſt Indies excepted), foreign as well as Colonial. The conſequences he deduces are—‘ the *decay*, if not the *ruin* of the beſt ſources of wealth and ſtrength in the empire: more eſpecially, as a great part of what we ſhall give up, muſt fall into the hands of our natural and determined enemies.’

This pamphlet is juſtly entitled *Cool Thoughts*. The Author diſcuſſes his ſubjects in a decent and diſpaſſionate, though very earneſt and ſerious ſtrain: in which the Americans are not abuſed as *rebels*, nor is government traduced with accuſations of *deſpotiſm*. The queſtion, indeed, as to the grounds of our quarrel with the Colonies, is totally avoided: the writer having wholly confined himſelf to the diſcuſſion of the ſingle point which he had in view, viz. The fatal conſequence [to Great Britain] of American independence, ſhould that ſcheme be firmly eſtabliſhed.

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† This is a miſtake, Maſter Reviewer! the Author does not ſay *rogues*: he only calls the gentlemen ‘ titled traitors,’ and ‘ helliſh crew.’
PRINTER’S DEVIL.

* Dean Tucker.

Art. 30. *Obſervations on American Independency.* 8vo. 6 d. Edinburgh.

This *North-Britiſh* publication appears (and to ſome it ſeems a phenomenon) in favour of American Independency; which the writer ſuppoſes, on commercial principles, to be the moſt advantageous ground on which we can ſettle our differences with the revolted Colonies. The Author reaſons like a man of ſenſe, moderation, and humanity; and he appears to have formed juſt notions of the value of that commercial intercourſe which hath ſubſiſted, or that *may*, hereafter, ſubſiſt between Great Britain and North America,—ſhould the latter become Independent.—We perfectly agree with him in his concluſive reflection, that 'if there be any truth in the arguments now offered [to prove] that the Independency of America, inſtead of being a loſs to the trade, manufactures, and marine of Britain, will rather enlarge and increaſe them,—what pity is it that this plan of reconciliation had not been agreed to ſooner!—' He takes leave of his Readers in the following terms, after mentioning the neceſſity of our taking care to *prevent* America's falling under the influence or dependence of other nations: 'If theſe obſervations,' ſays he, 'ſhall have any effect to promote that *purpoſe*' [of prevention], 'the Author will deſerve the name of a TRUE BRITON; rather than thoſe who, through miſtaken principles, have loſt the natural feelings of humanity, and can hear of burning and deſolation without regret, and without properly conſidering the conſequences of ſuch unpolitical barbarity.'

Art. 31. *Letters of Papinian*; in which the Conduct, preſent State and Proſpects of the American Congreſs are examined 8vo. 1 s 6 d. New York printed: London reprinted, for Wilkie, 1779.

According to the account of this writer, the 'Conduct' of the Congreſs has been altogether Machiavelian, tyrannical, and wicked—their 'Preſent State' is deſperate—and their 'Proſpects' preſent them only with ſcenes of wretchedneſs and irretrievable ruin. He calculates the loſs already ſuſtained by the Americans, including their public debt to France, at above 80 millions ſterling; and concludes with warmly and pathetically exhorting the *people* to abandon the miſerable and hopeleſs cauſe in which they have been ſo unhappily engaged; to return to the *protection* of Great Britain, and thereby procure to themſelves the reſtoration of 'peace, freedom, and ſecurity:' bleſſings which (he is very certain) they can never hope to enjoy, while they remain under the deſtructive power and miſgovernment of their preſent deſpots.——Such are the ideas of a very plauſible writer; but we muſt make allowances for the zeal and prejudices of party. And we muſt remember, too, that *miſrepreſentation* is ſometimes deemed *good policy*: though HONESTY is ſaid to be the BEST.

MEDICAL.

Art. 32. *Animadverſiones de Natura Hydropis, ejuſque Curatione.* Auctore Franciſco Milman, M. D. Coll. Reg. Med. Lond. & Reg. Societ. Lond. Socio. 8vo. 3s. ſewed. Dodſley. 1779.

The principal view of this Writer appears to be, the anſwering a query propoſed by Sir George Baker, in the ſecond volume of the *Medical Tranſactions*, whether more cures of the dropſy might not be effected, if a greater indulgence, in reſpect to drink, were allowed to the patients? Dr. Milman was firſt led to incline towards the affirmative of this queſtion, by the opportunity he had, while abroad, of obſerving the ſucceſs which attended the uſe of Bacher's tonic pills in France, and the practice of Dr. Collin at Vienna, in both which no reſtriction in diluent drinks was enjoined. He likewiſe obſerved, that the directions given by Hippocrates, in the cure of this diſeaſe, correſponded in general with this idea; and he employs a conſiderable part of his work in commenting on what the venerable father of phyſic has ſaid on this ſubject, and endeavouring to reconcile ſome apparent contradictions in his doctrine. Finally, our Author refers to his own practice, in the Middleſex Hoſpital, for additional confirmation of the utility of diluting liquors in dropſical caſes, which he allows, with the Hippocratic intention of preparing the body for the operation of medicines; and particularly of promoting the efficacy of diuretics, on which he chiefly depends for the cure of the dropſy. The general method of treatment he lays down, is, to begin with ſome ſmart hydragogue purgatives, and then to employ diuretics, ſuch as the ſaline mixture, ſquills, and decoction of ſeneka root, together with the following drink; in a quart of barley water, half an ounce of Creme of Tartar is diſſolved, and a little ſugar and proof ſpirit is added. Of this the patient is permitted to drink at pleaſure. By this method, a copious diſcharge of urine was uſually procured in a ſhort time; and where the caſe was tolerably favourable, a cure was generally effected. The hiſtories of ſome caſes, treated in this manner, are ſubjoined; and the appearances (on diſſection) of thoſe which terminated fatally, are added. On the whole, we cannot but think, that the learned author has done a great deal towards eſtabliſhing his point, and has ſuggeſted a conſiderable improvement in the treatment of a very obſtinate and dangerous diſorder.

An Appendix to the work contains an account of the manner of preparing and compoſing Bacher's pills. The principal remedy is an extract of black hellebore, prepared in a more troubleſome and elaborate manner than is probably neceſſary. It is formed into pills by the addition of Myrrh, and powder of *Carduus Benedictus.*

MISCELLANEOUS.

Art. 33. Πενταλογία, *ſive Tragœdiarum Græcarum Delectus:* Cum Adnotatione Johannis Burton. Editio altera, cui Obſervationes, Indicemque Græcum longe auctiorem et emendatiorem, adjecit Thomas Burgeſs, A. B. e C.C.C. 8vo. 2 Vols. 10s. 6d. Oxford, at the Clarendon Preſs.

The eſtabliſhed reputation and known character of Dr. Burton's *Pentalogia* make any comment that can *now* be paſſed upon it unneceſſary.

ceſſary. Nothing can bear greater teſtimony to its merit than the attention which has been beſtowed upon the preſent edition. Mr. Burgeſs ſeems to have ſpared no pains in rendering it, in every reſpect, as complete as poſſible. The erudition, fidelity, and diligence which are conſpicuous in his *Obſervationes*, entitle him to a conſiderable ſhare of praiſe. Though he expreſſes himſelf, on every occaſion, with diffidence and modeſty, yet, when he thinks it neceſſary to combat the opinions of others, he delivers his ſentiments with that manly kind of confidence, which is, at once, both liberal and becoming.

⁂ To accommodate the purchaſers of the firſt edition, that part of the work which more properly belongs to Mr. B. namely, the *Obſervationes*, &c. may be had ſeparately.

Art. 34. *A Marine Propoſal for the Advancement of private Intereſt upon the honorary Baſis of public Utility*; or, A Plan for the Equipment and Employment of a powerful Fleet of private Ships of War, on a more patriotic, extenſive, ſecure, and profitable Scale, than ever hitherto attempted: in the Benefit of which, every opulent Individual is invited to participate. 8vo. 1s. Millan. 1779.

To change *the ſpirit of adventure*, which ſo ſtrongly characteriſes the preſent age, from a private vice to a public benefit, is a good thought; but whether the application of it to the ſcheme here propoſed, be practicable or not, TIME, which reveals moſt things, will perhaps ſhew.

Our Projector's general idea, is to raiſe, by ſubſcription, among the great and the opulent, an aſſociated fleet, conſiſting of fifty privateers, to cruiſe in concert, in ten diviſions, of five ſhips each, in various parts of Europe and America. He ſettles the diſpoſition, or ſtations, of the ſeveral diviſions of this fleet, in ſuch a manner, that he pronounces it ‘ hardly poſſible for the trade of our enemies to eſcape, as ſuch of their ſhips as miſſed one diviſion, would, almoſt at a certainty, be intercepted by ſome or other of them.’

We have not room for the particulars of this plan, nor for the Author's reaſoning on any of them. We ſhall, therefore, only add, that ſomething of the kind here projected, might poſſibly be accompliſhed, were a few active people, of conſequence and influence, earneſtly to ſet about carrying the propoſal into execution. We may ſee, as this Writer juſtly obſerves, a ſtriking inſtance ‘ of the efficacy of well-appointed ſmall ſquadrons, in the ſucceſs of that commanded by our inveterate enemy *Paul Jones*:’ and he adds, ‘ the capture and loſs of at leaſt half the privateers that have hitherto been fitted out, and thereby of *ſome thouſands* of our ableſt ſeamen, is a fatal demonſtration of the groſs error of the ordinary ſyſtem of privateering, that is, by ſingle ſhips, without any reſtriction in point of force.’

Art. 35. *Memoirs of the Life and Death of the Right Honourable the Lord Deputy Wandesforde.* Collected from authentic Records and MSS. By his great great Grandſon Thomas Comber, LL.D. Rector of Buckworth and Morborne, Huntingdonſhire, and Chaplain to the Counteſs Dowager of Balcarras. Vol. II. 12mo. 2s. 6d. Cambridge printed. London, ſold by Becket, &c. 1778.

This book *is to be conſidered* as the *ſecond* volume of a work, the *firſt of which was publiſhed* in 1777. The title of that volume is,

‘ A Book

'A Book of Inſtructions, written by Sir Chriſtopher Wandesforde, &c. to his Son, &c.' For ſome account of which, we refer our readers to the Monthly Catalogue of our Review for June (in the year above mentioned), p. 483. Dr. Comber has here added to the Book of *Inſtructions*, ſeveral particulars concerning the life of the Author, which are chiefly compiled from memorandums, written by Mrs. Thornton, his daughter, a woman of excellent underſtanding, and exemplary piety. We apprehend, we cannot give a better view of the nature of the performance, than by extracting the following paſſage from the dedication of the work to the Marquis of Caermarthen.

'In theſe memoirs, your Lordſhip and the public have the faithful portrait of a great man, a great ſtateſman, and (which is far the greateſt and nobleſt character) a great chriſtian. Your Lordſhip ſees him delineated through all the ſtages of life and fortune.

'You ſee him from a private ſchool repairing to the univerſity, early leaving that ſeminary of learning, not to *ſink* among dogs and horſes, nor the ſcarce leſs brutal pack of drunkards and electioneers, but commencing country gentleman, improver of his lands and of his mind, commencing patriot and orator in the ſcene, which you, my Lord, adorn, the Houſe of Commons; becoming patriot in oppoſition to a moſt flagitious favourite, and obtaining by dint of natural eloquence the public bleſſings of the *Petition of Right*; you ſee him, my Lord, becoming a courtier at a memorable period, when to have continued in oppoſition, muſt have been *little better* than to have commenced *rebel*.

'Then your Lordſhip will ſurvey him diſcharging the part of a miniſter, ſucceſſively the offices of Maſter of the Rolls, of Lord Juſtice, and finally, of Lord Deputy in Ireland, and going thence happily to heaven; not like Lord *Strafford*, from a ſcaffold, but from his *bed*, whoſe pillows are ſtuffed with *reſolution* and *patience*, the down of content, and the bleſſings and congratulations of all who wiſhed the proſperity of their country, and apparently like a ſaint afflicted with the foretaſte of his *Britain's* ſufferings, from the *unnatural* union of *popery* and *puritaniſm*. In ſhort, my good Lord, as deſervedly happy, as any true Engliſhman in thoſe critically ſad times could be!'

The union of puritaniſm and popery does indeed ſeem very unnatural; it is probable, the Author, lately deceaſed, would have found himſelf reduced to a perplexing dilemma, if he had been required to prove his aſſertion concerning it; though it is poſſible, that parties, in very different ſentiments, may fairly and honourably concur in promoting a particular purpoſe: But on this ſubject we ſhall not contend.

The Lord Deputy Wandesforde appears to have been a man of piety and integrity: and properly recommended as an example, worthy of regard. One inſtance of his probity deſerves particular notice: He was engaged in the management of a chancery ſuit, for ſome near relations, in which an eſtate of above 2000 *l. per annum*, was depending: from the account here given, there could be no doubt of his gaining the cauſe before any impartial judges. 'On the day of trial, he was told by an intimate friend, "I know certainly, that a coach with a bribe of 1000 *l.* is gone this very morning to the Lord Chancellor's. The *weight* of this will certainly *bear down* the equity of your cauſe, if you do not throw an heavier purſe into the other ſcale." Mr. Wandesforde anſwered, " I will omit no lawful means of recovering my own and my relation's rights. But ſince God has declared to the judge, *Thou ſhalt not take a gift*, I think it unlawful to *give* one; and therefore, if this great eſtate could be redeemed with a bribe of 5 *l.* I would not give it. If I cannot recover our rights by fair means, I ſhall conclude, that God ſees it not good that we ſhould recover them. If we loſe this eſtate, God can give much greater. Therefore the Lord's will be done!"

Mr. Wandesforde was conſtantly connected with Sir Thomas Wentworth, afterwards Lord Strafford, and acted in conjunction with him in Ireland, before he was Lord Deputy himſelf. Some perſons will think it difficult to reconcile this with other parts of his character and conduct.

The materials of this work are not put together in the moſt orderly and agreeable manner; but the piety and virtue which are ſo laudably exhibited in it, call for attention and imitation.

Art. 36. *Itineraria Symonis Simeonis, et Willelmi de Worceſtre. Quibus accedit, Tractatus de Metro, in quo traduntur regulæ a Scriptoribus medii ævi in Verſibus Leoninis obſervatæ*, &c. The Itineraries of Symon, Son of Simeon, and William of Worceſter. To which is added, A Tract, exhibiting the Rules obſerved by the Writers of the middle Age, in their Leonine Verſes. Now firſt publiſhed from the Manuſcripts in the Library of Corpus Chriſti College, Cambridge. By James Naſmith, A. M. S. A. S. and lately Fellow of the ſame College. 8vo. 10s. 6 d. ſewed. Cambridge, printed. Sold by T. Payne, &c. in London.

Theſe journals are curious, as ancient monuments, though not very inſtructive or entertaining. That of Symon was written A. D. 1322. It gives an account of his journey to the Holy Land, in company with his brother Hugo. Some few places in England are taken notice of, as well as foreign parts. He ſpeaks much of the Mahometans, and of the treatment he met with among them; of Egypt, and of many places in Canaan, which they viſited in a devotional view. The thread of the narration is interrupted for a time, while Symon laments, which he does very pathetically indeed, the death of his brother Hugo, which happened at Cairo in Egypt.

This Latin manuſcript is imperfect; but it is not without ſome pleaſure that we read this old, though ſhort, account of the ſtate of places, &c. in thoſe days. Symon was a Doctor in divinity, and ſeems to have been a native of Ireland.

William of Worceſter appears to leſs advantage, in his itinerary, than Symon; who writes much better, and more to the purpoſe. He was the author of many writings. This, which is the greateſt part of the volume before us, might rather have been called, as the Editor obſerves, *Collectanea*, or *Adverſaria*, as things are not placed in any proper order, and ſome are altogether foreign from his immediate purpoſe. It was written in 1478; and conſiſts of obſervations made in a journey from Briſtol to St. Michael's, Cornwall. He was a native of Briſtol; a man of great induſtry; and ſeveral matters are related by him, eſpecially regarding the Engliſh topography and antiquities, which may be ſearched for in other works in vain; but, ſays the Editor juſtly, muſt we not lament that his ſtyle is ſo rude and barbarous, that he heaps together a number of trifles, and paſſes by in ſilence things, an account of which poſterity would have received with avidity? that whole pages are conſumed in the meaſurement of churches and ſtreets, while no deſcription is given of the buildings themſelves? We muſt then regard William of Worceſter as a man moderately learned, of no bright genius, more remarkable for application than for judgment and acumen. The work before us, however, certainly has its uſe in reſpect to hiſtory, as well as topography; and muſt, accordingly, be valued by the antiquary.

The little tract concerning *Metre*, is ſaid to have been written in the 15th century; Dr. Matthew Parker, Archbiſhop of Canterbury, has remarked, on a plain leaf of this manuſcript, that no book is ſo contemptible but it may prove of ſome uſe, and that the method here pointed out for compoſing a particular (and fanciful) kind of verſe, may not eaſily be found elſewhere.

COMMERCIAL.

Art. 37. *Epiſtolæ Commerciales*; or, Commercial Letters, in Five Languages, viz. *Italian*, *Engliſh*, *French*, *Spaniſh*, and *Portugueſe*, with their reſpective Idioms diſtinctly pointed out, written on various intereſting Subjects, in the Modern mercantile Style, as now practiſed; all which are carefully ſelected from original Letters, as they ſtand in the Copy Books of the moſt eminent Merchants in Europe, and are here exhibited under fictitious Names, &c. The whole ſo methodically digeſted as to ſerve as Models for a regular Correſpondence, &c. To which are added, Mercantile and Maritime Vocabularies, of each Tongue, &c. &c. By Charles Wiſeman, Notary Public, and Tranſlator of all the above Languages. Printed for the Author, and Sold by B. Law, in Ave-Mary Lane. 6 s. boards. 1779.

There is no doubt but many occaſions may occur, in which a book of this kind will be found uſeful in the accompting-houſe of a merchant.

MATHEMATICS.

Art. 38. *The Nautical Almanac and Aſtronomical Ephemeris* for the Year 1781. Publiſhed by Order of the Commiſſioners of Longitude. 8vo. 3 s. 6 d. Nourſe. 1779.

It is with great ſatisfaction that we ſee this uſeful and laborious work continued, and conducted in the ſame careful and accurate manner as at firſt. Its ſuperiority in this reſpect, as well as in the extent and uſefulneſs of the articles contained in it, over every ſimilar publication in Europe, is obvious to, and confeſſed by every judicious aſtronomer, both of our own and other nations; inſomuch that in the moſt ancient publications of this kind *, the Editors now content themſelves with copying profeſſedly the calculations from this work, allowing only the difference between the meridian of Greenwich, and that of the place to which theirs is adapted.

To this Almanac, there is added a Collection of Aſtronomic Problems, uſeful at ſea. By the Rev. John Edwards, B. A. And alſo, an addition to the logarithmic ſolar tables, annexed to the Nautical Almanac of 1771. *By the ſame.*

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* Connoiſſance de Temps, publiſhed by order of the Royal Academy of Science at Paris.

RELIGIOUS.

Art. 39. *An Enquiry into the Deſign of the Chriſtian Sabbath*, and the Manner in which it ſhould be obſerved, to anſwer its important End. 12mo. 1 s. Dilly. 1779.

A plain and ſerious addreſs to the public, on a ſubject of acknowledged importance, recommending, not only a conſtant attendance on the inſtitutions of religion, but a careful improvement of the leiſure which the Sunday affords, in acquiring religious knowledge, and cultivating the principles of virtue and piety, by reading and meditation. Though there is nothing ſufficiently original in the Author's ideas to command the attention of the learned, or ſtriking in his manner of writing, to engage the notice of thoſe who are indifferent to the ſubject of which he treats, his reflexions, however, are ſuch as may afford pleaſure and improvement to the pious Chriſtian.

SERMONS.

I. Preached at St. Mary's, Oxford, July 1, 1779. On the Anniverſary Meeting of the Governors of the Radcliffe Infirmary. By Lewis Bagot, LL. D. Dean of Chriſt Church. Publiſhed at the Requeſt of the Governors, for the Benefit of the Charity. 4to. 1 s. Rivington.

A ſenſible and elegant diſcourſe, judiciouſly adapted to the occaſion on which it was delivered.

II. Preached in the Pariſh Church of Whitby, before the Friendly Society, at their Anniverſary Meeting on Whit-Monday, 1779, and publiſhed at their Requeſt. By the Rev. Joſeph Robertſon, Curate of the ſaid Church. 4to. York, printed; London, Sold by Baldwin, &c.

'Every member of the Friendly Society,' we are told in a note, 'by contributing eight-pence per month, is allowed five ſhillings a week out of the joint ſtock, when rendered incapable of working by ſickneſs, lameneſs, or blindneſs. On the deceaſe of any member, his widow receives five pounds for defraying his funeral expences: and when any member's wife dies, he is allowed forty ſhillings for the ſame purpoſe.' We conclude alſo, though we are not directly informed, that a collection is made at the time of the ſermon for ſupporting this deſign. Mr. Robertſon, in this diſcourſe, urges the exerciſe of charity by convincing arguments, and pathetic repreſentations.

III. Preached before the Preſident and Governors of the Marine Society, at St. George's, Hanover-Square, on their Anniverſary Meeting, April 13, 1779. By Robert Markham, D. D. Rector of St. Mary's, Whitechapel.

In this diſcourſe, the preacher inſiſts at large on the utility of the Marine Society, and recommends the ſupport of the inſtitution, with much ſtrength of argument, and animation of language. An account of the receipts and diſburſements of the Society is ſubjoined.

IV. Preached in Lambeth Chapel, at the Conſecration of the Right Rev. John Warren, D. D. Lord Biſhop of St. David's; September 19, 1779. By Benjamin Newton, M. A. Vicar of Sandhurſt, in the County and Dioceſe of Glouceſter. Publiſhed by Command of his Grace the Archbiſhop. 4to. 1 s. Bathurſt.

In this ſermon, the Writer diſcovers two qualities, which may ſeem in ſome degree to oppoſe each other, exceſſive modeſty, and exceſſive zeal. In his great *modeſty*, he ranks himſelf with *babes and ſucklings*, in the preſence 'of HIM who has called him to the honourable *employment*,' of preaching this diſcourſe. In his great *zeal* againſt, what he repeatedly ſtyles (we ſuppoſe by the figure of ſpeech called redundancy) the *falſe counterfeit* of contempt—'an infernal ſpirit,' which, he ſays, 'exalteth itſelf above all order, government, and authority, whatſoever, and threatens to ſubvert every principle of duty.'—He exhorts his reverend hearers to imitate the example of David, who not only fed the flock committed to his charge *with a faithful and true heart*, but alſo ruled them prudently *with all his power*; and calls upon them, by a firm and vigorous *exertion of the ſame means*, to reſtrain the overflowings of ungodlineſs.'

Mr. *Newton* has not explained the nature of the crime which gives him ſo much offence, nor informed us what *means* he wiſhes the church to *exert* for its puniſhment. But, ſince he calls upon her to uſe *all her power*, there ſeems to be ſome ground to ſuſpect, that he means to rouſe the monſter, which, though formerly ſo terrible, has of late, to the ſatisfaction of all good men, quietly ſlept in his den:

———*atque immania terga reſolvit*
Fuſus humi.

Why, ye miniſters of peace, ſhould ye wiſh to diſturb his repoſe? Or how can ye anſwer it to the PRINCE OF PEACE, whom ye profeſs to ſerve, if, having once ſeen his footſteps marked with blood, ye again unbind his chains, and ſend him through the world, *ſeeking whom he may devour?*

V. *The Obligation and Importance of ſearching the Scriptures, as a Preſervative from Popery.* Preached at Salter's-Hall, Nov. 5, 1779. To the Society that ſupport the Lord's Day Evening-Lecture, at that Place; and publiſhed at the Requeſt of the Society. By Abraham Rees. 8vo. 6d. Longman, &c. 1779.

Dr. Rees proves, by clear and convincing arguments, the certain and unalienable right which all perſons have to poſſeſs the ſcriptures in their own language, and alſo the obligation incumbent on Chriſtians to improve, with diligence, this benefit which Divine Providence puts into their hands. The reaſoning he employs, ſhakes the very foundation of the papal fabric, as it does alſo of all merely human impoſitions, in matters of conſcience and religion. *Search the Scriptures!*

C. D.'s favour is received, and will be more particularly acknowleged in our next.

Mr. Barker's *Letter will find a place at the end of our next number.*

⁂ The *Plan for Recruiting the Britiſh Army*, by the Hon. and Rev. James Cochrane, was noticed in the Review for October.

☞ Philo-Scriblerus's Letter is received.

THE MONTHLY REVIEW,

For FEBRUARY, 1780.

* * *

Art. I. *Lectures on the univerſal Principles and Duties of Religion and Morality, &c.* By the Rev. David Williams, CONCLUDED. See our laſt.

WE have already given an account of the nature and deſign of the inſtitution in Margaret-Street, and ſpoken our ſentiments of its merits and utility, with impartiality and freedom :—at the ſame time we have attempted to do juſtice to the ingenuity of Mr. Williams, and have ſelected ſome paſſages from his Lectures, to juſtify the compliment which we have paid to his abilities.

The fourth Lecture, on " the Knowledge of the Deity," contains ſome ſpirited and ſenſible reflections on the conduct of thoſe ' zealous Chriſtians, whoſe thoughts, and paſſions, and tongues are earneſtly employed in controverſies on uneſſential principles,'—whom our Author compares to " ſoldiers who are fighting for inſignificant outworks, when the very citadel is every moment in danger of being taken."—' The abſurdities (continues Mr. Williams) alleged concerning God, have been ſo numerous and groſs, both in Heathen and Chriſtian writers, that thoſe perſons who now lead the opinions of a great part of Europe, controvert the firſt principle itſelf, and doubt, if not diſpute, whether there be a God at all. Surely then there is ſome appearance of merit in ſtepping on this only ground of danger; and a man can hardly be juſtly repreſented as an enemy to the peace of ſociety, and aiming at the ſubverſion of religion, when he ſhews an alacrity and zeal in the defence of thoſe principles without which there could be no religion at all: —thoſe principles which men of all nations and all opinions agree to be the foundation of all virtue and all happineſs. Perſons whoſe information and knowledge reach only to the neighbourhood in which they live, are wholly occupied by the tranſactions of that neighbourhood. Small ſocieties of religious perſons are, in the ſame manner, confined by their knowledge, and they contend for principles to no purpoſe, unleſs it be to injure and ſpoil their own tempers. The doctrines which diſtinguiſh the ſeveral ſects of Chriſtianity are not matters of notice to the preſent abettors of infidelity; even the truth and authenticity of Chriſtianity they conſider as a matter out of the queſtion. They have, therefore, collected all their force of philoſophy, of reaſon, wit, and humour, to be employed againſt the being of God. This is the preſent object and employment of what may be called infidelity.'

Mr. Williams is undoubtedly right in the repreſentation which he hath given of the controverſies which divide the Chriſtian Church—Controverſies of the laſt importance to their abettors, but totally diſregarded by writers who move in another ſphere of ſpeculation. It is the error of little minds to ſuppoſe that all the world is intereſted in matters which principally command their attention; and they are ſurpriſed when they find others ignorant of the riſe and progreſs of diſputes which they have attended to with unvaried care and ſolemnity. We cannot better illuſtrate this remark than by relating an anecdote of a ſingular kind concerning two heroes of different complexions, but of the ſame local and contracted ſentiments.

A nobleman, well known on the turf, accidentally fell in company with a gentleman whoſe heart and head were chiefly occupied with ſome ſmall controverſies that had lately taken place among the two ſects of Methodiſm. The man of zeal very eagerly aſked his Lordſhip, if he had ſeen Mr. Hill's *Farrago?* His Lordſhip, whoſe ideas ran on Newmarket, whither he was at that time bound, replied he had not—and begged the gentleman to inform him by whom *Farrago* was made.—"Made?—Why I told you my Lord—by Mr. Hill himſelf."—"The d——l he was, ſaid my Lord;—pray, Sir, out of what mare?"—"Mare? my Lord—I don't underſtand you."—"Not underſtand me! ſaid the noble jockey. Why, is it not a horſe you are talking about?"—"A horſe! my Lord—why you are ſtrangely out.—No, I am not talking about a horſe. I am talking about a book."—"A book?"—"Yes, my Lord, and a moſt excellent one indeed, againſt John Weſley and univerſal redemption, by Mr. Rowland Hill—the GREAT Mr. Hill, my Lord, whom every body knows to be the firſt preacher of the age, and the ſon of the firſt baronet in the kingdom."—"I aſk his pardon, ſaid his Lordſhip, for not having heard either of him or his book. But I really thought you was talking about a horſe for Newmarket." It is indeed of little conſequence to 'thoſe perſons who now lead the opinions of a great part of *Europe,*' whether Mr. Rowland Hill's *Farrago* be a horſe or a book: whether it is to ſtart for the ſweepſtakes at Newmarket or the Tabernacle: and it is a matter of perfect indifference to them whether it wins or loſes the *odds.* The contention is too trifling, and the ſucceſs too inſignificant, to excite either hope or fear for one moment. Mr. Williams juſtly diſdains an encounter with the minute diſputants of a paltry ſect. His views are higher; for his objects fall within a larger ſcale. 'Men (ſays he) of the firſt abilities in Europe are zealouſly employed in propagating theſe [viz. atheiſtical] principles: and they do it with a force of eloquence which would do honour to a better cauſe. This then is the only ground for religious contention —for here alone is to be found an enemy worthy to receive a blow from a man.'

On this liberal ground of controverſy Mr. Williams is ambitious to exhibit proofs of his manhood; and he informs us, that when men of ſuch talents as he had deſcribed plead the cauſe of Atheiſm and Infidelity, properly ſo called, 'the *firſt ſpirits of human nature* ſhould attend; for every thing important to the world is at ſtake. Laws, ſyſtems of religion, conſtitutions and forms of government, are trifles to thoſe firſt principles by which the univerſe is held together; and when *they* are under conſideration, the *beſt* talents of the world ſhould be brought forward.—I mention this not *only* to juſtify *my* deſign, but to ſilence thoſe very inſignificant, though very conceited perſons, to whom all ſubjects are clear and eaſy, and who are forward to give their opinions of things which they have not beſtowed a ſingle thought upon.'

In the proſecution of his ſubject (viz. the Knowledge of the Deity) the Author obſerves, that we can only trace out the properties of a cauſe by its effects and operations. As to the region of analogy and imagination, he would adviſe his hearers 'to go in it one ſtep—and one ſtep only. Let mankind (ſays he) ſuppoſe theſe great qualities [viſible in the volume of God's works]—this deſign—this goodneſs—not to be ſcattered through the univerſe, but to belong to one Being who actuates it, and they will know all that can poſſibly be known of God.——Beware of truſting your imagination one moment longer. She hath ſoared her utmoſt height, and every effort ſhe makes will be towards the earth, and will generate error and abſurdity. You are to glance only by the utmoſt exertion of your abilities at that Being who is incomprehenſible; and you are to be ſatisfied with few and general ideas on ſo great a ſubject. You will then be impregnably fortified againſt all the attempts of infidelity; and if its votaries reproach you with the abſurdity, ill character, and villany of the gods which have led enthuſiaſts and idolaters of all religions to deluge the world with blood, and plague and torment *mankind*, ſhew them in all nature an altar to the unknown God; and invite them to hear the univerſal voice of nature acknowledging him.'

Mr. Williams is no ſyſtematical writer; and whoever ſhould conſult his Lectures for a regular arrangement of arguments, propoſitions, and corollaries, would find himſelf much diſappointed. All that he advances in proof of a Deity, is comprized in a very narrow compaſs; and the contemplation of the ſubject leads him into a train of reflection that would have ſuited almoſt any other topic but that which he profeſſes to diſcuſs.—But great, original, geniuſes, are not to be circumſcribed within the narrow limits of logical mood and figure. Such daring ſpirits

> From vulgar rules with brave diſorder ſtart,
> And ſnatch a grace beyond the reach of art!

In the fifth lecture, which is a continuation of the preceding ſubject, *the Knowledge of the Deity*, Mr. Williams delivers his ſentiments on Toleration, and beſtows ſome ſevere laſhes on thoſe inconſiſtent Proteſtants who abet it by profeſſion, but diſcourage it by their practice. 'The religious ſyſtem which, at the Reformation, was ſubſtituted for Popery, continues to be taught to children, and to be enjoined on the people, under the apprehenſion of future damnation; and what is more effectual, with ſome ſubſtantial conſiderations of profit and loſs in this world. The quantity and degree and ſort of knowledge are allotted to them as duties are allotted to ſlaves, not ſubject to controverſy or examination. This is rendered an inſult of the moſt mortifying kind, by the common language and profeſſion in all Proteſtant countries, that the rights of private judgment are ſacred: that the Reformation can be defended only on the acknowledgment of thoſe rights; that every man muſt be at liberty to form his own opinions, and to act upon theſe opinions in all things relative to religion. Where is the liberty of a man who in his earlieſt infancy has his mind filled with principles which require the conſideration of his matureſt judgment; who is enjoined to believe them, or told that he muſt forego the love of his parents, the attachment of his family, the reſpect of his acquaintance, with the many ſatisfactions and conveniences attending thoſe circumſtances? His friends ſhew him the various paths which lead to uſefulneſs, to honour, to riches, and to the indulgence and gratification of thoſe affections which ſtimulate a man to activity, and without which life is not worth having. He is told, and very truly, that all theſe paths are not to be entered until he hath conſigned his underſtanding, and ſuffered himſelf to be inſerted in the community like a wheel in the machine, the whole movement of which is governed by one invariable principle. And is this indeed liberty? *How then is ſlavery* to be defined? Indeed Proteſtant governments and ſects uſe the language of liberty and toleration: they exclaim againſt the barbarous cruelties of the Church of Rome. They ſay—"We would not for the world be guilty of cutting your throats; but we will make it not worth your while to live, and then it is to be hoped you will ſave us the diſhonour, and cut them yourſelves."

'I am apt (ſays our Author) to ſpeak harſhly when I mention intolerance; becauſe there is no principle I deteſt ſo much.' —Mr. Williams ſeems indeed to ſpeek feelingly, and with all his heart. His reflections on this ſubject diſcover evident ſymptoms of a mind that ſtill ſmarts from the recollection of ill treatment from bigotry and zeal. But can he not apply to himſelf his own benediction—'Bleſſed be thoſe glorious ſpirits who ſtill ſtruggle for the freedom of human reaſon, and all the great rights of human nature!' Thus ſhrouded beneath the wing of his own bleſſing, he may ſmile at the impotent efforts of malice and envy, and ſet even Preſbyterian art and treachery at defiance. 'The ſaints (ſays Bp. Warburton) are vindictive.'— But he ſaid it in a jeſt, when he oppoſed their power to their inclinations:

"Unchain'd then let the harmleſs monſters rage."

For the ſame good Biſhop obſerves, that the moſt they can do is to "mumble, with toothleſs fury, the game they have not the power to deſtroy."

Mr. Williams, in the ſucceeding Lecture, treats of Creation. He enumerates the various opinions of the ancient philoſophers on this extremely difficult ſubject. Moſt of them he conſiders as abſurd and improbable, in the higheſt degree. In ſpeaking of the ſyſtem of Democritus [who defined the Deity to be "the images and ideas of all ſenſible objects"—which images and ideas he conſidered as "the only things that have exiſtence"] our Author obſerves, that 'the opinions of this philoſopher were revived by Dr. Berkley, and have been adopted by many who have perſuaded themſelves to fancy that there is no material world.' This opinion of Democritus was adopted by Taulerus, a celebrated myſtic divine of the fourteenth century. In his treatiſe on the Tree of Life (a ſubject Mr. Williams hath paſſed over, and alſo the Garden of Eden, in his Lecture on the Creation) this *illuminated* Doctor of the ſchool of St. Dominic aſſerts, that there is no material world. We ſee nothing that hath a real exiſtence without us. The whole viſible univerſe is but a ſhadow—a mere object of intellect, and as unſubſtantial as an image in a mirror.

Dr. Prieſtley, by diveſting matter of its impenetrability, and allowing it nothing but powers unſupported by ſolid ſubſtances, hath, in the opinion of many, advanced ſo very near to the Berkleian hypotheſis, that the difference between him and the Biſhop of Cloyne is almoſt too minute to be diſtinguiſhed.

Mr. Williams acknowledges that the ſubject of Creation is very ambiguous, whether we conſider the account traditionally given of it by Moſes and the ancient poets and philoſophers, or whether we ſpeculate on it ourſelves, without regarding the hypotheſes of others. ‘ We have no ideas (ſays he) of Creation, or making a world, farther than that of diſpoſing, or rendering uſeful, materials *already* made and endued with certain properties.——What we call making, or inventing, or creating, means no more than diſcovering what effect, what beauty, or what uſe ariſe from certain arrangements of materials and qualities.——Ingenious men have therefore meant by Creation, the diſpoſition of things from diſorder to order, and from deformity to beauty. If we *grant* them a chaos conſiſting of all the principles, materials, and laws which will bring the world together and form it, they will give us a very tolerable idea of the proceſs of Creation.——In the *diſpoſition* of thoſe things we find moſt eminently thoſe qualities which we admire —Wiſdom, power, and goodneſs. Theſe qualities uniformly co-operate with each other; we therefore refer them to one great principle, which we call God.’

In the ſeventh Lecture, ‘ the Merit of Believing,’ is conſidered. On this ſubject the Author advances nothing new. He treats, with great contempt, what he calls the ſophiſm of believing what is above our comprehenſion, but not contrary to our reaſon. ‘ There is (ſays Mr. W.) as much ſenſe, and truth, and poſſibility, in believing what is above our underſtanding, as in ſeeing what is beyond our ſight, hearing what is out of hearing,’ &c. &c.

Is not Mr. Williams, in his eagerneſs to expoſe a ſophiſm, led into one himſelf? If the writers, whom he thus ridicules for what he calls ‘ a jingle upon words, invented for the purpoſe of impoſing on the ignorant,’ had laid it down as a theological poſition, that we might *underſtand* what is above our underſtanding, and *comprehend* what is above our comprehenſion, his alluſion to the eye, the ear, &c. might have been proper and conſiſtent enough: but he himſelf hath firſt created the abſurdity, and then expoſed it as the ſophiſm of others. When divines ſpeak of believing what is above our comprehenſion, they frequently mean an *aſſent* of the mind to the revelation of facts, which they are unable to account for on the common principles of human nature. The eye is bounded by certain objects: the underſtanding limited by a certain degree of knowledge and comprehenſion: but belief gives *credit* for more than we ſee or know. What can we know of the eternity of God?

Surely it exceeds all the poſſible comprehenſion of a finite underſtanding; and yet, is it not an object of belief? Doth not the mind acquieſce in the truth of this firſt principle of the Deity? It cannot comprehend it; but juſtly concludes that the thing is real, and ſubmits with faith and reverence. Mr. Williams himſelf allows that a perſon may believe in the miraculous birth of our Saviour, in the miracles which he wrought, his reſurrection from the dead, and his aſcenſion into heaven, without committing himſelf to the refuge of myſtery and abſurdity; for he grants that a perſon may conſider them 'as ſtanding on the ſame ground of evidence as the actions of an Alexander or a Cæſar, to be believed on the credit of hiſtorians, who had no intereſt to deceive, and becauſe the things related were poſſible and even probable.' 'In this caſe (ſays our Author) what is there in believing Chriſtianity more than believing any hiſtorical fact which we clearly comprehend, and has nothing in it that we ſhould deem impoſſible?' We are glad that Mr. Williams hath condeſcended to make this conceſſion to the faith of Chriſtians. And yet they will tell him that they do not underſtand, nor can they comprehend the miraculous conception of a virgin—nor the aſcenſion of a body into heaven, though they firmly believe, i. e. aſſent to, the truth and reality of theſe facts, on the teſtimony of credible hiſtorians. Nothing more than this modeſt aſſent of the mind is required by divine revelation when it relates facts which human reaſon cannot account for, and of the *mode* of their operation it can form no poſſible idea.

As Mr. Williams hath diveſted Faith of all merit, he alſo conſiders what hath been called a *previous diſpoſition* to admit certain principles, as a thing of no value. 'No plauſible argument (ſays he) hath been left on the ſide of uncharitableneſs and bigotry, but that which makes a right faith to be the conſequence of being well and properly diſpoſed. It is very true that a man may diſpoſe himſelf, i. e. he may warp and bias his mind ſo as to make any doctrine or principle ſuit it. But *all kinds* of pre-diſpoſition and pre-arrangement are injuries to the judgment.'

But though Mr. Williams ſpeaks thus ſcornfully of a prediſpoſed habit of mind, yet he allows of its beneficent influence in the following Lecture *on the Fear of God.* 'I need not (ſays he) be at any great pains, to thoſe who are *well-diſpoſed*, in ſhewing the effects of this principle on the general conduct of a man's life.' The atheiſtic libertine might here retort his own language, and, by the moſt mortifying of all arguments, the *argumentum ad hominem*, eaſily prove that a *well-diſpoſed*, is but a mere paſſible term, for a biaſſed and prejudiced mind;

and that '*all* kinds of pre-diſpoſition, &c. are injuries to the judgment.'

The great principle and duties of Chriſtianity, though founded on the beſt reaſon, yet owe much of their ſupport and influence to a virtuous diſpoſition of mind. A good man would wiſh them to be true, and a bad man would be intereſted in ſeeing them proved to be falſe. Both, it is certain, are under ſome *bias*. But Chriſtianity is not the leſs rational becauſe the prepoſſeſſions of virtue are on its ſide, and thoſe of vice at eternal enmity with it.

In the ninth lecture, on 'Univerſal Religion,' our Author makes an apology for 'the name of Deiſt, with which,' he informs us, 'he had been reproached by ignorance.' He aſſures us, however, that ſo far from diſliking 'this nobleſt of all appellations, he felt no other regret than that he was not worthy of it. 'I could,' ſays he, 'look up to Jupiter and Apollo, to Mars and Venus, to Moſes, *Chriſt*, and Mahomed, and not *even* from my errors and faults be afraid to wear *their* names: but to be called after the name appropriated to that perfectly wiſe and perfectly good Being, who animates and bleſſes the univerſe, ſeems to call for a character of underſtanding and virtue, which is alarming; and though I could rejoice in deſerving, I ſhould be very cautious in aſſuming it.' We need make no comment on this paſſage: but cannot avoid obſerving, that for the indecency of the alluſion, and the artful malignity of the inſinuation, it hath ſcarcely been paralleled ſince the days of Julian the Apoſtate.

The lectures on '*Univerſal Toleration*' contain little that is worthy of particular notice. The Author rings his changes ſo often on liberty and free enquiry, that by repetition his ſentiments become tireſome, and in their commonneſs loſe their influence. His compoſitions, in general, bear the marks of great haſte; and theſe two lectures, in particular, ſeem to prove that he wanted much to get to the concluſion. Indeed, we ſeldom obſerve any *beginning* or *middle* in Mr. Williams's productions. He appears to be always ſomewhere or other *about* the end. This ariſes from a want of a regular ſyſtematic plan; or a logical correctneſs and œconomy of thought.

The following reflections on perſons who pride themſelves in having ſouls made of *ſentiment*, are very juſt, though they might have been introduced as well in any other part of his work, as where we chance to find them. 'Try a ſentimental man, or a ſentimental woman, on any of the ſubjects which they are diſſolving or even dying upon, when reading ſome quaint tale, and you will find them wholly deſtitute of the genuine and uſeful principles of nature; not in the ſituation of perſons who want to be induced to act juſtly and virtuouſly; but incapable of good impreſſions. There are no brutes on earth ſo unfeeling as theſe *diſſolving*, *dying* people; nor any perſons ſo incapable of virtue as thoſe who waſte their whole lives in reading tales of the virtues of other people. Look on a modern mother, whoſe time is ſpent in reading hiſtories and novels, and enervating her own conſtitution and that of her children by the effects of *ſentiments*. Look back into antiquity, and ſee the virtuous matrons of Greece and Rome, fulfilling their duties with an active and amiable dignity; teaching their children to think and act ſo as to contribute largely to the public happineſs, and you will ſee the difference between real and pretended knowledge.'

Our modern ſentimentaliſts are indeed very poor creatures! All their *effuſions*, and all their *feelings*, are ſeldom any thing better than evidences of paralytic affections. Though they melt, and languiſh, and die, on the ſoft pillow of ſentimental tenderneſs, yet when their charity is tried, their exquiſite ſenſations vaniſh in a moment, and benevolence is only a pretty word, that begins in fancy and ends in ſound!

Our Author's averſion to thoſe ſentimental beings, leads him to renew his ſatire on them, in his ſecond lecture on *Modeſty*; in which, after drawing an admirable and truly characteriſtic picture of vanity, he obſerves, that 'when religion had credit enough to ſerve as a cloke to infirmities and vices, the vain man was always religious, and covered his pretences with it. But now, an undefinable and unintelligible matter called SENTIMENT, is the ſubſtitute. All that we know of what is commonly called Sentiment, is, that it ſupplies the place of wiſdom and virtue; and is a rule of life which every man and woman keeps in ſome elegant receſs of the mind; that it vibrates like a muſical inſtrument, and all the events of life play upon it: but being totally different in different perſons, it admits of that wonderful mixture of wiſdom and folly, virtue and vice, which we ſee around us. There is no virtue refined enough for its regard: and *no vice* which it will not admit of. In ſhort, by ſetting aſide the uſe of inveſtigation, reaſon, education, habit, and reflection,—Sentiment becomes the very principle of profligacy; and, by its ineffable and *ſupernatural* emotions, renders the mind abandoned and worthleſs.

'Here therefore, if any where, vanity muſt have a chance of ſucceſs. As ſentimental virtues exiſt only in *tales*, *letters*, and *converſation*, where the imagination is at liberty to invent, and no more judgment is requiſite than to preſerve probability, one would think a vain man, who is eſſentially a liar, muſt find his account in this ſentimental commerce. He does—ſo as to impoſe longer upon men in this way than in any other. The ſtrong propenſities which are formed in good minds by the ſocial virtues, diſpoſe men to admire all appearances of them; and to be eaſily impoſed on by pretenſions to extraordinary degrees of them. They are only perſons of mature judgments and underſtandings who ſteadily diſbelieve ſupernatural efforts, and ſuſpect all progidies, and all wonders. Sentimental friends are like friends in maſques, who paſs on each other for angels; but when time, ardour, and the irreſiſtible deſire of mutual intercourſe, bring on a diſcovery, and pull off the covering, hardly any thing can equal the diſappointment; they fly from each other with horrid deteſtation, and nothing can exceed the rancour and malignity of thoſe ſeparated, ſentimental friends. Indeed, there is not a virtue of importance to ſociety, that can long exiſt or remain uninjured, when aſſociated with vanity. Truth, both as a quality of the mind, and as a ſocial virtue, is the firſt obſtacle it muſt remove. Juſtice it can have no idea of, becauſe it ſeeks its own gratification at all events, and benevolence is eradicated by ſelfiſhneſs.'

We would gladly tranſcribe more from this maſterly diſcourſe: but we have already proceeded to our utmoſt limits in the extracts which we have made from theſe volumes; and muſt conclude our remarks by obſerving, that the *moral* lectures contain many valuable obſervations; and that however we diſapprove of his theological principles, we cannot help acknowledging the elegance and ſpirit of the Writer.

ART. II. *Archaeologia*: or, Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London. Vol. V. 1 l. 1 s. Boards. White, &c. 1779.

THIS learned body hath already favoured the world with ſeveral curious and entertaining publications. The preſent volume conſiſts of forty-four numbers; ſome account of which we ſhall lay before our readers, according to our uſual method.

The book now before us opens with, Obſervations on the Hiſtory of St. George, the Patron Saint of England. The anniverſary of this reputed ſaint, is the day appointed by ſtatute for electing the officers of this reſpectable ſociety; it ſeemed, therefore, very pertinent, that a diſſertation ſhould be exhibited on the ſubject; eſpecially, as ſome evil-minded perſons had advanced poſitions *tending to the annihilation of this ſaint.* Mr. Pegge, well known in this line of erudition, generouſly ſtands up in defence of St. George, in oppoſition to Dr. Pettingal, and the late Mr. Byrom. Dr. Pettingal, about the year 1760, wrote a Diſſertation on the original of the Equeſtrian Figure on the George, &c. in which he concludes, that there are no ſufficient grounds to believe there ever was [and was there ever ſuch an infidel as Dr. P.?] ſuch a perſon as St. George; and he farther labours to prove, that the *inſignia* of our moſt noble Engliſh Order, the *George* and *Garter*, are to be reſolved into an emblematical, or rather a teleſmatical *apparatus*. Mr. Pegge acknowledges the ingenuity and erudition with which this is attempted; but he endeavours to ſhew that there is ſufficient evidence to induce a belief both of the reality of the perſonal exiſtence of St. George, and of his martyrdom, which is all that he contends for; as to the ſtory about the Dragon, &c. it may go, for what he cares, to the old Dragon himſelf.

Mr. Byrom *, the other infidel adverſary, for whoſe memory Mr. Pegge expreſſes the higheſt regard, has delivered, as uſual, his ſentiments on the ſubject, in a *metrical* garb. He inſinuates, that the inſtitution of the Moſt Noble Order of the Garter was at firſt founded in error and miſtake, and that, ſince that time, we have all been involved in a *miſnomer*. He apprehends, that the names of Gregory and George have been confounded, that Pope Gregory the Great, who ſent Auguſtine, the monk, to convert the Anglo-Saxons, was received as their patron, as the Iriſh have St. Patrick, the Scotch St. Andrew, &c. but that, in a courſe of years, the name was corrupted into George. Mr, Pegge appears to have ſufficiently confuted this hypotheſis; he acknowledges, that St. George is only to be regarded as a *military* ſaint; and he imagines, that the Engliſh, during the time of their cruſades in the Eaſt, heard much of his fame, and brought accounts of him to England, where he was at length ſelected by our King Edward the Third, as the patron of the Noble Order. On the whole, Mr. Pegge aſſumes, that whether St. George be a real or an imaginary ſaint, he, and not St. Gregory, was undoubtedly underſtood at the time of the inſtitution, as likewiſe ever ſince, to be the patron of the Order of the Garter.

In the firſt number of the fourth volume of this work, Mr. Strange attacked an opinion which had prevailed, that few traces of Roman antiquities are to be met with in the principality of Wales. Having before examined Brecknockſhire †, he now proceeds to give an account of ſome remains of Roman and other antiquities in Monmouthſhire, which, though not ſtrictly in Wales, adjoins to the former county. His diſſertation is long, but ingenious and learned, though rather dry and unintereſting to the generality of readers, who will be wearied in attending to etymologies and conjectures concerning ancient places; but the true antiquary views theſe things with a different eye. A Roman ſtation at *Caerwent*, together with remnants of walls, roads, buildings, cauſeways, &c. have much employed this gentleman's attention. Among other diſcoveries, he informs us of a Roman Moſaic pavement within the walls of the camp at Caerwent; it is in a kind of cellar, or outhouſe, in the middle of an orchard belonging to Mrs. Ann Williams. A print is given of the remains of this pavement, engraved from an original drawing, by Mr. Hay of Brecknock. Mr. Strange was aſſured, by a friend, that he remembered the figures of a lion, a tyger, and a ſtag, all which are now deſtroyed, though part of the figures of a vaſe and a bird are ſtill to be ſeen. The deſign of this pavement appears to have been very regular and elegant; and no deſign, as Mr. Strange obſerves, can exceed that of the ſcalloped border, the like to which he does not recollect to have ſeen in any other work of the kind. From Caerwent he proceeds to Caerleon, where he meets with ſeveral objects to engage his attention, and among the reſt, a hollow circular ſpot, known at Caerleon by the name of *Arthur's Round Table*, which is generally ſuppoſed to be a Roman work, and to have ſerved by way of amphitheatre; this occaſions ſome pertinent remarks. The greateſt Roman curioſity, lately found at Caerleon, is a triangular hooped gold ring, with an intaglio ſet in it, repreſenting the ſtory of Hercules ſtrangling the Nemæan lion: it is in the poſſeſſion of Mr. Thomas Norman, of that town.

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* For an account of Byrom's Miſcellanies, Vide Review for Oct. 1773, p. 24.

† Vide Review for Oct. 1777, p. 260.

Mr. Strange cloſes the article with an account of ſome other remains of antiquity; three grave-ſtones, of which prints are given, that ſeem to have been laid upwards of four or five hundred years ago: one of them in the church of Chriſtchurch, is remarkable for a cuſtom which parents have of expoſing their ſick children on it, on the eve of Aſcenſion-Day.

In the third volume of this work, Mr. Daines Barrington gave an account of the remains of the Corniſh language *, to which he now makes ſome additions, written in 1776, at which time, he informs us, Dolly Pentraeth, then ninety years of age, was ſtill living; but we apprehend ſhe is ſince dead: however, as a proof that the Corniſh language is not entirely loſt with her, a letter is produced, dated Mouſehole, July 3, 1776, written by one William Bodener, a fiſherman, both in Engliſh and Corniſh. This man is ſixty-five years of age, and ſpeaks the language very readily. He has been at ſea with five other men in a boat, and has not heard, he ſays, a word of Engliſh among them for a week together; and he adds, that there are four or five other perſons, ſtill living, in the village of Mouſehole, who can converſe in Corniſh. The article contains ſome other information on the ſubject.

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* Vid. Rev. for Dec. 1775. p. 497.

The Rev. John Watſon, M. A. of Stockport, preſents the Society with an account of ſome hitherto undeſcribed remains of antiquity. The firſt is called *Buckton Caſtle*, in the pariſh of Mottram Longdendale, Cheſhire, the relics of which are on the ſummit of a high hill, and from them, it appears not to have been merely a temporary but a fixed ſtation, the reſidence of ſome very conſiderable perſon, eſpecially as a workman, a few years ago, digging at the foot of the hill, turned up a quantity of aſhes, and found under them a gold chain with eighteen large beads on it, having a locket quartered croſsways by four ſceptres, the whole weighing near two ounces, Troy weight: this might be a Daniſh military work. The next is a large ſaxon fortification, called *Mowſlow* Caſtle, on the top of a very high hill, in the pariſh of Gloſſop, Derbyſhire. To this is added, an account of a piece of fortified ground, near the village of Bradfield, Yorkſhire, ſuppoſed to have been a ſtation of the Danes: its name *Bailey Hill*, which is, it is ſaid, an ancient word for a fort. Of this, and *Buckton*, mentioned above, prints are exhibited. Some other curioſities, which appear to be Britiſh remains, in and about Bradfield-Common, are alſo here deſcribed.

Mr. Weſt, author of the Antiquities of Furneſs, relates the diſcovery of a Roman burying-place, on ſinking the cellars for a large houſe, at the upper part of Church-ſtreet, in Lancaſter, in 1776. About ſix feet below the ſurface of the ſtreet, were found two fragments of thick walls, five yards diſtant from each other; within which were a great quantity of burnt wood, bones, and aſhes, broken pateræ, urns, Roman brick, gutter-tiles, coins, horns of animals, an earthen ſepulchral lamp entire, &c. and at a farther diſtance, were alſo found a ſmall brazen head like a dog's, the pedeſtal and feet of a ſmall image, pieces of glaſs of a blueiſh-green colour, &c. One bottom of a patera had ſtamped on it *Cadgatema*, perhaps, Mr. Weſt ſays, the maker's name. Theſe veſſels are of a fine brown colour, far ſuperior, we are told, to the Staffordſhire brown ware, elegantly varniſhed or glazed; ſome plain, others emboſſed with different ſorts of figures, animals, and birds. The inſcriptions on the coins are none of them perfect, except a braſs one, of Marcus Aurelius, and a ſmall one of ſilver,—a fine impreſſion, and in high preſervation, of Fauſtina, his wife.

Governor Pownal's remarks on the boundary ſtone of Croyland Abbey [*], we had thought not only ingenious but ſolid, and were diſpoſed with him to conclude, that the names of the other four monks had been broken off, and that the word *AIO* (which was before regarded as the Latin verb, ſignifying, *I ſay*) was the name of the fifth monk concerned in erecting the monument: but Mr. Pegge, who, at firſt, appears to have been highly pleaſed with the Governor's obſervations, finds ſome objections againſt the hypotheſis, and we think they have great weight. He obſerves, that the monks did not erect the ſtone, but Turketulus, the Abbot, as is expreſly aſſerted by the hiſtorian; that the inſcription is a *Leonine*, or rhyming verſe, and ſhould the word *AIO* be detached from the reſt, and made to depend on a former part of the legend now broken off, the verſe will be abſolutely ſpoiled. Farther, that according to the Governor's figure of the ſtone, as running taper to the top, in the nature of a ſmall obeliſk, there could not be room for the other four names. Laſtly, and principally, that the ſtone has been lately viſited by John Lloyd, Eſq; who made a *fac ſimile* of it, by which it appears, that it is complete, having never been longer than it is at preſent, and in fact a parallelogram. From Stukeley's repreſentation, which the Governor ſeems to have followed, a portion of it might reaſonably be imagined to have been broken off; but now, ſays Mr. Pegge, we can be ſure there never were any more letters on it, than thoſe which at preſent appear. He acknowledges it to be a ſingular and extraordinary incident (as indeed it ſeems to be), that there ſhould have been a monk belonging to the abbey, and mentioned by Ingulphus, of the name of *AIO*, and the Governor's conjecture on this ground was doubtleſs acute and ingenious; but for the reaſons above, he concludes, that antiquaries have rightly interpreted the inſcription, and we have no reaſon to deſert them. An engraving is added, of the ſtone, from Mr. Lloyd's draught. It appears to have ſtood upwards of 800 years. The inſcription is only this.

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[*] Vid. Review for Nov. 1775. p. 415.

Aio hanc petram Guthlacus habet ſibi metam.

Mr. Lort's obſervations on *Celts*, will hardly admit of any particular account from us. His immediate ſubject is a braſs inſtrument lately found, by digging in the ruins of *Gleaſton* caſtle, in Lancaſhire. It is about 9 inches long, and half an inch thick in the middle; one end, formed like our common hatchet, with a ſharp edge, is five inches broad; from this end it tapers on both ſides, gradually, to the other end, which is not above one inch and a half broad, and is formed alſo with a ſharp edge. It is for the moſt part finely poliſhed, and covered with a beautiful patina, except where it has been injured by ruſt; and weighs two pounds five ounces. It may come under the denomination of thoſe inſtruments called Celts, which have been found in great numbers in different parts of this iſland; but they, in general, have only one end ſharp, and the other formed into a kind of groove or ſocket to fix a handle in, and ſome have a loop annexed to them; but this is deſtitute of every thing of that kind, and ſeems intended to have been held in the hand only for uſe, whatever that uſe might be. To what purpoſes the different kinds of Celts were applied, has been a matter of much debate: ſome ſuppoſe them to have been the heads of ſpears, or walking ſtaves, of the civilized Britons; others, that they were chiſſels uſed by the Romans for cutting and poliſhing ſtones. Dr. Stukely imagines, that they were not weapons, but inſtruments employed by the Druids to cut off the boughs of oak and miſletoe, and that they often hung them to their girdles. One exactly ſimilar to this of Mr. Lort's, was found at Herculaneum, and exhibited by the Count de Caylus. Mr. Lort intimates, that they might be appropriated to ſacred uſes, and aſks, why may we not ſuppoſe, that they were applied to the taking-off the ſkins of the victims? To this article, is added, an account of a variety of Celts from the minutes of the Society, with ſome ſhort deſcriptions, and alſo engravings of them all, as well as of Mr. Lort's, and another exactly fitted with a braſs caſe, in the poſſeſſion of his friend Mr. Bartlett.

The Hon. Daines Barrington has employed his time very laudably, in reading, with attention, the book of Geneſis, one effect of which has been, the forming a ſketch of the patriarchal cuſtoms and manners, which he here exhibits to public notice. We cannot enumerate the different ſubjects he mentions, and on which he enlarges. We do not find ourſelves entirely ſatisfied with the explication he gives of the phraſe, which he ſuppoſes, confined to the death of a patriarch, that he *was gathered to his people*: as he did not, we are told, underſtand the meaning of either the Engliſh or Latin tranſlation, he conſulted the Septuagint, the words of which he tranſlates, *the corpſe was produced before his people* (according to the firſt ſenſe which Stephens gives to the verb προσετέθη), and infers, that the honour of producing the dead body, and weeping over it in public, was paid only to the head of the patriarchal family.—He expreſſes his earneſt wiſh that travellers into the Promiſed Land would look out for many patriarchal antiquities which are not of a periſhable nature. Dr. Shaw informs us, that the Mahometans continue to ſhew the cave of Macphelah, and Mr. Barrington ſees no greater difficulties in diſcovering the cave near Zoar, in which Lot and his daughters lived. Some of the pillars alſo commemorating particular events may, he apprehends, remain, and farther eſteems it likely that the twelve ſtones which Joſhua ordered to be placed where the Iſraelites ſhould encamp after the paſſage of the Jordan, may ſtill be found out by an inquiſitive and perſevering traveller.

The Rev. Mr. Drake's obſervations on two Roman ſtations in Eſſex, are chiefly deſigned to determine ſome of the places mentioned in the Itinerary of Antonine as lying in the Roman roads that paſs through this county. *Camulodunum* or *Colonia* is agreed to be Colcheſter, and it is remarkable how nearly the preſent number of miles from London to that town agree with the diſtance fixed in the Itinerary. *Durolitum* has been, by general conſent, aſſigned to Layton-Stone. *Cæſaromagus* is attended with more uncertainty; it has been taken for Burghſted, or for Chelmsford. Biſhop Gibſon is the only perſon who fixes it at Dunmowe; in which opinion Mr. Drake concurs with him, and offers ſome reaſons, particularly the diſcovery of ſome reliques of Roman antiquities in and about the place, which he thinks confirm and eſtabliſh the fact. The Itinerary mentions a middle ſtation between *Camulodunum* and *Cæſaromagus*, which is called Canonium. Mr. Drake apprehends he has diſcovered a place which exactly coincides with the numbers of the Itinerary; the town he means is Coggeſhall, where he ſays ſufficient remains of antiquity (ſome of which he inſerts) have been found to entitle it to the character of a Roman ſtation.

An old piece of ordnance was dragged out of the ſea by ſome fiſhermen, near the Goodwin Sands, in 1775, and is ſaid to be ſtill in their poſſeſſion, at Ramſgate. Edward King, Eſq; gives a particular deſcription of it, accompanied with many ſenſible remarks, together with engravings of the piece, and of the figure of a great gun reſembling it, exhibited by an old Spaniſh writer and engineer. From ſome of its ornaments, Mr. King thinks it may fairly be judged to be ſo very old as to have been caſt about the year 1370, that is, not long after the very firſt introduction of theſe formidable inſtruments of war into Europe: he ſuppoſes it to have been caſt in Portugal, and probably loſt from on board ſome of the ſhips which came to negociate with John duke of Lancaſter. He particularly deſcribes the conſtruction of this ancient piece, and minutely examines every part, the engravings of which are alſo ſo exact, that we may form a very good idea of it without having perſonally viewed it. The ornaments alſo undergo a ſtrict inquiry; they are chiefly arms, and clearly ſhew that it is of Portugueſe original. To obſervations of this kind he adds a few circumſtances of its preſent condition, remarking that the handle and ſwivel, which are of iron, are much corroded and injured, but the barrel, which is of braſs, is very little affected by lying ſo long in the ſea, and is nearly as entire as ever; ſo well does this metal maintain its durability amidſt the ſalts of the ſea, as well as in thoſe of the air, and deſerve to be mentioned, even proverbially, as Horace mentions it. But the barrel, though not corroded, is partly covered with a thick incruſtation of ſhells, mixed with gravel and ſand, and hard as a rock; a proof that a ſpecies of petrefaction is continually going on, at the bottom of the ſea, on our coaſts, in a manner ſimilar to that mentioned by Dr. Donati, at the bottom of the Adriatic, of which an account is given in the Philoſophical Tranſactions *. We are farther informed, that there was a very large old cannon, of extraordinary length, which had the date 1354 on it, and therefore was, probably, one of the very pieces uſed by Edward III. at the battle of Poictiers, in 1356, which was one of the firſt occaſions on which they were introduced into the field in Europe; ' but I am ſorry to add, ſays Mr. King, that it was laſt year taken away in order to be melted down.'

A notion has prevailed, though it is queſtionable whether it generally prevails at preſent, that Ireland and Thanet are void of ſerpents. Mr. Pegge examines it, and calls it a miſtaken opinion; but he does not ſo much deny the fact, as the miraculous cauſe, to which it is attributed, viz. the bleſſing and influence of ſome early ſaints. When we conſider that they are iſlands, it ſeems, ſays he, no more than natural, that they ſhould be deſtitute of noxious animals, as is ſaid to be the caſe with ſome other iſlands; and what occaſion is there for ſuperſtitious notions, and incredible manœuvres, when the facts, ſuppoſing them real, can be ſo readily accounted for on the ſlighteſt conſideration, from the common courſe and nature of things?

Several hundred gold coins, in excellent preſervation, were diſcovered a ſhort time ſince, on demoliſhing the ancient caſtle of Fenwick, in Northumberland, and in the poſſeſſion of Sir Walter Blackett. One of theſe coins, a very fair noble of Edward III. was exhibited to the Society, Feb. 1, 1776. This anonymous article tells us, that they had been depoſited in an open cheſt, covered with ſand, twelve inches deep; the cheſt was placed over the arch of a cellar door which ſtood immediately under the flags of the threſhold of the caſtle gate. A ſhort account here given of the Fenwick family, the original proprietors, renders it probable, that the coins were lodged there about the year 1360, by a Sir John Fenwick, who, in troubleſome times, took this method of concealing a treaſure, of no inconſiderable amount in thoſe days; which was alſo the more ſcarce and curious, as being a novel and valuable ſpecies of Engliſh coinage: and it is likely he alone was privy to the concealment of it.

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* Vol. xlix. p. 588——40.

In a letter to Dr. Milles, dated from Venice, Mr. John Strange gives a farther account of ſome ancient Roman inſcriptions obſerved in the provinces of Iſtria and Dalmatia: theſe are communicated to him, as were the former *, by the learned Abbe Fortis, who alſo hoped to have made a collection of the kind, in a late Appennine tour, but was rather diſappointed in his reſearches, ſince Italy has been ſo thoroughly viſited with this view, that it is no eaſy matter to make new diſcoveries; ſome few, however, he imparts, which are here inſerted. To compenſate for the Abbe's ill ſucceſs, Mr. Strange avails himſelf of ſome information he received from his friend Sir Roger Newdigate, who having viſited the city of Aoſte, in Savoy, ſends ſome account of its remaining antiquities, and adds a few Roman inſcriptions, which he copied from the collection at the convent of St. Bernard; but the ſtones are no longer remaining. It is to be wiſhed, that this learned Society would favour the public with ſome ſhort remarks on, and explications of, theſe inſcriptions, without which, to the greater part of readers, they are often of little uſe or amuſement.

Dr. Morell, in a Latin letter to the Hon. Daines Barrington, offers conſiderations to confirm his opinion concerning the Corbridge altars. Vid. Archaeol. vol. iii. p. 333.

This letter is followed by an illuſtration of a Saxon inſcription on the church of Kirkdale, in the North Riding of Yorkſhire. John Charles Brooke, Eſq; ſent an exact repreſentation of it, to Mr. Gough, with a view of the church, which are here engraved. Memorials of the erection and conſecration of our churches by inſcriptions, are ſaid not to be numerous; but, antecedently to the Norman conqueſt, to be indeed exceeding rare. This, therefore, is regarded as a ſingular curioſity. The inſcription tranſlated is this; "*Orm*, *Gamal*'s ſon, bought St. Gregory's church, then it was all gone to ruin and fallen down. *Chebitle*, and others, renewed it from the ground, to *Chriſt* and St. *Gregory*, in *Edward*'s days the king, and in *Toſti*'s days the Earl." Under the dial, "And *Hawarth* me made, and *Brand* the prieſt." This inſcription is engraved on one entire freeſtone of large dimenſions, being ſeven feet five inches long, one foot ten inches high, and in perfect preſervation, except a ſmall part in the centre, where the inſcription is disfigured, but not obliterated by the weather. It may be inferred with a great probability, that the church was rebuilt, and this inſcription engraved, between the years 1056 and 1065.

Hayman Rooke, Eſq; furniſhes a deſcription of two Roman camps in Lydney Park, Glouceſterſhire, the ſeat of Thomas

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* Vid. Archaeol. vol. iii. p. 337—349; alſo, Review for Dec. 1775, p. 499.

Bathurſt, Eſq; about eight miles eaſt of Chepſtow; a ſpot abounding with pleaſing proſpects and romantic ſcenes. On two hills, of conſiderable eminence, ſtand two camps, or forts, overlooking the Severn, which, with ſome works on the oppoſite ſide, on a ſpot now called Oldbury, entirely command the paſſage of that river. As the command of ſuch a river made theſe parts of conſiderable conſequence, they were undoubtedly entruſted to officers of ſome rank, and accordingly they appear to have had all neceſſary accommodations for the Roman ſtyle of living. A very elegant bath is ſtill pretty entire; and from remaining foundations of buildings, it appears that ſome of the pavements were teſſelated. Various coins are found here; a ſilver one of Galba, with many of Adrian and Antoninus. A good engraving of theſe camps attends the article, and alſo four different views of them; which are indeed elegant and pleaſing.

Mr. John Charles Brooke, of the Heralds college, preſents us with the following Number, which gives an account of an ancient ſeal that belonged to Robert the Vth, Baron *Fitz-Walter*, who was, he ſays, the ſon of Walter, and grandſon of Robert, Lord *Fitz-Walter*, Marſhal of the army of God, and holy church, as appears by the ſhield of arms under the horſe's head (in the ſeal), which bears the coat of his ſecond wife, who was a *Ferrers.* This, and much more, is in the Heralds ſtyle. The ſeal was found at Stamford, in Lincolnſhire, in the reign of Charles IId, and was given to Robert Saunderſon, then biſhop of Lincoln, whoſe great grandſon, John King, Eſq; ſold it to the Rev. Richard Neate, LL. B. of Whetſtone, in Middleſex, the preſent poſſeſſor. It is of ſilver, and weighs ſeven ounces and ſeven penny weights. The extreme elegance of the workmanſhip, we are told, might induce a common obſerver to doubt its antiquity; but Mr. Brooke offers arguments to remove the objection. He particularly proves, from ancient manuſcripts, that this *Robert*, Lord Fitz Walter, poſſeſſed Baynard's Caſtle, in the city of London, which was then called the Caſtle of London, and as conſtable of the ſame, enjoyed divers liberties and priveleges. In time of war, it was ordered, that he ſhould ride on a light-horſe, with twenty men at arms, to the door of St. Paul's church, with the banner of his arms carried before him; and that there he ſhould be met by the Mayor, and others, when the Mayor ſhould appoint him Banner-bearer to the city, and preſent him with a horſe worth twenty pounds; *which horſe*, it is added, *ſhall be ſaddled with a ſaddle of his arms, and covered with ſilk, depicted likewiſe with the ſame arms.* In memory of this privilege and honour, Mr. Brooke ſuppoſes the ſeal in queſtion to have been made. This ſeal is here engraved, together with the drawing of another of the ſame Baron, which he is ſaid to have uſed 28 Edw. I. anno 1300.

[*To be concluded in our next.*]

ART. III. *A Charge* delivered to the Clergy of the Archdeaconry of Rocheſter, in the Year 1779. By John Law, D. D. Archdeacon of Rocheſter. 4to. 1s. Payne, &c.

IT is an unequivocal proof of the progreſs of a liberal ſpirit, in the preſent times, that ſo many of our clergy adopt, and have the courage openly to avow, the principles of univerſal toleration. There are, we are perſuaded, not a few reſpectable names among this Reverend body, who, with the judicious and candid Author of this Charge, have not oppoſed the late meaſures for the extenſion of religious liberty, 'merely from a deference to legiſlative authority, but from a conviction that theſe indulgences were juſtly granted:' and who aſſure themſelves, 'that this liberal, tolerating diſpoſition, will ſecure to them the public eſteem, inſtead of ſubjecting them to the groundleſs charge of inattention to the cauſe of genuine chriſtianity.'

It is the intention of this Charge, to vindicate the equity and propriety of the late acts of the legiſlature, in favour of Proteſtant Diſſenters and Roman Catholics.

Dr. Law, at the ſame time that he acknowledges the neceſſity of rigorous meaſures with reſpect to the Roman Catholics at the beginning of the Reformation, when the revival of perſecution, and the deſtruction of civil liberty, would have been the probable conſequences of indulgence, judges it perfectly reaſonable, that the ſeverity of the laws againſt them ſhould be relaxed, when the political dangers ariſing from Popery are removed. 'Let a diſtinction (ſays he) be always obſerved between the political and religious tenets of a party, and where they are not ſo neceſſarily joined, as to prove hoſtile or dangerous to a ſtate, the toleration of the latter is ſurely warranted by every rule of diſtributive juſtice and general benevolence. Nor, if experience is to be our guide, need we fear any great political inconveniences from the allowance of the Romiſh worſhip, ſince we find that this has been long admitted, without any apparent ill conſequences, among the zealous Proteſtants in Holland and America.'

With reſpect to Proteſtant Diſſenters, Dr. Law pleads for them, both on the ground of equity and gratitude.—'As the happy reſtoration of civil liberty at the Revolution had been effected by the joint efforts of the members of the Church of England, and of thoſe who diſſented from it, was it not fit, independently of other arguments, that as each party had been equally zealous in the recovery of legal rights, each ſhould be *equally intitled* to every privilege compatible with the ſecurity of the ſtate? And, as it is well known, that no privileges are more highly eſteemed, than thoſe which relate to the exerciſe of religion, had not the Diſſenters a claim, from gratitude, to be indulged in a liberal toleration of their modes of religious worſhip.'

To the objection, that withdrawing ſubſcription to articles of faith, is removing the ſtrongeſt barrier againſt falſe doctrines, hereſy, and ſchiſm, our Author makes this manly and judicious reply:

'However a ſubſcription to our articles of religion might ſeem, in theory, an adequate mean to prevent the riſe and incurſions of error, and to guard the boundaries of religious truth, yet, in fact, neither of theſe ends was anſwered by it. The non-ſubſcribing teacher was indeed ſubject to heavy penalties for his wilful contempt and diſobedience; but ſo unreaſonable did it appear to inflict theſe penalties upon him, that ſcarcely an inſtance can be heard, of late, of their being put in force; and if the diſſenting miniſters and ſchool-maſters had not publicly complained of cruelty, in being ſubject to ſuch heavy puniſhments, it is more than probable that the very ſubſcription required from them would have been unknown to the generality of their own perſuaſion, as well as to thoſe within our pale. Whenever, then, a law ceaſes to operate to its intended deſign, whether from the general diſapprobation of it, or from its ſuppoſed inexpedience, there cannot, I think, be any great hazard in repealing it; eſpecially, if a part of the community ſolicit its reverſal, and the part wiſhing its continuance admit that they have regularly declined to carry it into execution. If laws are not obſerved, and we think it prudent not to enforce them, to what purpoſe are they retained? For, in general, it may be obſerved, and particularly on this occaſion, that nothing tends more effectually to abate the reverence due to our laws, than the formal maintenance of ſuch of them, as, from a change of circumſtances, are not only allowed, but even wiſhed, to be tranſgreſſed with impunity.—Admitting then, that the Diſſenters differ from us in ſome points which we deem eſſential, yet have they not heretofore as freely propagated their heterodox opinions, whilſt expoſed to the terrors of the law, as they poſſibly can in future, when exempted from them? And if no miſchief has enſued from an utter relaxation of legal coercion, can more be apprehended from the removal of it? Truth wants not for its defence the ſanction of pains and penalties, but may be confidently truſted to its own efficacy.'

From this frank acknowledgment of the rights of toleration, we cannot help entertaining an expectation, that the ſame liberal principles will lead our Author to queſtion, what he ſeems at preſent inclined to maintain, the neceſſity of ſubſcription to particular articles of faith in the eſtabliſhed church, and of Teſt Acts, to exclude Diſſenters from places of civil truſt. For there ſeems no reaſon to expect, that ſubſcriptions will be more efficacious ' to prevent the riſe and incurſions of error, and guard the boundaries of truth, or to preſerve the common people from being diſtracted by a variety of opinions,' within the pale of the church, than without it; and there appears to be a manifeſt injuſtice, in excluding peaceable and uſeful members of ſociety from places of truſt in the government which they contribute to ſupport, on account of opinions or practices which are not inimical to the ſtate.

Art. IV. *Military Memoirs of Great Britain:* or, A Hiſtory of the War 1755—1763, with elegant Copper-plates. By David Ramſay. 8vo. Edinburgh, printed for the Author. 1779.

THIS volume contains an account of the principal events that occurred during the courſe of the laſt war, collected, as the Author informs us, from ' the Gazettes, publiſhed by both nations——moſt of the periodical publications——Smollet's Hiſtory of England——Entick's Hiſtory of the late War——Molyneux's Conjunct Expeditions——Lloyd's Hiſtory of the German War 1756 and 1757——Orme's Military Tranſactions of the Britiſh Nations in Indoſtan——Annual Regiſter, &c. &c.' The work will ſerve to give a general idea of the tranſactions of that buſy period, in a manner that may prove ſatisfactory to thoſe who do not deſire to inveſtigate matters with a ſcrupulous degree of attention; but it will not, we imagine, be equally acceptable to thoſe who wiſh to penetrate the ſecrets of the cabinet, or to ſee the characters of the principal actors in theſe events, pourtrayed in lively and diſcriminating colours. In the firſt department, we meet with little more than a ſuccinct recital of the *oſtenſible* motives for action, that have been made public by the ſeveral actors themſelves, or their partizans; and in the laſt, a few touches of general praiſe or diſapprobation, which are not ſo appropriated as to conſtitute a particular likeneſs. The narrative is in general conciſe, and the ſtyle unembarraſſed, though not entirely free from provincial idiomatic phraſes. But in ſome caſes, the Author aſſumes a ſort of enigmatic myſteriouſneſs, which muſt be conſidered as a very material blemiſh in a work chiefly calculated for the uſe of thoſe only who want to be informed, not puzzled.

As a ſpecimen of the work, we ſelect the following account of the ſtate of parties in the Britiſh court, in the year 1757.

'As the politics of this period were complicated and myſterious, it will be neceſſary, in order to form an idea of them, to delineate the characters of the different parties who laid claim to the direction of ſtate affairs. They conſiſted of three different factions. The firſt, highly reſpectable as to rank and fortune, poſſeſſed of a conſiderable ſhare of parliamentary intereſt, and *the greateſt ſway with the monied people*, was compoſed of thoſe who had grown into place and power under the old miniſtry. Their adulation, and courtly complaiſance, had likewiſe rendered them greatly reſpected by the king; but in ſome very material points their weakneſs was conſpicuous; they were deficient in popularity, and their political abilities were but indifferent.—The ſecond faction, though ſuperior in point of abilities, was poſſeſſed of leſs parliamentary intereſt, and much more unpopular than the firſt. They derived their power from their influence at *one* court *, by means of a then powerful connection; but which only tended to make them leſs reſpected with the other court, and even added to their unpopularity.—The third party had little influence in parliament, and leſs at court; but they poſſeſſed, in the higheſt degree, the confidence and ſupport of the people. The ſhining abilities of their leader, and his ſteady adherence to an upright, diſintereſted conduct, claimed veneration, even from his opponents.—Theſe factions differed extremely in the general ſcheme of politics. The two firſt agreed in opinion, that the increaſing power of France was much to be dreaded; that it was abſolutely neceſſary to maintain a balance of power; and that this was to be done chiefly, by keeping up a cloſe connection with the powers of the continent, by eſpouſing their quarrels, and even aſſiſting them with troops if required. This furniſhed an argument for a ſtanding army; and though they thought the navy ſhould by no means be neglected, yet it only ought to be employed in ſubſerviency to the continental ſyſtem. In their opinions of conſtitutional liberty they were likewiſe ſingular. Though they pretended to be ſtaunch friends to the liberties of the people, yet, as government muſt be ſupported, *they looked upon it as juſtifiable to ſecure a majority in Parliament, by creating many lucrative places and em-*

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* Can any thing be more ridiculous than this air of myſterious ſecrecy in a work evidently calculated for the young and ignorant only? How many, among ſuch readers, will be puzzled to diſcover who were the principal perſons meant to be included in each of theſe factions,—which would have been entirely cleared up by naming, as is uſual, the parties from their leaders—Newcaſtle, Bute, and Pitt. Or could any harm have ariſen from mentioning, in plain terms, the court of the Prince of Wales,—although an apology would perhaps have been unneceſſary for applying the term COURT in this inſtance.

ployments at the diſpoſal of the crown; alleging, as a palliation of this mode of ruling, that the particular form of our government, and the general depravity of mankind, rendered any other leſs exceptionable method impracticable.

'The third, and popular party, was actuated by principles of a different nature. They viewed, indeed, the increaſing power of France, in the ſame light with the two former, and acquieſced in the neceſſity of ſetting bounds to it; but they differed widely in the means to be uſed for that purpoſe. They were for making the military operations of Great Britain entirely ſubſervient to our naval ſtrength, as a more natural, ſafer, and leſs expenſive plan of politics. Our ſituation as an iſland, ſaid they, points out to us a conduct different from that of other nations. The ſea is our natural element, and to quit that, and involve ourſelves in continental quarrels, is acting diametrically oppoſite to our real intereſts. The ſuperiority of France lies entirely on the continent; and the attacking her on that ſide would be evidently dangerous, and like (to uſe a ſtrong, though vulgar expreſſion) taking a bull by the horn. Our government, they ſaid, ſtood in no need of ſupport from a ſtanding army, which was ever dangerous to freedom; and that a well trained militia would prove our beſt protection againſt an invaſion. From a higher notion of human nature, *they judged it poſſible to influence the minds of men by nobler motives than that of intereſt.* A miniſter *who governs uprightly*, will never be oppoſed by the people.'

Our Author ſeems really, and honeſtly, to think that Mr. Pitt was in very deed what he pretended to be, and to believe, in good earneſt, that the Britiſh Parliament were actually ſincere and unanimous in the character they all agreed to give of that great man after his death. If ſo, Mr. R. is certainly ill qualified to develope the intrigues of the cabinet. The miniſtry, before Mr. Pitt's adminiſtration, were weak enough, in truth; but we never heard that they were ſo exceedingly weak, as to *avow* the principles we have diſtinguiſhed by italics, although there is no doubt that both they, and Mr. Pitt, and every adminiſtration ſince, and before them, for half a century paſt, have *privately* adopted thoſe principles, and purſued that mode of conduct. Mr. Pitt had abilities ſufficient to perſuade the nation, at large, that his opponents were actuated by motives which their own imbecility hardly enabled them to diſcover, and to make them believe, that he alone was poſſeſſed of ſome excellent qualities, to which no other politician could, with juſtice, lay claim. A well-informed hiſtorian would do juſtice to his abilities—although he would often find occaſion to condemn him in other reſpects.—But the time is not, perhaps, yet come, for an impartial hiſtory of that period.

Mr. Ramſay is the avowed panegyriſt of Mr. Pitt, and of every other perſon who had the good fortune to obtain popular fame during the war. Obſerve in what manner he apologizes for Mr. Pitt's adopting continental meaſures after he aſſumed the reins of adminiſtration:

'The unpopular party, however, was not entirely excluded from a ſhare in the adminiſtration. Their influence in the Privy Council, and credit in the Houſe of Commons, were ſtill great, and ſufficient to thwart every meaſure in which they did not partake. A coalition of parties therefore took place from neceſſity. — — — It was now propoſed to gratify our King, with aſſiſting our allies on the continent, in the manner moſt agreeable to our inſular ſituation, which is by making diverſions with our fleets; and it was alſo agreed *that we ſhould aid them with ſuch land force and money as our ſtrength and finances would admit.*'

Mr. Ramſay here thinks it neceſſary to make an apology for his hero, that he did not judge neceſſary for himſelf, as he afterwards claimed the *ſole* honour of having *conquered America in Germany.*

This compendium would have been more uſeful, if the Author had taken care to inſert, in the margin, the preciſe dates of the ſeveral occurrences that are mentioned in the text; for want of which the Reader is often at a loſs, in regard to the order of time and the ſucceſſion of events.

With reſpect to the copper-plates mentioned in the title-page, for 'elegant,' read *execrable.*

ART. V. *A Diſcourſe on the Theory of Gunnery.* Delivered at the Anniverſary Meeting of the Royal Society, Nov. 30th, 1778. By Sir John Pringle, Baronet. Publiſhed by their Order. 4to. 1 s. 6 d. L. Davis.

THIS moſt excellent diſcourſe, the laſt we are to expect from its truly ingenious and learned Author, was delivered on preſenting Sir *Godfrey Copley*'s gold medal to Mr. *Cha. Hutton* of the Royal Military Academy at Woolwich, for his paper, entitled, "The Force of fired Gunpowder, and the initial Velocities of Cannon-Balls, determined from Experiments."

After premiſing a ſhort account of ſome of the principal military engines, uſed by the ancients before the diſcovery of gunpowder, and the invention of guns, the Preſident proceeds to give a conciſe account of the principal improvements which have been made, from time to time, in the theory and practice of gunnery. From which it appears that *Nicholas Tartaglia*, who lived about the beginning of the ſixteenth century, was the firſt who maintained that no part of the path of a cannon ball is a ſtraight line. It does not, however, appear that *Tartaglia* made any attempts towards determining what the true path was. There is indeed, reaſon to ſuppoſe that he had deviated ſufficiently from the opinions of his contemporaries in denying that it was a ſtraight line, obvious as it may appear at this day, and which is more to be wondered at, as every operation in nature, where projectile motion is concerned, muſt have tended to convince them of it. But, as Sir John obſerves, one would imagine, from numerous inſtances, that men of ſcience were ſo far from making experiments themſelves in thoſe days, that they even ſhut their eyes againſt what chance would otherwiſe have preſented to their ſight.

To inveſtigate the path which a projectile actually deſcribes in a non-reſiſting medium was reſerved for Galileo, the inventor of the teleſcope, and the morning-ſtar of the ſeventeenth century; which afterwards produced thoſe glorious luminaries of ſcience *Hook*, *Huygens*, *Halley*, and *Newton*. After the demonſtrations of *Galileo*, every one ſeems to have reſted ſatisfied that the theory of gunnery was complete, and that nothing remained to be done for it but to reduce the theory to practice, until *Newton*, in 1687, publiſhed his *Principia*, wherein he demonſtrates that the reſiſtance of the air is great enough to make the difference between the curve of projection of heavy bodies, and that of a parabola, very ſenſible, and therefore too conſiderable to be neglected. Soon after, namely, in 1690, *M. Huygens* demonſtrated the ſame thing. No notice, however, appears to have been taken of the demonſtrations of theſe great men; nor yet of *M. de Reſſons*, a French officer of artillery, of high military rank, and great profeſſional abilities; and, moreover, diſtinguiſhed by the number of ſieges which he had ſerved at; who, in the year 1716, repreſented to the Royal Academy of Sciences at Paris, that, "although it was agreed that theory joined to practice conſtituted the perfection of every art, yet experience had taught him that theory was of very little ſervice in the uſe of mortars. That although, in the work of M. Blondel[*], the ſeveral parabolic lines are juſtly enough deſcribed, according to the different degrees of the elevation of the piece, yet that practice had convinced him there was no theory in the effects of gunpowder: for that having endeavoured, with the greateſt preciſion, to point a mortar agreeably to theſe calculations, he had never been able to eſtabliſh any ſolid foundation upon them[†]." For we find no attempts toward improving this art before our countryman, Mr. *Benjamin Robins*, undertook it, about the year 1740, and made the experiments which are related in his "New Principles of Gunnery," publiſhed in 1742. From theſe experiments it inconteſtably appeared that the reſiſtance made by the air to projectiles, which have a rapid motion, is much greater than had been ſuppoſed even by *Newton* and *Huygens* themſelves; and that it is indeed ſo great that the path deſcribed by any ſhot whatever is very different from the curve of a parabola; and, conſequently, that all applications of that conic ſection to gunnery are falſe, and totally uſeleſs.

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[*] L'Art de jetter les Bombes.

[†] Mem. de l'Acad. R. des Sc. 1716.

But Mr. *Robins*'s experiments being made with ſhot of an ounce weight only, it was much to be wiſhed that ſuch perſons as had opportunity, might repeat the ſame experiments with balls of a larger ſize, and alſo with balls of different ſizes. This was undertaken by Mr. *Hutton:* and in the courſe of his experiments he uſed balls from 20 to 50 ounces weight; the reſult of which confirmed Mr. *Robins*'s principles in the moſt ample manner, as may be ſeen at large in his paper; ſome account of which was given in vol. lx. p. 417 of our Review.

Some perſons having objected to the ſubject of Mr. Hutton's paper, as being not ſo immediately an object of the Society's inſtitution as others of a different nature; we ſhall tranſcribe the concluding paragraph of this ſenſible and well-written diſcourſe, to ſhew that the queſtion did not eſcape the conſideration of this learned body, before they conferred the greateſt mark of honour which they have to beſtow, on the Author of it.

'Some,' ſays this humane and benevolent man, 'may think, that the object of this Society are the arts of peace alone, not thoſe of war, and that conſidering how numerous and how keen the inſtruments of death already are, it would better become us to diſcourage than to countenance their farther improvement. Theſe naturally will be the firſt thoughts of the beſt diſpoſed minds. But when upon a cloſer examination we find, that ſince the invention of arms of the quickeſt execution, neither battles nor ſieges have been more frequent nor more deſtructive, indeed apparently otherwiſe; may we not thence infer, that ſuch means as have been employed to ſharpen the ſword, have tended more to diminiſh than to increaſe the number of its victims, by ſhortening conteſts, and making them more deciſive. I ſhall not however inſiſt on maintaining ſo great a paradox; but only ſurmiſe that whatever ſtate would adopt the Utopian maxims, and proſcribe the ſtudy of arms, would ſoon, I fear, become a prey to thoſe who beſt knew how to uſe them. For yet, alas! far ſeem we to be removed from thoſe promiſed times, *when nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.*'

Art. VI. *An Enquiry into the Policy of making Conqueſts for the Mahometans in India by the Britiſh Arms*; in Anſwer to a Pamphlet entitled, Conſiderations on the Conqueſt of Tanjore[*]. 4to. 3s. Dodſley. 1779.

WE have here an ingenious and ſpirited apology for the conduct of the Directors of the Eaſt India Company, in taking the kingdom of Tanjore from the Nabob of Arcot, and reſtoring it to its former ſovereign. In juſtice to the Author, and for the ſatisfaction of our Readers, we ſhall give a ſummary of the principal arguments which are here adduced in juſtification of this meaſure.

Our Author conſiders the conqueſt of Tanjore, firſt on the ground of authority, and then on that of reaſon and juſtice. On the former ground, he obſerves—that there is no evidence of the truth of any material charge againſt the Rajah, which could lay the Company under an obligation to make this conqueſt for the Nabob of Arcot. The authorities produced as records in ſupport of the Nabob's right are, for the moſt part, nothing more than the mere repreſentations of thoſe ſervants of the Company who have aſſiſted the Nabob in his uſurpation. Of this nature is the correſpondence of the Select Committee of Madras. And even theſe authorities do not come up to the purpoſe for which they are produced; for the Select Committee never either informed the Directors that they had the conqueſt of Tanjore in view, or recommended that meaſure; and, beſides, they confeſs explicitly, that they acted in this affair againſt their own judgment.——The orders of the Company do not amount to an authority to make this conqueſt; they only expreſs the Company's diſapprobation of the Rajah's conduct, in ſome inſtances, and their wiſh, that when convenient he may be chaſtiſed, and the Nabob's pretenſions againſt him rendered effectual. Theſe pretenſions, communicated to the Directors, were only that the Nabob might receive the arrears of his piſhcuſh or tribute money, and a reaſonable ſum towards the charges of the war with Hyder Ali. The Preſidency themſelves expreſsly acknowledge, that they had no cauſe to infer from any orders of the Company, that it was their wiſh the country of Tanjore ſhould be conquered for the Nabob; and they expreſsly informed the Nabob, that any meaſures taken for this purpoſe could only be temporary, till the Company's pleaſure be known; and declare it to be the Company's wiſh, not to ſubvert the eſtabliſhed government of any power, with which they have connection.—Whatever errors the Company may have fallen into in this affair, have been owing to their giving too eaſy credit to their ſervants abroad, who ſcrupled not to miſlead them by the moſt unjuſtifiable miſrepreſentations, of which the Directors have frequently complained.

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[*] See Review for April, 1779, p. 296.

Our Author next conſiders the conqueſt of Tanjore on the ground of reaſon and juſtice.—When the Company firſt began to interfere in the politics of India, they found the then king of Tanjore an hereditary ſovereign, formed their firſt regular alliance with him, and, by his aſſiſtance, gave the firſt turn to the war with France. The exertions of the king of Tanjore were immediately in ſupport of the Nabob againſt his rival Chunda Saheb, and put him in peaceable poſſeſſion of his government. But the wealth and ſplendour in which the king then lived, excited the envy of the Nabob, and led him to form the deſign of extirpating him. This the Preſidency acknowledged. When he was compelled by neceſſity to relinquiſh this deſign, he formed a plan for the extirpation of Hyder Ali, the Nabob of Myſore, and engaged the arms of the Company in this wicked ſcheme. Still, however, he kept in view the conqueſt of Tanjore, and omitted no means to bring on a rupture with that kingdom. At length, having failed in his attempt againſt Hyder Ali, that he might balance the loſſes that he had ſuſtained, and accompliſh his favourite object, he engaged in the war of 1771 againſt Tanjore, ſupported by the Preſidency.

After this account of the real motives of the war, our Author proceeds to examine the pretexts on which it was undertaken. The firſt pretext was, that in the war with Hyder Ali, the Rajah had not ſent aſſiſtance to the Nabob.—To this it is replied, that the King of Tanjore was not bound by any treaty whatever to take part in this war, as even his enemies confeſs. The war was undertaken, without conſulting the Rajah, and in direct oppoſition to his intereſts: had it been ſucceſsful, it would have left Tanjore entirely at the mercy of the Nabob. Yet, notwithſtanding this, from a deſire of being on good terms with the Engliſh, the Rajah ſent 3000 men, under Colonel Wood, to the aſſiſtance of the Nabob. Beſide, if he had incurred any blame in this tranſaction, it was wiped off by the treaty of peace with Hyder Ali, in which the Rajah was included.

The ſecond pretext was, the non-payment of the piſhcuſh to the Mogul, through the hands of the Nabob, according to the treaty of 1762. Here no proof of the refuſal of payment is brought. The payment was only delayed for three months, on account of the expence the Rajah had ſuſtained from the war with Hyder Ali. The Company had been themſelves in the ſame ſituation with reſpect to the Rajah, having neglected for five years to pay a piſhcuſh for the town of Devicota.

The third pretext was, that the Rajah had made war on the princes or Polygars of Marawar and Nalcooty, whom the Nabob alleged to be his dependants.—The fact of the war is admitted; but the ſovereignty of the Rajah being acknowledged, (which was allowed by the Preſidency in 1772, and by the Nabob himſelf in 1762) he muſt be at liberty to right himſelf on his neighbours who had injured him. The Nabob had before expreſſed, in the ſtrongeſt terms, his deſire that no protection ſhould be given to the Marawar princes: he even acknowledged the juſtice of the war by calling the territories in diſpute the King of Tanjore's country. Yet he clandeſtinely incited the Polygars to hoſtilities, while he was preparing to make war with the Rajah for having a quarrel with them. On inquiry, it has appeared that there is no proof of theſe Polygars having any dependence on the Nabob, and their ſovereignty is found to be ancient and hereditary.

The reſult of this war, undertaken on ſuch frivolous pretexts, was, that Tanjore, after ſuffering great devaſtation and plunder, was obliged, in 1771, to ſubmit to pay near 700,000l. and to ſuch other terms as the Nabob thought fit to exact.

At the very inſtant in which this treaty, ſo advantageous to the Nabob, was concluded, the Preſidency ſent orders not to reſtore or demoliſh the fort of Vallum, according to the agreement, but to have it ſufficiently garriſoned, under the pretext of an apprehenſion that the Rajah would not perform all the articles of the agreement: they aſſerted that he equivocated, and immediately annulled the treaty. But no proof or explanation is given of this equivocation. And the truth is, the Rajah did not equivocate, or heſitate to fulfil the agreement. On the evidence of the Nabob's own miniſter, Nazib Khan, it appears that the jewels taken from the Marawars were delivered to the Nabob's eldeſt ſon, and that the King of Tanjore offered bills, the ſame day, for nine lacks out of the fourteen agreed to be paid, and engaged to pay the remainder the Monday following.

On this the Nabob's eldeſt ſon heſitated on the infraction of the treaty; but his younger brother broke through it at once, on no other pretence than that 'his father's pleaſure muſt, by all means, be preſerved.' In this manner the treaty of 1771 was broken, and a ſecond made agreeable to the Nabob's pleaſure, which however, two years after, he found means to diſſolve. The Preſidency, having only *agreed* to, not *ratified* the laſt treaty, thought themſelves at liberty to act contrary to it, as guardians of the public peace.

Solely on the charge of the Rajah's enemy, the Nabob himſelf, with only four days deliberation, the Preſidency declared his right to protection forfeited, and that it was dangerous to ſuffer him to exiſt as a power. The firſt particular of the Nabob's charge is, that by advice confirmed by the Company's reſident at Poonah, the Rajah had endeavoured to bring the Marattas into the Carnatic. This charge is made without any direct information to the Preſidency, and reſts wholly on the word of the Nabob: and from the account ſent by the Preſidency to the Company it appears, that whatever was the negociation, it aroſe from a juſt dread which the Rajah entertained of the Nabob's inſincerity and evil deſigns againſt Tanjore. The ſecond charge is, that the Rajah had given the Nabob no aſſiſtance againſt the Polygars, but had received them, and ſupplied them with ammunition. Of this no proof is given: beſide, it muſt be remembered, that the Nabob had juſt quarrelled with the Rajah, for making war on theſe very Polygars, and now, for not making war upon them, and that theſe contradictory charges were made at the interval of about two months, without alleging any act of rebellion ſubſequent to the time in which he conſidered them as under his protection. A third charge is, that the Rajah had taken ſome runaway Polygars under his protection, and given them a reſidence. As the nature of the crime of theſe runaways is not ſpecified, and no other proof of the fact is given but the word of the Nabob, it cannot merit notice. The fourth charge is, that the Rajah had, under the plea of borrowing money, mortgaged ſome diſtricts of the Tanjore country to the Dutch, French, and Danes. The whole amount of this charge is, that the Nabob forces the Rajah, by invaſions and violent extortions, to mortgage ſome of his territories, and then makes that mortgage a reaſon for robbing him of all the remainder. The laſt charge is, that the Rajah had refuſed to pay the money agreed for by treaty, ten lacks ſtill remaining due. Though this charge was admitted by the Preſidency without inquiry, the fact is, that this money was, at the time of the accuſation, actually paid. The Rajah, notwithſtanding the exhauſted ſtate of his finances, had borrowed money of Comora, an Hindoo, for this purpoſe, and pledged a territorial revenue for the payment. This Comora drew bills on his maſter, Paul Benfield, the Nabob's banker, for the amount, which bills (by Mr. Benfield's own confeſſion) were in the Nabob's or his banker's hands. On theſe ſlight grounds, which the Preſidency took up on the bare word of the Nabob, the war was renewed, under the protection of the Engliſh arms in 1773, which iſſued in the plunder of four millions ſterling of the wealth of Tanjore, and the conqueſt of the country.

Such is the evidence (which muſt be allowed to carry with it much appearance of truth) on which this Writer juſtifies the conduct of the Directors of the Eaſt-India Company in reſtoring

Tanjore to its former ſovereign. He ſubjoins ſome general remarks on the impropriety and injuſtice of making conqueſts for the Mahometan princes in India: and concludes with a wiſh, in which all true friends to the rights of humanity, without deciding to which party the guilt of oppreſſion belongs, may concur: ‘It is hoped that the active partizans of oppreſſion, by officiouſly bringing theſe matters into diſcuſſion, will rouſe the humanity and juſtice of his Majeſty, this nation, and the Company, in favour of the unhappy nations, princes, and people, who are under our protection, and from whom we derive infinite benefits.’

Art. VII. *Poems, by a young Nobleman, of diſtinguiſhed Abilities, lately deceaſed*; particularly the State of England, and the once flouriſhing City of London. In a Letter from an American Traveller, dated from the ruinous Portico of St. Paul's, in the Year 2199, to a Friend ſettled in Boſton, the Metropolis of the Weſtern Empire. Alſo, ſundry fugitive Pieces, principally wrote whilſt upon his Travels on the Continent. 4to. 2s. 6d. Kearſly. 1780.

THE Nobleman, who is ſuppoſed to have been the Author of theſe Poems, was ſufficiently *notorious*. Nature had beſtowed upon him conſiderable talents: theſe talents, under the care of a moſt excellent father, had met with the higheſt cultivation. Such were the advantages with which he entered into life. Unfortunately both for himſelf and for the world, there was *ſomething* ſtill wanting to give a proper direction to thoſe abilities for which he was ſoon diſtinguiſhed. Devoted, unhappily, to the purſuit of pleaſure, he ſeems to have been one of thoſe who emancipate themſelves from every principle which oppoſes the gratification of their ruling appetite. A mind enſlaved by vice, and enfeebled by a conſtant attention to low and ſordid enjoyments, ſeems incapable of that dignity and elevation which are ſo eſſential to true poetry. Hence it may be that we meet with ſo few marks of thoſe diſtinguiſhed abilities which are announced in the title-page of theſe poems. Though we indeed expected not the “dignity of verſe,” we yet looked for brilliancy and wit. In this reſpect, however, we are alſo diſappointed. The firſt poem, the State of England in the year 2199, is heavy and unanimated. Neither force of genius nor grace of fancy are diſplayed in it. A Boſtonian is ſuppoſed to viſit the ruins of London; a poor emaciated Briton, who officiates as Ciceroni, is his attendant. After expatiating on the different objects that had engaged their attention, they

—————— proceed into a field
O'ergrown with rank and noiſome weeds, and here
The honeſt Briton wiping from his eye
The ſtarting tear, in broken ſobs of grief,

And mingled indignation thus exclaim'd.——
“ In this unwholeſome fen, by the foul toad,
“ And eyeleſs newt inhabited, *once* ſtood
“ The Bank and Treaſury of England, fill'd
“ With ſhining heaps of beaten gold ; a ſum
“ That would have beggar'd all the petty ſtates
“ Of Europe to have rais'd, here half the wealth
“ Of Mexique and Peru was pour'd, and hence
“ Diffus'd in many a copious ſtream, was ſpread
“ To diſtant towns, and cities, and enrich'd
“ Induſtrious commerce through the poliſhed land.
“ But now, alas ! not e'en a trace remains,
“ Not e'en a ruin of the ſpacious pile,
“ Raz'd even with the duſt, by the joint hand
“ Of the avenging multitude ; what time
“ The fall of public credit, that had long
“ Tottered upon her airy baſe, involv'd
“ In ſudden and promiſcuous ruin all
“ The great commercial world —Then fell,
“ Struck to the heart by dark Corruption's arms,
“ The Britiſh Lion—then the Flower de Lis
“ Wav'd high on London's tower, and then ſunk
“ Beneath the tyrant's bloody hand, the laſt
“ Remaining ſpark of LIBERTY.—A dire
“ And dreadful revolution ! O my poor,
“ My ruin'd country ! long thou waſt the pride
“ And dread of nations ; far above the reſt
“ Happy and great, nor would the envious foe
“ Subdue thy warlike ſons, but 'twas thyſelf
“ That kill'd thyſelf.—O memory, that wounds
“ My agonizing breaſt !—O grief of heart
“ That overturns all patience !”—Thus much
His plaintive voice was heard ; the reſt was choak'd
By ſighs and groans, that would have mov'd the heart
Of ſavage rage to pity, much I griev'd
At Britain's downfall.————

The only attempt at any thing like poetical deſcription, is in the paſſage that immediately follows :

——— thought revolv'd on thought,
And my rapt mind was held in fix'd ſuſpence,
And melancholy muſing, but ſoon rouz'd
By an unuſual ſound ;—the whiſtling wind
Mutter'd a hollow groan, the thicken'd ſky,
Like a dark vault portentous ſtood !—a blaze
Of reddeſt lightning ſhot acroſs the gloom,
The thunder rais'd his dreadful roar, and cloſe
Before my aſtoniſh'd eyes a phantom ſtood,
In ſhape and geſture like a warrior old,
Of aſpect gaunt and grim ; his grizzly beard
And ſwarthy face was all beſmear'd with duſt,
And clotted gore, his ſable armour pierc'd

With many a ſhaft, upon his bruis'd limbs
And aged body ſeem'd a uſeleſs load!
In his right hand he held a broken ſpear,
And in his left a moulder'd ſcroll, whereon
The words of Magna Charta were engrav'd
In bloody characters.

The poem afterwards concludes with ſome *rhymes*, which, we are of opinion, muſt have been added by a very inferior hand, as they are ſuch as would confer no honour on the belman.

The ſecond piece in the collection is addreſſed to Lady Catharine A—nſ—y, on her departure for Ireland. This, as well as the poem that immediately follows it, addreſſed to a friend from Venice, contains ſome tolerable lines. The verſes we are moſt pleaſed with are

An Invitation to Miſs Warb—rt—n.

Already waſted from th' empurpled meads
Of bleſt Arcadia, with ſoft vernal airs,
Zephyr had op'd the tender buds, that fear'd
Th' inclement ſky, and now the genial ſun
His vivid beams o'er herb, tree, fruit, and flow'r
Effuſes, and calls forth the wanton ſpring
In all her charms—and ſhall ſhe ſpread around
Her honey'd treaſures, and delicious bloom,
Whilſt in dark cities pent, 'midſt noxious fumes,
My Am'ret waſtes the roſy hours, nor heeds
Their nectar'd ſweets, unmindful how expand
The new-born leaves, or how th' enlivening ray
Paints ev'ry flow'r with green, and native gold?
O! come, thou faireſt flow'r, by Nature's hand
Made not to bloom unſeen, where ardent love
Invites; and 'mid the love-inſpiring gloom
Of Hagley ſhades, deign tread the rural haunts
Of univerſal Pan; for there he dwells,
And thoſe his lov'd retreats, where ſhadowy woods
Weave leafy arches 'croſs the guſhing rills,
That ever and anon from airy heights
Deſcend, and gurgling through the op'ning vale,
Glide ſmoothly onward, whilſt the Naiads mark
Their calm ſoft courſe.—Such was the bliſsful ſcene
By fine poetic fancy view'd of old,
In Tempe's vale; where the delighted gods
With wood-nymphs danc'd in chorus, to the tune
Of pipes and voices ſweet, whoſe charming ſound
The mute herds mov'd, and held their ſavage hearts
In rapture:—but not ſhe who on thoſe plains
With graceful ſtep led on th' eternal ſpring,
Fair Flora, nor the nymph whom gloomy Dis
Beheld in Enna's grove, and inſtant lov'd,
With *Thee* could be compar'd, nor could their charms
So touch the heart, or raiſe ſo pure a flame.

We almoſt imagine we perceive in the above little poem ſome marks of the ſtyle and ſentiment of a *former* Lord Lyttelton. What, in ſome meaſure, favours our conjecture, is, that we find nothing in the preſent collection that bears any reſemblance to it.

Beſide the pieces already taken notice of, there is a tolerable imitation of the firſt Elegy of Tibullus. The remaining part of the poems we paſs over as, in general, poor, contemptible, and vulgar.

Prefixed to this collection, is an apology for its noble Author, by a Gentleman who had been his *intimate companion* many years. From this intimate companion we learn, that 'no man ever experienced more illiberality; few men deſerved it leſs.' And ſpeaking of the obloquy and reproaches which his Lordſhip met with for his licentious and unprincipled conduct with reſpect to women, this Apologiſt adds, 'there is no ſituation in life which will admit of an avowed contempt of *vulgar prejudices*.' We think this friend had acted more judiciouſly had he paſſed over his Lordſhip's vices in ſilence, than thus by a feeble an ineffectual effort to excuſe them, be the means of keeping up the memory of what, it might be hoped, would ſoon have been loſt in oblivion.

ART. VIII. *Letters on Patriotiſm.* Tranſlated from the French Original printed at Berlin. Small 8vo. 2 s. ſewed. Conant. 1780.

THIS work is introduced to the Engliſh reader by the following extract of a letter from Berlin:

" The letters which accompany this, are at preſent read with the greateſt avidity throughout Germany; they were lately publiſhed at this place in French, and are the production of our great northern hero.

" You will give the tranſlation of them to the Public in whatever form you pleaſe. At this period, every incitement to patriotiſm is laudable; though the general conduct of your nation, which has juſtly excited the admiration of the world (I mean the general proofs of patriotiſm), ſufficiently ſhew how little ſuch incitements are wanted.

" In the tranſlation, I am apprehenſive, ſome traces may be diſcovered of a pen *diſuſed in* its native language; but however it may fall ſhort of the beautiful ſimplicity and ſpirit of the original, I believe it will be found no unfaithful copy of the illuſtrious Author's meaning."——

The above extract affords, in general, a pretty juſt account of the work before us.

As to the authenticity of the Letters, we are diſpoſed to believe them genuine, when we view them in connexion with the other productions of the royal Author; but if we compare the generous, humane, and patriotic ſentiments contained in the preſent work, with the life and actions of his P——n M——y, we ſhall find as little reaſon, perhaps, to aſcribe it to him as to any other perſon in his dominions.

The Letters are ſuppoſed to paſs between *Anapiſtæmon** and *Philopatros*; the former of whom is inſtructed by the latter, in the duties which he owes to his country. Theſe duties are enforced by every conſideration (excepting thoſe of RELIGION and LIBERTY) that can influence the minds of men. It is not in republics only that the virtues of the citizen ought to prevail.

‘ Good monarchies, founded on principles of prudence and philanthropy, conſtitute in our times a ſpecies of government approaching much more to ariſtocracy than to deſpotiſm; in fact, it is the LAWS only that reign in ſuch a government.

‘ Let us conſider this matter a little:—If we reckon up the perſons who have a ſhare in the ſeveral councils, in the adminiſtration of juſtice, in the finances, in foreign miſſions, in commerce, in the army, in the interior *police* of the nation; add moreover all thoſe who have votes in the provinces; all theſe in ſome degree partake of the ſovereign authority. The Prince, in ſuch a ſtate, is far from a deſpotic and arbitrary governor, acting only from his caprice; he is only the central point in which all the *radii* of the circle concur. In this form of government only, it is poſſible for deliberations to be managed with a ſecrecy unattainable in republics, and for the different branches of adminiſtration to proceed, like the *quadrigæ* of the Romans, marching abreaſt, and concurring equally to the general welfare. If the Prince is endued with firmneſs, there will be much leſs room for faction than in republics, which are ſo often ruined and ſubverted by the iniquitous intrigues and confederacies of the citizens againſt each other.’

The Author, perſonating the Mother Country, ſums up, in a few words, the principal arguments employed in the courſe of the work:

“ Ah! ye degenerate and ungrateful children, indebted to me for your exiſtence, will ye for ever remain inſenſible of the favours which I heap upon you? Whence are your anceſtors? It is I who gave them birth.—Whence did ye both receive your nouriſhment? From my inexhauſtible fecundity; they were indebted to me for their education; their eſtates and poſſeſſions are my ground, my ſoil. Ye yourſelves were created in my womb; in ſhort, ye, your parents, your friends, and whatever is deareſt to you in this world, it is I who gave them being. My tribunals of juſtice protect you againſt iniquity; they defend and vindicate your rights; they guard your poſſeſſions; the policy which I eſtabliſhed, watches for your ſafety; when ye walk the town, or ramble the fields, ye are equally ſecure againſt the ſurpriſe of thieves, and againſt the dagger of aſſaſſins;

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* We leave it to our learned Readers to determine whether it is from ignorance of the Greek that the ſecond and fourth ſyllables of *the word alluded to*, are erroneouſly written throughout.

and the troops which I ſupport, protect you againſt the violence, rapacity, and invaſion of our common enemies. I not only provide againſt your neceſſity, but my care extends even to the eaſe and convenience of your lives. If ye are deſirous of inſtruction, ye will find maſters of every kind; if deſirous of rendering yourſelves uſeful, offices and employments are waiting for you; are you infirm or unfortunate, my affection has provided ſuccour, and prepared aſſiſtance: and for all the favours which I daily laviſh upon you, I demand no other acknowledgment, than that ye entertain a cordial affection for your fellow-citizens, and intereſt yourſelves with a ſincere attachment in whatever may be of advantage to them.—They are my members; they are myſelf; ye cannot bear any affection for them without loving me.—But your obdurate and intractable hearts deſpiſe the value of my favours; ye ſuffer yourſelves to be directed by an unruly madneſs; ye are deſirous of living ſeparate and abſtracted from ſociety, and of breaking the ties which ought to bind you to me.—When your country is ſtraining every nerve for your benefit, will ye do nothing for her?—Rebellious againſt all my care and anxiety, deaf to all my repreſentations, will nothing be able to ſoften or move your flinty hearts? Reflect—let the advantages your parents have enjoyed melt you! Let your duty and your gratitude unite! Let your future conduct towards me be ſuch as virtue ſhall dictate, and my care for your glory and honour demand.”

Anapiſtæmon, with the humble deference due to the royal Inſtructor, yields a ready aſſent to the force of this eloquence. But in a country of LIBERTY it would not, perhaps, have been ſo eaſy to convince him. It is poſſible he would have returned a manly, though reſpectful anſwer to the artful demands of his ſovereign. “You require,” might he reply, “my gratitude, my ſervices, my fortune, my life itſelf, in return for the favours which you confer on me. But it is neceſſary firſt to examine whether theſe favours merit ſo great a ſacrifice. ‘*The troops which you ſupport, protect me againſt the violence, rapacity, and invaſion of our common enemies.*’ You forget that theſe enemies have been created by your ambition; and that it is only on your account I have the ſmalleſt reaſon to fear their reſentment. ‘*The laws of my country defend me againſt aſſaſſins:*’ but ſo will the laws of every civiliſed country upon earth. The ſame may be ſaid of the other boaſted advantages which I derive from her. They are ſuch as I may every where enjoy as a ſtranger, without laying myſelf under any burdenſome obligations. If my country would deſerve my peculiar gratitude and regard, ſhe muſt diſtinguiſh me by peculiar favours. I mean not that ſhe is to prefer me to my fellow-citizens; but ſhe muſt make me feel the diſtinction between citizen and ſtranger. She muſt give me a conſtitutional weight in the eſtabliſhing, as well as in the adminiſtration of thoſe laws which defend my life, liberty, and fortune. Under *their* influence I muſt feel my own rights, and the rights of thoſe who are dear to me, more ſafe and ſecure in my native country, than they would be in any other upon earth. Unaccompanied with the ſenſe of theſe advantages, the mother country is an empty name; which may be employed by crafty tyrants to varniſh the guilt of their own deteſtable paſſions, and to miſlead the ignorant prejudices of their wretched ſubjects.

ART. IX. *The Fatal Falſehood*; a Tragedy. As it is acted at the Theatre-Royal in Covent-Garden. By the Author of Percy*. 8vo. 1 s. 6 d. Cadell.

THIS Authoreſs ſeems to poſſeſs ſo many requiſites eſſential to excellence in dramatic poetry, that it would be unnatural, even for obdurate critics, not to be anxious for her ſucceſs. She is, we think, a pupil, and no mean proficient, in the ſchool of Otway. Many paſſages in this tragedy remind us of their ſource in the plays of the Orphan, and Venice Preſerved. Like her great maſter, though in an inferior degree, ſhe is endowed with a facility of expreſſion, and tenderneſs of ſentiment. But ſhe does not follow him with equal ſucceſs in the delineation and preſervation of character, in the management of particular incidents, or the general conſtruction of the fable.

Her failure in theſe circumſtances is, perhaps, in great meaſure owing to that very rich and eaſy vein, of which we grant ſhe is poſſeſſed. Truſting to the rapidity of her execution, ſhe begins to "build the lofty rhime," before ſhe has well laid the foundation. A good tragedy, or indeed any excellent production, is a work of exquiſite art, as well as genius; which might be proved not only from common ſenſe, but even from the works of Shakſpeare, whoſe example has been ſo often cited in ſupport of the contrary doctrine. To the want of attention to this art, Horace aſcribes the defects of the Roman dramatiſts, to whom he imputes no defect of natural talent for tragedy. The ſame thing may, perhaps, be truly ſaid of many an Engliſh writer, whoſe plays have failed on the ſtage, merely from an abuſe of talent in the cloſet;

——— ſpirat tragicum ſatis, & feliciter audet,
Sed turpem putat in ſcriptis, metuitque lituram.

Ariſtotle has juſtly determined that *perfect* characters are leſs adapted to tragedy, than ſuch whoſe good qualities are tinged with ſome frailties: but thoſe frailties ſhould appear to be congenial, if we may ſo term it, with their virtues. Macbeth is ambitious, yet "what he would *highly*, that would he *holily*." His ambition prevails, yet his veneration for ſanctity is never loſt, nor can even the moſt horrid deeds of deſperation and cruelty aſſimilate Macbeth to the remorſeleſs Richard. *The Fatal Falſehood* is radically defective in this reſpect. Such a man as Orlando, open, noble, generous, and ſenſible, could never be guilty of ſuch a falſehood as that on which the diſtreſs of this tragedy is founded—a falſehood commencing in the moſt capricious perfidy, proceeding to the baſeſt treachery, and ending in the ſuppoſed aſſaſſination of his deareſt friend.

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* *Hannah More.*

To the truth of this repreſentation let our Authoreſs herſelf bear witneſs! Early in the play, Bertrand thus deſcribes Orlando; and it ſeems to be the idea the Poet herſelf wiſhes us to entertain of his natural character:

Orlando's noble:
He's of a tender, brave, and gallant nature,
Of honour moſt romantic, with ſuch graces,
As charm all womankind.

Such is the original draught of Orlando at the opening of the play; but before the concluſion of the firſt Act ſhe gives us his picture drawn by his own hand:

Orlando. Thou know'ſt I left my native Italy,
Directed hither by the noble Rivers,
To eaſe his father's fears, who thought he fell
In that engagement where we both were wounded;
His was a glorious wound, gained in the cauſe
Of generous friendſhip, for an hoſtile ſpear
Aim'd at my breaſt, Rivers in his receiv'd,
Sav'd my devoted life, and won my ſoul.
Bertrand. So far I knew, but what of Emmelina?
Orl. Whether her gentle beauties firſt allur'd me,
Or whether peaceful ſcenes, and rural ſhades,
Or leiſure, or the want of other objects,
Or ſolitude, apt to engender love,
Engag'd my ſoul, I know not, but I lov'd her.
We were together always, till the habit
Grew into ſomething like neceſſity:
When Emmelina left me I was ſad,
Nor knew a joy till Emmelina came;
Her ſoft ſociety amus'd my mind,
Fill'd up my vacant heart, and touch'd my ſoul,
'Twas gratitude, 'twas friendſhip, 'twas eſteem,
'Twas reaſon, 'twas perſuaſion, nay 'twas love.
Ber. But where was Julia?
Orl. Oh! too ſoon ſhe came,
For when I ſaw that wond'rous form of beauty,
I ſtood entranc'd, like ſome aſtronomer,
Who, as he views the bright expanſe of heaven,
Finds a new ſtar. I gaz'd, and was undone;
Gaz'd, and forgot the tender Emmelina,
Gaz'd, and forgot the gen'rous, truſting Rivers,
Forgot my faith, my friendſhip, and my honour.

The complicated baſeneſs of this conduct we think we may venture to pronounce *unnatural* in a man naturally good, though occaſionally blinded by paſſion. Inconſtancy is not ſuppoſed to be the characteriſtic of Orlando, yet his inconſtancy is more unjuſtifiable than that of any mad lover we ever remember in romance or tragedy. Baſeneſs is ſo averſe from his nature, that, ſtruck with horror at his own perfidy, he confeſſes and repents his crime; and yet, immediately after that repentance, attempts the murder of the friend, whoſe forgiveneſs he has juſt implored. It is in vain to plead the inſtigation of Bertrand. Bertrand is a mere ſtage villain. His artifices only prevail, becauſe it is convenient for the Author that they ſhould do ſo; and Orlando and Rivers are unnaturally blind, merely becauſe it would mar the plot, if they were to ſee like other people.

After the affecting ſcene between Orlando, Rivers, and Emmelina, towards the concluſion of the fourth Act, it is improbable, nay almoſt impoſſible in nature, that the circumſtances of the Fifth ſhould enſue; and we think it will appear, by the following ſoliloquy, that it is but a poor, ſhallow, theatrical artifice, by which thoſe circumſtances, improbable as they ſeem, are produced:

Bertrand. How's this? my fortune fails me, both alive!
I thought by ſtirring Rivers to this quarrel,
There was at leaſt an equal chance againſt him.
I work inviſible, and like the tempter,
My agency is ſeen in its effects.
Well, *honeſt* Bertrand! now for Julia's letter.
[*Takes out a letter.*
This fond epiſtle of a love-ſick maid,
I've ſworn to give, but DID NOT SWEAR TO WHOM.
Give it my love, ſaid ſhe, my deareſt lord:
Rivers ſhe meant; *there's no addreſs*—THAT'S LUCKY!
Then where's the harm? *Orlando is a lord,*
As well as Rivers, loves her too as well.
[*Breaks open the letter.*
I muſt admire your ſtile—your pardon, fair one.
[*Runs over it.*
Do I not tread in air, and walk on ſtars?
There's not a word but fits Orlando's caſe
As well as Rivers';—tender to exceſs—
No name—'twill do; his faith in me is boundleſs;
Then, as the brave are ſtill, he's unſuſpecting,
And *credulous* beyond a woman's weakneſs.
[*Going out he ſpies the dagger.*
Orlando's dagger—ha! 'tis greatly thought.
This may do noble ſervice; *ſuch a ſcheme!*
My genius catches fire! the bright idea
Is form'd at once, and fit for glorious action.

Phrenzy, properly introduced, and ably pourtrayed, is a forcible engine of tragedy. Madneſs is not ill pictured in the ravings of Emmelina; yet they have but little effect on the reader, becauſe her phrenzy and death are too evidently introduced as a ſtage trick, not neceſſarily flowing from the circumſtances of the fable, and too ſuddenly produced to be natural. In a word, the whole of the fifth Act is, in our opinion, indefenſible.

Our remarks may perhaps appear to be ſevere; but they are delivered with a warmth of friendly reprehenſion, not with the leaſt ſpirit of acrimony. We deliver our cenſures, in this inſtance, with more freedom, becauſe we really think the fair Writer bleſt with genius, which ſhe permits, from haſte and careleſſneſs, to run to waſte. Ladies who write for the ſtage, as well as many gentlemen, do not ſufficiently conſider the arduouſneſs of the taſk:

To write a play! why 'tis a bold pretence
To learning, knowledge, genius, wit, and ſenſe!

Not to take leave of our Authoreſs without ſhewing her claim to ſuch "a bold pretence," we ſhall ſubmit to our Readers the beginning of the fourth Act, which we eſteem to be one of the happieſt paſſages in the play:

Emmelina How many ways there are of being wretched!
The avenues to happineſs how few!
When will this buſy, fluttering heart be ſtill?
When will it ceaſe to feel, and beat no more?
Ev'n now it ſhudders with a dire preſage
Of ſomething terrible it fears to know.
Ent'ring, I ſaw my venerable father,
In earneſt conference with the Count Orlando:
Shame and confuſion fill'd Orlando's eye,
While ſtern reſentment fir'd my father's cheek.
And look, he comes, with terror on his brow!
He ſees me, he beholds his child, and now
The terror of his look is loſt in love,
In fond, paternal love.

Enter GUILDFORD.

Guil. Come to my arms,
And there conceal, that ſweet, that aſking eye,
Leſt it ſhou'd read what I wou'd hide for ever,
Wou'd hide from all, but moſt wou'd hide from thee,
Thy father's grief, his ſhame, his rage, his tears.
Em. Tears! heaven and earth! behold my father weeps!
Guild. He who has drawn this ſorrow from my eyes,
Shall pay me back again in tears of blood.
'Tis for thy ſake, my child.
Em. For me, for me?
Hear, heaven, and judge; hear, heaven, and puniſh me!
If any crime of mine——
Guild. Thou art all innocence,
Juſt what a parent's fondeſt wiſh wou'd frame;
No fault of thine e'er ſtain'd thy father's cheek;
For if I bluſh'd it was to hear thy virtues,

And think that thou waſt mine; and if I wept
It was from joy and gratitude to heaven,
That made me father of a child like thee.
Orlando!———
Em. What of him?
Guild. I cannot tell thee;
An honeſt ſhame, a virtuous pride forbids.
Em. Speak.
Guild. Canſt thou not gueſs and ſpare thy father?
Em. Perhaps—perhaps I can—and yet I will not:
Tell me the worſt while I have ſenſe to hear.
Thou wilt not ſpeak—nay never turn away;
Doſt thou not know that fear is worſe than grief?
There may be bounds to grief, fear knows no bounds;
" In grief we know the worſt of what we feel,
" But who can tell the end of what we fear?"
Grief mourns ſome ſorrow paſt, and therefore known,
But fear runs wild with horrible conjecture.
Guild. Then hear the worſt, and arm thy ſoul to bear it.
He has—he has—Orlando has refuſed thee.
EMMELINA. *(After a long pauſe.)*
'Tis well—'tis very well—'tis as it ſhould be.
Guild. Oh, there's an eloquence in that mute woe,
Which mocks all language. Speak, relieve thy heart,
Thy burſting heart; thy father cannot bear it.
Am I a man? no more of this, fond eyes!
I am grown weaker than a chidden infant,
While not a ſigh eſcapes to tell thy pain.
Em. See, I am calm; I do not ſhed a tear;
The warrior weeps, the woman is a hero!
GUILDFORD. *(Embraces her.)*
My glorious child! now thou art mine indeed!
Forgive me, if I thought thee fond and weak,
I have a Roman matron for my daughter,
And not a feeble girl. And yet I fear,
For oh! I know thy tenderneſs of ſoul,
I fear this ſilent anguiſh but portends
Some dread convulſion fatal to thy peace.
Em. I will not ſhame thy blood; and yet, my father,
Methinks thy daughter ſhou'd not be refus'd?
Refus'd? It has a harſh, ungrateful ſound;
Thou ſhoud'ſt have found a ſofter term; refus'd?
And have I then been held ſo cheap? Refus'd?
Been treated like the light ones of my ſex,
Held up to ſale? been offer'd, and refus'd?
Guild. Long have I known thy love, I thought it mutual;
To ſpare thy bluſhes met the Count———
Em. No more:
I am content to know I am rejected;
But ſave my pride the mortifying tale,
Spare me particulars of how, and when,
And do not parcel out thy daughter's ſhame.

No flowers of rhetoric, no arts of ſpeech
Can change the fact—Orlando has refus'd me.
Guild. He ſhall repent this outrage.
Em. Think no more on't:
I'll teach thee how to bear it; I'll grow proud,
As gentle ſpirits ſtill are apt to do
When cruel ſlight, or killing ſcorn falls on them.
Come virgin dignity, come female pride,
Come wounded modeſty, come ſlighted love,
Come ſcorn, come conſcious worth, come black deſpair!
Support me, arm me, fill me with my wrongs!
Suſtain this feeble ſpirit!—But for thee,
But for thy ſake, my dear, fond, injur'd father,
I think I could have borne it.
Guild. Thou haſt a brother;
He ſhall aſſert thy cauſe.
Em. Firſt ſtrike me dead!
No, in the wild diſtraction of my ſpirit,
This mad, conflicting tumult of my ſoul,
Hear my fond pleading—ſave me from that curſe;
Thus I adjure thee by the deareſt ties, [*Kneels.*
Which link ſociety; by the ſweet names
Of Parent and of Child; by all the joys
Theſe tender claims have yielded, I adjure thee
Breathe not this fatal ſecret to my brother;
Oh tell him not his ſiſter was refus'd,
That were conſummate woe, full, perfect ruin!
I cannot ſpeak the reſt, but thou can'ſt gueſs it,
And tremble to become a childleſs father.

Before the tragedy are printed a poetical prologue written by the fair Authoreſs, and a humorous epilogue by Mr. Sheridan.

ART. X. *The Canadian Freeholder.* Vol. II. *Concluded.* See Review for September laſt, p. 171; *where the* Title, *at length, is recited; and which ought to be* reperuſed, *to aſſiſt the recollection of our Readers.*

WE have ſeen, in the courſe of this volume, that the general principles on which the king's legiſlative authority over conquered countries is aſſerted by Lord Mansfield, are either deſtructive of the very purpoſe they were produced to ſerve, or fall extremely ſhort of the point they were intended to eſtabliſh. When reaſon fails, or is ſilent, recourſe muſt next be had to authority, and to precedents. The teſtimony of hiſtory is accordingly brought forward by Lord Mansfield, to ſhew, that the Crown has, in numerous inſtances, actually exerciſed this ſuppoſed authority. His inſtances are drawn from Ireland, Wales, Berwick upon Tweed, Gaſcony, Calais, New York, Jamaica, Gibraltar, and Minorca. The exertion of a legiſlative *power*, and the exerciſe of a legiſlative *right*, are by no means ſynonymous terms. Hiſtory may atteſt the one, but ſomething more than hiſtory ought to prove the other. At the ſame time, it muſt be confeſſed, that the practice of paſt ages is, in general, a ſafe rule to guide the judgment of the preſent. It vouches the opinion of men who had acceſs to more information than we can be poſſeſſed of; and though we do not take their word for the juſtneſs of a concluſion, when the premiſes are as open to us as they were to them, yet we may reaſonably ſuppoſe, that as they were placed nearer the fountain, they were acquainted with many facts, many evidences of the right, which are now ſunk in the ſtream of time, or have been waſhed away by the length of its courſe. Our Author owns, very candidly, that if the arguments from hiſtory in favour of this legiſlative authority of the Crown, 'are clear, and poſitive, and uniform,' they muſt have great weight; but he is of opinion, that in the preſent caſe, none can be alleged which poſſeſs theſe qualities, and that thoſe mentioned by Lord Mansfield are entitled to very little regard. We ſhall not pretend to follow him in this part of his ſubject. It would carry us far beyond the limits of our plan. Such of our readers as are inclined to conſult his very accurate hiſtorical detail, will find themſelves abundantly rewarded by much curious and valuable information. We ſhall content ourſelves with giving the recapitulation of the principal heads of his argument, in the words of one of his dialogiſts.

'With reſpect to Ireland we obſerved, that he argued, from King John's having, by his ſole authority, introduced the laws of England into Ireland, that he therefore was the ſole legiſlator of it; which we agreed to be by no means a juſt concluſion, there being a manifeſt difference between a power in the conquering king to introduce, once for all, immediately after the conqueſt, into the conquered country the laws of the conquering country, and the *regular, permanent, legiſlative authority* by which the laws of the conquered country may, at any time after, be changed at the pleaſure of the legiſlators, (whoever they are,) not only by introducing into it the laws of the conquering nation, but any other laws whatſoever, and this as often, and in as great a degree, as the legiſlators ſhall think fit. And we further obſerved, that Lord Coke, in the paſſage quoted from this report of Calvin's caſe, has expreſsly declared that the kings of England were *not* poſſeſſed of this permanent legiſlative authority over Ireland, not having a right to alter the laws of England, (when once introduced there by King John,) without conſent of parliament; and that Lord Mansfield has adopted this opinion of Lord Coke, though it claſhes with the concluſion which he laboured to draw from this caſe of Ireland in favour of the king's ſole legiſlative power in the iſland of Grenada. And we further obſerved that, for ſome centuries paſt, at leaſt, the laws which have been made for the government of Ireland have been made either with the conſent of the parliament of England, or with that of the parliament of Ireland. So that, upon the whole matter, Ireland appears to be a very unfit *example, of the* exerciſe of ſuch a ſole legiſlative authority in the

Crown over a conquered country, as Lord Mansfield aſſerted to have belonged to it in the caſe of the iſland of Grenada before the publication of the royal proclamation of October, 1763. Theſe, I think, are the principal remarks we agreed upon concerning Ireland.

'With reſpect to Wales, it appeared to us, that Lord Mansfield had miſtaken two very material facts relating to it. For, in the firſt place, he aſſerted that that country had not been a fief of the crown of England before its complete reduction by King Edward the Iſt, notwithſtanding King Edward, in the famous *Statutum Walliæ*, paſſed immediately after the reduction of it, expreſsly declares that it had been ſo, and notwithſtanding a cloud of paſſages in that venerable old hiſtorian, Matthew Paris, (who lived in the reign of King Henry the IIId, King Edward's father) which prove, that it was in ſuch a ſtate of feudal ſubjection to the crown of England throughout all the reign of King Henry the IIId, and for ſeveral reigns before. But, in oppoſition to theſe deciſive teſtimonies, Lord Mansfield will have it that Wales had never been a fief of the crown of England before the reduction of it by King Edward, but was then, for the firſt time, reduced by his victorious arms, to be a dependent dominion of the crown of England; but that, for ſome reaſons of policy (which, however, Lord Mansfield does not ſtate, nor even hint at) King Edward thought proper to declare it to have been in a ſtate of feudal ſubjection to the crown before his conqueſt of it. And here we obſerved, that Lord Mansfield reaſoned inconcluſively, even from his own aſſumed ſtate of the fact. For, if Wales had not been a fief of the crown of England before King Edward's reduction of it, but had been (as Lord Mansfield ſuppoſes) an abſolutely independant ſtate until that time, yet, if King Edward had, for any reaſons of policy, thought fit to conſider it (though falſely) as having been before in a ſtate of feudal ſubjection to the crown, ſuch a plan of policy in King Edward would have rendered Wales an unfit example of the exerciſe of the power of a king of England over a conquered country; becauſe it muſt be ſuppoſed that King Edward would, in ſuch a caſe, have exerciſed only ſuch rights of government over it as were compatible with the political ſituation in which he would have thought fit to place it, which would have been that of an ancient fief of the crown reduced into poſſeſſion. And we obſerved alſo, that he had miſconceived another material fact relating to this country, with reſpect to the power by which laws were made for the government of it after its reduction by King Edward. For he aſſerts, that King Edward made laws for it by his own ſingle authority, notwithſtanding it is expreſsly declared by that king himſelf, in the preamble of his famous *Statutum Walliæ*, above-mentioned, that the laws he then eſtabliſhed for the government of it were made *de conſilio procerum regni noſtri*, or by the conſent of his parliament.

'Theſe miſtakes we obſerved to have been made by Lord Mansfield in what he ſaid concerning thoſe two great examples of Ireland and Wales; which are alſo of too great antiquity to have much weight in determining a queſtion concerning the conſtitution of the Engliſh government at this day.

'We then obſerved that all the other inſtances that were mentioned by him, except thoſe of Gibraltar and Minorca, are of no importance

ance to the queſtion. Theſe inſtances were the town of Berwick upon Tweed, the dutchy of Guienne, or Gaſcony, the town of Calais in France, the province of New-York in North America, and the iſland of Jamaica.

'All that he ſays of Berwick upon Tweed is, that it was governed by a royal charter. But that circumſtance is no proof that the king was the ſole legiſlator of it, any more than he is of the cities of York, Briſtol, Exeter, and twenty other towns in England, which are governed alſo by royal charters. And even that charter of Berwick appears to have been confirmed by act of parliament in the reign of King James the Firſt.

'As to the dutchy of Guienne, or Gaſcony, and the town of Calais in France, they were not acquired by the kings of England by conqueſt, but by marriage and inheritance, and conſequently can afford no example of the power of the Crown over conquered countries.

'And the province of New-York in America is an unfit example for this purpoſe, becauſe, though perhaps in truth it might be a mere conqueſt made upon the Dutch in the year 1664, after they had been many years in quiet poſſeſſion of it, yet it was not ſo conſidered by King Charles the Second, who took it from them, but was claimed and ſeized upon by his order, as a part of the territory of the more ancient Engliſh colony of New England, into which, it was pretended, the Dutch had intruded themſelves without the permiſſion of the Crown. And, upon this ground of an already-exiſting right to it in the crown of England, it was granted away by King Charles the Second to his brother, the Duke of York, before ever the fleet, which was ſent to take poſſeſſion of it, had failed from England; and it was taken poſſeſſion of by Colonel Nicholls, as a part of the king's old dominions, before the king entered into the firſt Dutch war. As, therefore, it was not conſidered by the Crown as a conquered country, the government eſtabliſhed in it cannot be juſtly cited as an example of the authority of the Crown over conquered countries.—And nearly the ſame thing may be ſaid of the iſland of Jamaica; ſince Lord Mansfield tells us, that he had found, upon inquiring into the hiſtory of it, that it had been almoſt intirely abandoned by the Spaniſh inhabitants of it ſoon after its conqueſt by the arms of England in the year 1655, in the time of Cromwell's uſurpation, and that it was occupied only by Engliſh ſettlers at, or ſoon after, the reſtoration of King Charles the Second in 1660; inſomuch that it had been conſidered ever ſince that period as an Engliſh plantation, and not as a conquered country. For, if this be true (as I do not doubt it is,) it renders this iſland an unfit example of the exerciſe of the legiſlative authority of the Crown over conquered countries. I mean only, however, that it is not a *direct* example for this purpoſe: for *indirectly*, I acknowledge, both this iſland and the province of New-York may be uſed as arguments in favour of this authority, by reaſoning as follows. "The power of the Crown over a *conquered country* muſt be at leaſt as great as it is over a *planted* country, or colony. Therefore, ſince the king of England exerciſed legiſlative authority over the iſland of Jamaica for about twenty *years*, without the concurrence of either the Engliſh parliament or an aſſembly of the people; and ſince the Duke of York did the ſame thing in the province of New-York for about eighteen years, by virtue of a delegation of the powers of government to him from the Crown by King Charles's letters-patent; and theſe two countries were not conſidered as conqueſts, but as plantations of Engliſhmen; it follows, *à fortiori*, that in countries that are not only conquered, but conſidered as conquered, the Crown may lawfully exerciſe the ſame authority." This would have been a tolerably plauſible argument, and much ſtronger than any of thoſe which Lord Mansfield made uſe of in that judgment. But he did not make uſe of this argument; and indeed could not, conſiſtently with the opinion he delivered concerning *planted countries*, or colonies: for in theſe he declared, that the king alone *had not* the power of making laws and impoſing taxes, but the king and parliament conjointly, or the king and the aſſembly of the freeholders of the colony conjointly, agreeably to the opinion of Sir Philip Yorke and Sir Clement Wearg in the year 1722, concerning the iſland of Jamaica. He could not, therefore, make uſe of the foregoing argument *à fortiori* in favour of the king's ſole legiſlative authority over conquered countries, which is built upon the ſuppoſition of his Majeſty's having had ſuch an authority over *planted countries*, or colonies; becauſe he denied the exiſtence of the latter authority, which is its foundation. According to Lord Mansfield's doctrine, therefore, of the king's *not* being the ſole legiſlator of planted countries, the inſtances of New-York and Jamaica cannot afford the above indirect argument *à fortiori* in ſupport of the king's ſole legiſlative authority over conquered countries. Nor can they afford a direct argument, independently of the conſideration of planted countries, in ſupport of this authority; becauſe thoſe places, or provinces (though really conqueſts) were conſidered and treated as planted countries. And therefore they ought not to have been cited by Lord Mansfield as proofs of the ſaid authority.——As to the opinion of ſuch lawyers (if there are any ſuch at this day) as would go further than Lord Mansfield in their notions of the king's legiſlative authority, and would ſay, that the king is the ſole legiſlator not only of all conquered countries, but of all *planted* countries in which he has not diveſted himſelf of his authority by ſome charter or proclamation, I ſhall ſay nothing to it, but that I agree with Lord Mansfield in conſidering the opinion of ſuch lawyers as erroneous with reſpect to planted countries, and that I am inclined to go beyond Lord Mansfield in thinking it likewiſe erroneous with reſpect to conquered countries, or, at leaſt, that the arguments adduced by his lordſhip in ſupport of it in that latter caſe, are not ſufficient to eſtabliſh it.

As to Gibraltar and Minorca, in which the king has made from time to time ſome regulations by his orders in his privy council, we have obſerved, that the former of theſe places is really nothing more than a garriſon-town, without an inch of ground belonging to it beyond the fortifications; and that the latter of them, though an iſland of ſome extent, has always been conſidered by the people of England in nearly the ſame light, or as an appendage to the fortreſs of St. Philip's caſtle, which defends the harbour of Mahon;—that its civil government has been intirely neglected by the miniſters of ſtate in Great-Britain, ever ſince the conqueſt of it, and that no attempt has been made to encourage the profeſſion of the Proteſtant religion in it, or to introduce the Engliſh laws there, even upon criminal matters; and yet that the ſtate of the laws, which are ſuppoſed to take place there, is ſo uncertain and undetermined, that (though the old Spaniſh laws are ſuppoſed to be in force, and moſt frequently appealed to) the inhabitants ſometimes plead the Engliſh laws. And from theſe circumſtances of neglect, confuſion, and uncertainty,——and likewiſe from the ſmall importance of the ſubjects upon which the kings of Great-Britain have exerciſed a legiſlative authority over theſe places by their orders in council (no laws for creating new felonies or capital crimes, or for impoſing taxes on the inhabitants of thoſe countries, or for any other very important purpoſe, having ever been made with reſpect to them)——we concluded, that neither this iſland nor the town of Gibraltar were fit examples to prove Lord Mansfield's aſſertion concerning the ſole legiſlative authority of the Crown over conquered countries.'

From the preceding extract, our Readers will conceive of this Author, that he is not one of thoſe flimſy writers who endeavour to gather conſequence to themſelves, from the conſequence of the doctrines or characters they attack; thoſe obnoxious inſects that buzz about perſons of high ſtation, or diſtinguiſhed talents, and are perpetually watching to find ſome vulnerable part, which they never leave till it is completely fly-blown. The *Canadian Freeholder* combats argument with argument, and oppoſes the honeſt dignity of reaſon to the grave voice of authority, and the ſolemnity of the judicial ermine.

The third argument on which Lord Mansfield inſiſted, was drawn from the opinion of the judges, as reported by Lord Coke, in *Calvin's caſe*, and of that of Sir Philip Yorke and Sir Clement Wearg (attorney and ſolicitor-general to George the firſt) in the year 1722, on a queſtion referred to them concerning Jamaica.

Our Author endeavours to ſhew, that 'the opinion of the judges in Calvin's caſe, inſtead of favouring the doctrine advanced by Lord Mansfield, was really contrary to it: and that the opinion of Sir Philip Yorke and Sir Clement Wearg (which is acknowledged to have been agreeable to Lord Mansfield's doctrine) was, according to Lord Mansfield's account of it, a very haſty opinion, upon which thoſe learned lawyers appear to have beſtowed very little attention; and that it muſt alſo be conſidered as having but a ſmall degree of authority in deciding a matter of this importance in favour of the Crown, on account of the bias which thoſe gentlemen muſt be ſuppoſed to have had upon their minds, in favour of that ſide of the queſtion, from their poſſeſſion of the offices of attorney and ſolicitor-general.'

Perhaps there is ſome little artifice in this attempt to diſcredit the opinions of Sir Philip Yorke and Sir Clement Wearg, and is there not ſome inconſiſtency too? to ſerve one turn of the argument, they are ſuppoſed to be neceſſarily biaſed by their offices in favour of the prerogative; to ſerve another turn, they are repreſented paſſing an opinion ſo highly important to the Crown, with much haſte and little attention. Inattention, and haſte are ſurely not the uſual ſymptoms of a head or heart eager to ſupport a deep and deſtructive ſyſtem, either political or moral. Our Author, however, does juſtice to the profeſſors of the law, in ſetting one law-officer againſt another; and thus leaving his argument concerning this bias (which he tells us, *muſt* be ſuppoſed to operate on the mind of an attorney and ſolicitor-general) in perfect equilibrio. He produces the opinions of two gentlemen who filled the ſtation of attorney-general, and oppoſes them to the two authorities cited by Lord Mansfield. The firſt is that of Sir William Jones, given while he was attorney-general to Charles II. and probably about the year 1677, againſt the ſole legiſlative authority of the Crown over the American Plantations; the other is the opinion of Mr. Lechmere, while he was attorney-general to King George I. which is nearly to the ſame effect with that of Sir William Jones. Theſe two learned names are ſufficient to redeem the reputation of the Long Robe * in the preſent inſtance. We ſincerely wiſh that ſuch inſtances were more numerous! Pity that they look ſo like exceptions!

Our Author makes ſome lively and juſt remarks on the very peremptory manner with which Lord Mansfield inforced his arguments in this cauſe; and which, he obſerves, is agreeable to his conſtant mode of ſpeaking. ‘ This poſitiveneſs of aſſertion (he ſays) may perhaps be conſidered as one of the ingredients of his ſpecies of eloquence, as it certainly has the effect of dazzling for a time, and overbearing his hearers into an acquieſcence in the truth of the propoſitions he ſo peremptorily aſſerts.’ We ſhall draw out the obſervation at full length.

FRENCHMAN.

‘ Before I entirely quit the ſubject, I muſt beg leave to expreſs my ſurpriſe at the *very poſitive and peremptory manner* in which Lord Manſfield aſſerted this power of making laws for conquered countries to belong to the Crown. “ No diſpute, ſays he, was ever ſtarted before upon the king's legiſlative right over a conqueſt. It never was denied in Weſtminſter Hall; it never was queſtioned in parliament.” And again, “ No book, no ſaying of a judge, no opinion of any counſel, public or private, has been cited on the other ſide; no inſtance has been found in any period of our hiſtory, where a doubt has been raiſed concerning it.' Theſe are ſtrangely confident expreſſions, conſidering the weakneſs of the proofs he adduces in ſupport of them; to which, indeed, they form a remarkable contraſt. This, I confeſs, has ſurpriſed me in a man ſo much celebrated for his learning and abilities as Lord Mansfield. I therefore wiſh to know how you account for it; and the rather, becauſe this extreme poſitiveneſs in a man of his abilities has a tendency to dazzle and overbear my judgment, and make me yield implicitly to his opinion, notwithſtanding I have ſatisfied myſelf, by our diſcuſſion of this ſubject, that the reaſons he has adduced in ſupport of it, are very weak.'

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* The firſt mentioned gentlemen ought to have been exempted from the unhandſome inſinuation of the *Canadian Freeholder*. The pernicious union of the political and profeſſional characters in our great law officers, was not ſo fully eſtabliſhed in the reign of George the firſt, as in the preſent times. The opinions in queſtion were delivered by them as lawyers in council, not as ſtateſmen and orators in the ſenate; in their profeſſional, not their political character.

ENGLISHMAN.

'Your remark is very juſt. There is a ſtrange degree of poſitiveneſs in his aſſertions, that is very ill ſuited to the weakneſs of his arguments in ſupport of them. And what makes it the more ſurprizing is, that he himſelf ordered this caſe of *Campbell* and *Hall* to be argued no leſs than three times, on three different days, at the bar, before he decided it; which would, ſurely, have been unneceſſary, and, conſequently, injurious to the parties (by forcing them to ſuffer a needleſs delay, and incur an unneceſſary degree of expence, in the proſecution of their legal claims) if the matter had been ſo extremely clear and free from doubt as he, in delivering his judgment, repreſents it. But that poſitiveneſs of aſſertion is agreeable to his conſtant manner of ſpeaking, and may, perhaps, be conſidered as one of the ingredients of his ſpecies of eloquence, as it certainly has the effect you mention, of dazzling, for a time, and overbearing his hearers into an acquieſcence in the truth of the propoſitions he ſo peremptorily aſſerts. But you, who have examined the reaſons adduced by him in ſupport of his aſſertion concerning the preſent ſubject, and have found them to be inſufficient, ought to break through the inchantment, and to yield to the concluſions of your own underſtanding, and embrace what appears to it to be the truth; agreeably to the old Latin proverb, *Amicus Plato; Amicus Socrates; ſed magis amica veritas.*'

The dialogue cloſes with a remark on the expediency of ſettling the law on this ſubject by act of parliament (we need hardly add the Author's words), "in a manner *contrary* to Lord Mansfield's doctrine."

⁂ The Third Volume of this work is publiſhed, but we have not yet ſeen it.

ART. XI. *An Analyſis of the Political Hiſtory of India:* In which is conſidered, the preſent Situation of the Eaſt, and the Connection of its ſeveral Powers with the Empire of Great Britain. 4to. 6s. Boards. Becket. 1779.

HISTORICAL abſtracts, neceſſarily wanting thoſe details which chiefly render hiſtory *intereſting*, cannot be properly ranked among works of entertainment. They are, however, of real uſe, both to direct thoſe who are entering on the ſtudy of hiſtory in the arrangement of facts, and to aſſiſt thoſe who have made ſome progreſs in this ſtudy, in reviewing the path they have trodden; a path otherwiſe too intricate and perplexed to be clearly retraced.—Theſe purpoſes the preſent Analyſis is very well adapted to anſwer, with reſpect to the modern hiſtory of India; the leading facts of which the Author has ſelected and arranged with judgment.

Towards the cloſe of this abſtract, we obſerve, that a ſtrong attachment to the cauſe of the Nabob of Arcot, has led the Author to place the events, he relates, in ſuch a light as to favour the claims of that prince. But after the long details, which have already been offered to the Public, relative to the diſpute between the Nabob of Arcot and the Rajah of Tanjore, we cannot promiſe our Readers any very material information from what this Writer has advanced on this part of the ſubject.

As a ſpecimen of the work, we ſhall give the Author's ſentiments on the introduction of the Engliſh law into the Eaſtern Provinces:

'Of all the innovations which have been made by the legiſlature in the management of the Company's affairs, not one hath been ſo loudly exclaimed againſt as the introduction of the Engliſh laws into the Bengal provinces. This, however, we are ſorry to believe, hath proceeded more from a diſappointment of intereſted views, than from a conviction of any pernicious conſequences that they are likely to produce. No man of reaſon, and of perſonal knowledge of the manners and cuſtoms of Hindoſtan, can honeſtly declare, he believes the Engliſh laws improper to be introduced into that country. Prejudice, indeed, may operate powerfully on ſome who have been educated in all the principles of Aſiatic deſpotiſm, who have ruled over provinces with an arbitrary ſway, and whoſe words were law; but to a diſpaſſionate enquirer, who judges with moderation, and who ſees the neceſſity of coercion in a country where common juſtice hath been trampled under foot, not only by ſome of the Engliſh themſelves, but univerſally by their ſervants and dependants, he will unheſitatingly confeſs, that the rod of legal authority cannot but be of ſervice to with-hold the hand of oppreſſion, and to enſure to the honeſt labourer the ſcanty reward of his induſtry and trouble. This, it is ſaid, has never been denied him. But what is more liable to miſrepreſentation than an unſettled ſtate, where all dominion, after the confuſion of ſucceſſive revolutions, is transferred to a few ſtrangers, and where the conquerors, living under their own laws of freedom, amidſt a nation of helpleſs and unprotected beings, exhibit a ſituation almoſt without parallel in hiſtory?

'At the time when the power of the Engliſh nation gave effect to uſurpations of the private trader, who decided his own claims, oppreſſing the natives, and threatening the officers of government if they preſumed to interfere, the neceſſity was ſoon perceived of confining the free merchants to the reſpective preſidences. But this did not eradicate the evil; the ſame practices were continued by the ſervants of the Company.

'When

'When the rapacity, therefore, of all who aſſumed the name of Engliſh, or of Engliſh agents, was let looſe upon a harmleſs and inoffenſive race of men, what incitement could there be to the manufacturer and labourer? To reclaim men from diſſipation, to check impatient hopes, where youths aſpire to the abſolute government of countries at an age ſcarcely adequate to the management of private affairs, to revive a general ſpirit of induſtry, to lead the minds of all from infatuated illuſions of ſudden acquired wealth to a patient expectation of growing fortunes, is no leſs difficult in execution, than neceſſary to the exiſtence of good government. Theſe are poſitions that, I believe, will be admitted by every candid and diſcerning mind; they are conformable to the decrees of unerring juſtice.

'To ſay, that the inhabitants of the ceded provinces of India have been regulated by their own laws, is to advance an aſſertion which daily experience proves to be untrue. The Indians have never been ſheltered by their own laws. Their laws have been derided by their conquerors; nor could any deciſion whatever have effect, when oppoſed to the mercileſs hand of rapine and oppreſſion. In ſhort, whatever may be advanced to the contrary, the introduction of the Engliſh laws, we are firmly convinced, will be attended with the beſt of conſequences. No crime whatever is puniſhable by the Engliſh code, that is not equally ſo by the Hindoo and Mahometan inſtitutions: right and wrong, virtue and vice, are the ſame to them that they are to other nations. Licentiouſneſs, in the midſt of anarchy and confuſion, may have tolerated there, as in other places, the perpetration of crimes. A fixed government, however, will ſoon convince them of the advantage of an adherence to what is equitable and juſt.

'Admitting, in this manner, that the introduction of the Engliſh laws into Bengal will, in the end, be advantageous to the natives, by reſtraining the oppreſſion of the Engliſh and their agents, we ſhall, for the very ſame reaſons, advance it as our opinion, that the ſame laws ſhould be eſtabliſhed in the other dominions that are ſubjected to the authority of the Company.

'The gentle influence of theſe happy ordinances diffuſing itſelf from one extremity to the other of the Engliſh territorial poſſeſſions in the Eaſt-Indies, would ſoon change the face of miſery, which the inhabitants at preſent wear, to that of cheerfulneſs and content.

'Is the improvement in the circumſtances of the lower rank of people to be regarded as an advantage, or as an inconvenience to the ſociety? The anſwer is at firſt ſight abundantly plain. Servants, labourers, and workmen of different kinds, make up the far greater part of every political ſociety. What, therefore, improves the circumſtances of the greater part, can never be regarded as an inconveniency to the whole. No ſociety can ſurely be flouriſhing and happy, of which the far greater part of the members are poor and miſerable. It is but equity beſides, that they who feed, cloath, and lodge the whole body of the people, ſhould have ſuch a ſhare of the produce of their own labour, as to be themſelves tolerably well fed, cloathed, and lodged.'

There appears to us to be ſome degree of ſtiffneſs in the general ſtyle of this work; and in ſeveral places we have remarked inaccuracies of language, which merit particular notice.

—*Unſucceſsful though in one part*—the Aſiatic pride would but ill *brook with* the dictatorial ſpirit—the bare recital is *full ſufficient*—the *fulfillance* of the engagement—fate had not yet *finiſhed with* the devoted family—requiring the *aid* of his *aſſiſtance*——the *empire rent admitted* of the abuſe—of *equally as real valuation* to the original proprietor; are phraſes which will ſcarcely bear a critical examination.

A writer, who attempts an ornamented and elevated ſtyle, ought not to forget, that the firſt ſtep towards elegance is correctneſs.

Art. XII. *An Addreſs to the People of Scotland, upon the Alarms that have been raiſed in regard to Popery.* By George Campbell, D. D. Principal of Mariſchal College, Aberdeen. 12mo. 1s. Cadell. Printed at Aberdeen. 1779.

THIS excellent Addreſs does no ſmall honour both to the head and heart of its Author; it breathes a truly candid and liberal ſpirit, and well deſerves the ſerious attention of every one who is deſirous of acting according to the genuine principles of Proteſtantiſm and Chriſtianity. As the Doctor could not be preſent at the laſt national Aſſembly of the Church of Scotland, he thought it his duty, to give an ample teſtimony to the world of his judgment, on the whole, of a very important ſubject; a ſubject which ſtill continues to engage no inconſiderable part of the public attention. If what he has advanced upon it be coolly and impartially conſidered, it cannot fail, in our opinion, of producing thoſe ſentiments, and that temper and diſpoſition of mind which becomes the diſciples of him who came not to *deſtroy men's lives, but to ſave them.*

His Addreſs is divided into three chapters; in the firſt of which, he conſiders the doctrine of the Goſpel in regard to perſecution, and, particularly, to perſecutors. Here he ſhews, that the methods whereby, according to the command of our Lord, his religion was to be propagated, were no other than teaching, and the attractive influence of an exemplary life; and that the maxims of the Apoſtles are entirely conformable to the leſſons which they had received from their Maſter. He illuſtrates our Saviour's precepts by his example; and examines in what manner he was affected with regard to the antipathy and mutual rancour that ſubſiſted, in his time, between the Jews and the Samaritans, who ſtood on a footing with each other ſomewhat ſimilar (but incomparably worſe) to that of Proteſtants and Papiſts amongſt us, *before* the late alarms. In a word, he makes it ſufficiently evident, that neither the example nor the precepts either of the divine Author of our religion, or of his Apoſtles, authoriſe the uſe of the ſword, or any ſuch carnal weapons, for the advancement of religion; that they fortify our minds with meekneſs, faith, and patience, to bear, but in no caſe permit us to inflict, perſecution, not even in requital of that which we ourſelves have formerly been made to ſuffer; that the neceſſary conſequence of ſuch unſanctified meaſures is to ſubvert the *power*, for the ſake of eſtabliſhing the *form*, of godlineſs, and to make us ſacrifice the *ſpirit* of our religion, that charity which animates the whole, to a mere lifeleſs *figure*.

In the ſecond chapter, our Author conſiders the concluſions to which ſound policy would lead us, in regard to the toleration of Papiſts, and ſets out, with obſerving that the propriety, conſidered in a political light, of giving ſuch a toleration to Papiſts in Scotland, as has been already granted in England and Ireland, is a point, the deciſion of which belongs properly to the legiſlature. To him, he tells us, it appears particularly improper in eccleſiaſtical judicatories to meddle with it, as it is a queſtion which ſolely regards the ſafety of the body politic. But however improper it may be for eccleſiaſtical judicatories, as ſuch, to interfere with the legiſlature in this affair, we may be permitted, he ſays, as individuals in this land of liberty, for the ſake of quieting the minds of well-meaning people, freely to canvaſs the queſtion of the expediency of the projected toleration; this being the privilege, if uſed diſcreetly, of all Britiſh ſubjects, in regard to public meaſures. With due deference to his ſuperiours, therefore, he ſubmits his ſentiments on this head to the candid examination of his readers, and we cannot deny ourſelves the pleaſure of inſerting part of what he ſays.

He ſets out with obſerving, that in every ſtate there is a right of ſelf-preſervation, which implies, amongſt other things, that of protecting itſelf againſt violence offered, either from without, or from within, from foreign hoſtile ſtabs, or from its own ſeditious and corrupt members, and conſequently of repelling force by force.—That it is the duty of the magiſtrate, who is the truſtee, and conſequently the ſervant, of the ſtate, not only to defend the community when attacked, but to watch for its ſafety, and, by every method which the conſtitution impowers him to uſe, that is, as far as his truſt extends, to prevent every danger which may be foreſeen, as well as to remove that which is preſent.

' Now on theſe, and on theſe only, continues he, is founded the magiſtrate's title to interfere with religious ſects. Opinion is naturally beyond the juriſdiction of magiſtracy, whoſe proper object is public peace or national proſperity. As this cannot be injured or upted by men otherwiſe than by their actions, theſe are ſtrictly all that are immediately cognizable by civil judicatories. As however it is unqueſtionable, that opinion has great influence on practice, ſo the open profeſſion of ſuch opinions as are manifeſtly ſubverſive of the natural or civil rights of the ſociety, or of the rights of individual members of the ſociety, is undoubtedly to be regarded as an overt act which falls under the cognizance of the magiſtrate. It is only in this view that opinion ought ever to be held as coming under his juriſdiction. Conſidered in a religious view, as true or falſe, orthodox or heterodox, and conſequently as affecting our ſpiritual and eternal intereſts, it is certainly not of the department of the ſecular powers. Yet this diſtinction has not always been obſerved. And thoſe in power, from conſiderations of a ſpiritual nature, which were totally without their province, have thought themſelves bound, by the moſt ſacred ties, to do all they could, for the encouragement of their own opinions, becauſe ſuppoſed to be ſound, and for the ſuppreſſion of every opinion as unſound, which ſtood oppoſed to them.

' Hence that ſpirit of intolerance which has for many centuries proved the bane of Chriſtendom, and which ſtill continues the bane of many countries in Europe, as well as in other quarters of the globe. Nothing can be more evident, than that if the magiſtrate is entitled, nay obliged, by all the weight of his authority, to cruſh opinions, merely becauſe erroneous, and conceived by him pernicious to the ſoul, this obligation muſt be inherent in the office of magiſtracy, and conſequently incumbent on every magiſtrate. Now, as his only immediate rule for what he is bound to cheriſh, and what to cruſh, is, and can be no other than, his own opinions, and (the magiſtrate having no more claim than private perſons to infallible direction) as the ſame variety of ſentiments may be, nay in different ages and nations has been, in thoſe of this rank as in thoſe of any other; it will be found, on this hypotheſis, the duty of rulers to ſuppreſs and perſecute in one country, and at one period, what it is the duty of rulers in another country, or even in the ſame country, at another period, to cheriſh and protect. This conſequence, how abſurd ſoever, is fairly deducible from the aforeſaid principle, and ought therefore to be held a ſufficient demonſtration of the abſurdity of that principle. One of the many unhappy conſequences which has flowed from the iniquitous but general practice of acting in conformity to that falſe tenet, is, that the minds of parties, even thoſe whoſe differences in opinion are merely ſpeculative, and could never, if left to themſelves, have affected the peace of ſociety, have been exaſperated againſt one another. Jealouſy and envy have ariſen, and been foſtered by mutual injuries. Every ſect has been led to view in every other a rival and an enemy, a party from which, if raiſed to power, it would have every thing to dread. And as this almoſt equally affects both ſides, each has played the tyrant in its turn. As men's conduct is influenced more by paſſion than by cool reflection, all have been very ſlow in diſcovering the falſity of the principle, the magiſtrate's right of interfering, when there is no viſible danger to the ſtate; this right, though ſometimes controverted by the weaker party, the prevalent ſect has always affirmed and defended, thinking itſelf entitled to a monopoly of the principle, as being alone, in its own account, on the ſide of truth. The remembrance too of injuries received, inſtead of opening their eyes, and ſhowing them the ruinous conſequences of that radical error, has but ſerved to rivet them in it, and make them avail themſelves of it in their turn. Nay, ſo inconſiſtent a creature is man! thoſe who but a little before ſtrenuouſly maintained the right of private judgment, are no ſooner raiſed to power, than they obſtinately refuſe that right to others. As they have been accuſtomed to look on the other party as enemies, and have been badly treated by them, they think they derive hence an additional right to perſecute them from the law of retaliation.

'This, I acknowledge, renders religious ſects in another view, an object of attention to the magiſtrate. A party whoſe avowed principles, conſidered by themſelves, have nothing hoſtile to ſociety, may, from its ſtrength and habitual enmity to the predominant ſect, endanger the public peace. Hence it may happen, that civil governors, though perfectly indifferent which of two ſects they ſhall favour, may find it incompatible with the ſafety of the ſtate, to give equal countenance to both: perfect equality, where there is reciprocal hatred, could not long ſubſiſt, without giving riſe to reciprocal hoſtilities. The utmoſt vigilance could not always prevent this effect, which might, in the end, overturn the conſtitution. But where the public tranquillity has been long the ſole object of the magiſtrate, there is hardly any riſk of his adopting thoſe meaſures which cauſe men's minds to rankle, and produces in their breaſts that moſt unlovely and unchriſtian diſpoſition one towards another.

'It is admitted, that when the public peace is in danger, it is his duty to interpoſe. Sedition or rebellion is not entitled to take ſhelter in religious ſentiments, nor can the plea of liberty of conſcience juſtly avail any man, for invading the liberty or property, ſacred or civil, of another. So much for what appears to be the original rights of the civil power in what concerns ſects in religion. It muſt be owned, however, that there are many particular circumſtances, which, when they occur, ought, in a great meaſure, to reſtrain the exertion of a power otherwiſe warrantable. When parties are already formed, and of long continuance, though their fundamental principles be unfriendly to the rights of ſociety, their numbers, and weight, and other conſiderations, may render an indulgence, otherwiſe unmerited, the more eligible meaſure, becauſe in its conſequences the leſs evil. It may however be remarked in paſſing, that though there be ſeveral prudential conſiderations which may render it proper to extend favour to thoſe whoſe tenets, or temper, or both, ſhow that they but ill deſerve it, no conſideration can give the magiſtrate a right to perſecute any party whoſe principles, viewed in a political light, are nowiſe unfriendly to the rights of their fellow-citizens, or of the ſtate, and whoſe diſpoſition and conduct is peaceable and inoffenſive.'

He now proceeds to apply theſe principles to the caſe in hand; he conſiders the character of Roman Catholics with great impartiality;—he neither exaggerates nor extenuates their faults:—in a word, he pleads the cauſe of toleration in the true ſpirit of toleration.

leration. He is of opinion, that ſo inconſiderable a party (for both in number of people and in property, their proportion is ſo very ſmall as not to be worth mentioning) can be of no danger to the conſtitution of this country; eſpecially when it is conſidered, that it is not propoſed to admit them into any, even the loweſt offices of magiſtracy or legiſlation, or any place of public truſt; and that, if at any time any unforeſeen evil or danger ſhould ariſe from them, the legiſlature, of which they can make no part, and on which, conſidering their very great inferiority in all reſpects, they can have no conceivable influence, have it always in their power to give a timely check to it.

In the laſt chapter, our Author points out the proper and chriſtian expedients for promoting religious knowledge, and repreſſing error. And here, as through the whole *Addreſs*, indeed, the reader will find that candor, moderation, ſeriouſneſs, and liberal ſpirit, which becomes a truly Proteſtant divine.

FOREIGN LITERATURE.

ART. XIII.

Meditationes Phyſico-Chemicæ de Origine Mundi, &c. Phyſico-Chemical Meditations on the Origin of the World. By *Joh. G. Wallerius,* Profeſſor of Chemiſtry, Metallurgy, &c. 8vo. 6s. ſewed. Stockholm. 1779. Imported by T. Lowndes.

THE reputation which this Author has juſtly acquired, by his mineralogical writings, is well known. In what degree it will be increaſed by the preſent publication, we ſhall not undertake to determine. Without entering into the merits of his *theory of the earth*, we cannot avoid obſerving, that he is much too diffuſe in reciting, as authorities, the opinions of the ancient philoſophers, ſacred writers, and others, on the natures of the different elements, and other ſubjects, with which they certainly were very little acquainted; and that he himſelf imitates their mode of philoſophiſing ſomewhat too cloſely, in his own inveſtigations relative to the matters which are the particular objects of this treatiſe;—the accounting for the firſt formation of this globe, and the nature and various modifications of the elements which conſtitute it.

The Author commences his ſyſtem, by treating of fire and *light*. The latter, he ſays, is a ſubſtance, ‘ not inflammable, nor calorific, nor aerial, much leſs terreſtrial; of the greateſt ſubtilty and mobility, *and always tending upwards*.’—The ancients aſcribed to it a ſpiritual or divine origin.—‘ Leibnitz,’ he adds, ‘ likewiſe contended, that it ought to be conſidered as a *ſpiritual* ſubſtance: and why not? We call the moſt ſubtile and active fluid in the animal body by the name of animal *ſpirits*; and who can deny that theſe *ſpirits* derive their firſt origin from the matter of *light?* This appears to be the caſe, when the eyes of a paſſionate man inflamed by anger, or by love, ſeem to be *on fire*; or when the eyes *ſtrike fire*, in conſequence of a violent blow.'—This is one of the many ſpecimens that occur in this treatiſe, of the lax mode of philoſophiſing adopted by the Author; and which, not long ſince, we took occaſion to expoſe, when we had the work of a preceding, otherwiſe reſpectable, theoriſt (*M. Buffon*) under conſideration *. Were this mode univerſally adopted, the lights which we owe to the Experimentaliſts of this and the laſt age would ſoon be obſcured; and the philoſophical world would again be involved in all the *wordy* darkneſs of the Peripatetics.

Thus, among the proofs which the Author adduces, to ſhew the great difference, and even contrariety, between the nature of *light* and that of *fire*; he urges, that '*Light* not only enjoys an illuminating property, without producing any change whatever in the parts of the illuminated body; but likewiſe, a *cheriſhing* or *refreſhing (reſocillante effectu)* and, as it were, *revivifying* quality: that is, a property nearly contrary to that of *heat*, and *fire*; by which, according to their different degrees, bodies are not only more or leſs changed, but are often deſtroyed.'

According to the Author's ſyſtem, no heat, or fire, exiſts in the ſolar rays. Some of his reaſons for maintaining this propoſition are——becauſe, when the Almighty ſaid, "Let there be light, &c." fire could not then exiſt: for at that time, no bodies had been created on which it could act. To render the ſolar rays capable of producing the ſame effects on bodies, as are produced by fire, it is requiſite that there ſhould be a ſolid inflammable matter, on which they might exert their action; for the ſun's rays produce heat ſolely by their action upon bodies.—But paſſing over the Author's mode of reaſoning on this ſubject, we need only obſerve, that this propoſition is equally true with reſpect to *culinary fire*, when exhibited in the form of *luminous rays*; particularly when the burning and *luminous* body is placed, for inſtance, in the focus of an elliptic ſpeculum.

No fire, the Author continues to ſay, exiſts in the ſolar rays; for Boerhaave found that, even when collected into a focus, they would not produce any detonation with nitre. But ſurely the learned Author cannot be ignorant, that neither the *rays* of *common fire*, nor even an ignited body in contact with nitre, will produce any ſuch detonation, without the preſence of *phlogiſton*, or of an inflammable ſubſtance. If he means only to prove, that there is no *phlogiſton* in the ſolar rays; he is contending for a propoſition that no one, we apprehend, will oppoſe: but that this is not his intention, is pretty evident from many of his arguments; ſuch as the diminution of the ſolar heat at the tops of mountains; its not bearing a conſtant relation to the latitudes of places, or to the greater or leſs obliquity of the ſolar rays; and other matters totally unconnected with this particular circumſtance.

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* *See* Appendix to our 51ſt volume, pag. 519.

Some of the remaining proofs of the difference between ſolar and common fire are—that the *ſolar rays*, in themſelves, are certainly of the ſame quality *in vacuo*, as in the air; but that though, when collected into a focus, they will fire gunpowder in the air, they will only cauſe it to melt and fume *in vacuo*. They have therefore, argues the Author, no heat, but that which they acquire from the air, or from certain ſubſtances floating in it.—But is it not true likewiſe, that common fire applied to gunpowder, will produce the ſame effects, under the ſame circumſtances?——That the ſolar rays, how much ſoever concentrated, will not produce fire, without the acceſſion of a combuſtible matter;—but will common fire act without ſuch an acceſſion?—That the ſolar rays have for many ages acted, and continue to act, without any diminution, and without any pabulum, or ſmoke: whereas, common fire is continually on the decline, requires a renovation of the pabulum, and is attended with effluvia.—'But if,' ſays the Author, 'the ſun be an ignited body, who ſet fire to this immenſe maſs of matter? How could the whole of it, altogether, and at once, burſt into flame? Matters expoſed to the action of common fire are only kindled ſucceſſively. Who will dare to ſay, that God firſt created this immenſe globe, and then ſet it on fire; which muſt be the commencement of its deſtruction? To ſuch abſurdities muſt thoſe be reduced, who conſider the ſun as being an ignited body.'—The abſurdities, however, depend only on the manner in which the Author chuſes to ſtate the circumſtances.

From the conſideration of *fire*, the Author proceeds to that of *water*. *Thales* himſelf ſcarce aſcribed greater univerſality to that element. He contends that, at the time of the creation, the whole of the *air* that ſurrounds this globe was produced from *water*; and that *earth* likewiſe owes its origin to the tranſmutation of water into that ſubſtance. He affirms, that water, while boiling on the fire, and as long as a drop of it remains, is converted not only into a denſe vapour, which returns to the ſtate of water again, but into a ſtill rarer vapour likewiſe, which is real or permanent *air*; but we do not here meet with a ſingle proof of this ſtrange propoſition.

From the conſideration of common air, the Author is led to treat of *fixed air*. He propoſes the queſtion, whether, in the proceſſes for obtaining it, it ſhould be conſidered as *eductum*, vel *productum*; that is, whether it previouſly exiſts in the ſubſtances from which it is obtained, on the addition of acid liquors; or whether it is only an extemporaneous modification of theſe acids. He determines in favour of the latter opinion; but founds his determination on ſuch grounds, as ſhew him to be very little converſant, or at leaſt very ill informed, with reſpect to the preſent ſtate of this particular branch of knowledge.

To go even ſo far back as Dr. *Black's* diſcoveries, with reſpect to the fixed air contained in lime-ſtone;—the Author obſerves, that Dr. Black's hypotheſis on this ſubject was attacked, and that of *Meyer* was defended, by M. *Crantz*: and he expreſſes his ſurpriſe, that none of '*the patrons of fixed air*, have hitherto (to his knowledge) attempted to defend Dr. Black's theory, as far as they had it in their power.—Paſſing over Dr. Black's powerful German ſecond, M. *Jacquin*, who, in 1769, verified his experiments, and confirmed his theory by new ones; we need only to name M. *Lavoiſier*, who, not very long afterward, fully eſtabliſhed the credit both of the experiments and the theory, with a *meaſure* and a *balance* in his hand. To theſe two philoſophers alone we may ſafely refer the learned Author, for an anſwer to the various objections which he here propoſes againſt 'this new theory of fixed air.'—We ſhall only take notice of two of them.

When artificial nitre is made, by adding ſpirit of nitre to a fixed alcaline ſalt; the fixed air ſuppoſed to reſide in the latter, is ſaid to be all expelled by the acid: but if this were really the caſe, how happens it, ſays the Author, that when the nitrous acid has been expelled from the alcali, in the ſubſequent deflagration of the nitre with charcoal; and freſh ſpirit of nitre is then added to the alcali deſerted by it; as great an effervеſcence, and as large a quantity of fixed air preſents itſelf as at firſt? Whence does this freſh ſtock of fixed air proceed?

It proceeds, we will inform the Author, from the particular inflammable ſubſtance employed to expel the nitrous acid; whoſe place one of its principles immediately occupies at the very inſtant of the deflagration. This, however, only happens when the inflammable matter employed in the proceſs contains fixed air: as is the caſe when charcoal is uſed. In the deflagration, the alcali receives its fixed air, or *mephitic acid* from the charcoal; in the very ſame manner as it receives the vitriolic acid, when ſulphur is employed in the deflagration. The Author muſt be too good a chemiſt not to know, that when filings of iron, zinc, &c. which contain *no fixed air*, are uſed in this proceſs; the alcali left after the deflagration will *not* exhibit any appearance of fixed air, on the addition of ſpirit of nitre. This matter is fully explained towards the end of Dr. Prieſtley's *Experiments and Obſervations*, &c. Vol. III. p. 386.

After denying the exiſtence of fixed air in lime-ſtone, the Author endeavours to reduce the '*patrons of fixed air*' to a dilemma, by the following reaſoning. It is alleged by them, that *lime* owes its *ſolubility* in water, to the expulſion of its fixed air, by calcination: but *magneſia*, treated in the ſame manner, is *inſoluble* in water. He wiſhes to be informed, how effects thus contrary to each other, can be produced by one and the ſame cauſe.—But ſurely the inference implied in this queſtion is highly illogical. Can any thing be more natural, than that one and the ſame ſubſtance may, by its preſence, or abſence, produce or occaſion different effects in *different* bodies; or even in the very ſame body, when the circumſtances only are different?

The Author next undertakes to prove, '*beyond any poſſibility of doubt*,' that all the *earth* of the preſent *terraqueous* globe was derived from water, as well as that which conſtitutes the baſis of vegetables and of animal bodies; and for this end, he endeavours to aſcertain not only the poſſible, but the actual tranſmutation of water into earth, in various inſtances. He not only relates the many well known experiments, in which this tranſmutation appears to have been actually effected; but offers likewiſe various other obſervations tending to prove the poſſibility of this converſion; which, however, are not of ſuch a nature as to ſatisfy even the leaſt ſcrupulous philoſopher. It is far from our intention to treat a writer of ſuch acknowledged merit as our Author with diſreſpect; but we muſt obſerve that, in numerous inſtances, which occur in this work, he is not very nice in his proofs; but employs any one that ſeems to ſerve the preſent purpoſe, indiſcriminately;—whether ſtrong or weak, and whether drawn from philoſophy or *ſcripture:* for to this laſt the Author chuſes likewiſe to appeal, even on philoſophical queſtions.

According to the Author, water is converted into earth, in the various proceſſes of *vegetation*, *animaliſation*, *agitation*, *trituration in glaſs mortars* *, *putrefaction*, *coagulation*, by means of the *ſparry acid* diſcovered by M. *Scheele*, and *diſtillation*. With reſpect to the reſults attending this laſt proceſs, our philoſophical readers may conſult the particular account we gave of M.

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* The Author affirms that by a long continued trituration of diſtilled water, without intermiſſion, in a glaſs mortar, he firſt produced *veſicles*; that afterwards the water became leſs fluid, and appeared, as it were, coagulated; and that at laſt it was changed into a *light white earth*, adhering to the bottom and ſides of the mortar. From only one *drachm* of water he declares that he obtained about one *ſcruple* of this *white earth*; which he affirms to have found, on examination, to be of a different nature from that which can be obtained from glaſs.

Lavoiſier's experiments; [See Monthly Review, vol. L. Appendix, June, 1774. p. 544.] or Dr. Prieſtley's account of his trials made on water ſubjected to a very ſtrong and long continued heat, in tubes hermetically ſealed; and which are contained in his late volume of *Experiments and Obſervations*, &c.

M. *Lavoiſier* aſcribes the earth which he procured by the diſtillation, or rather *cohobation*, of the pureſt diſtilled water, to the abraſion of the particles of the glaſs veſſel containing it: as he found that the pelican which he employed had loſt about as much of its weight, as was equal to that of the earth procured. The Author controverts this concluſion. He firſt queſtions the accuracy of the balance employed in this experiment. He does not think that M. *Lavoiſier* uſed a ſufficient degree of *heat*: [This objection, however, does not militate againſt the trials made by Dr. *Prieſtley*; who is inclined to ſuſpect that his proceſſes were not continued a ſufficient length of *time*] but his principal objection to M. *Lavoiſier*'s concluſion is, that the loſs of weight obſerved in the pelican, at the end of the experiment, might, with equal probability, be aſcribed to the action of the fire on its external ſurface, as to that of the water on its inner ſurface: properly obſerving, however, that a chemical examination of the earth procured in the proceſs, and a compariſon of it with the ſubtle powder of glaſs, would beſt ſettle this point.

Having ſhewn that both air and earth owe their origin to water, he conſiders all natural bodies as conſiſting only of *three* principles;—the inflammable, the ſaline, and water: and then reſolving the ſaline principle into the aqueous and the inflammable, he concludes, that the principles of all natural bodies are neither more or leſs than *two*;—*earth*—' which is undoubtedly the principle ſo called by Moſes,' [Gen. i. ver. 1.] and ' the *matter of light*, pure fire, celeſtial fire, and which is denominated *cœlum* by Moſes.' The Author endeavours to ſhew, how the various bodies in nature may be formed out of theſe two principles, in conſequence of their different modifications, or the varieties introduced by figure, greater or leſs coheſion, &c.: but he labours ſtill more ſtrenuouſly to ſhew, that his ſyſtem has the countenance of Moſes, in his hiſtory of the creation; where he ſuppoſes him not to have given a partial hiſtory of the creation of this earth, but of the whole viſible univerſe. The pious Author accordingly expreſſes the utmoſt anxiety, leſt his philoſophical and chemical principles, or his deductions from them, ſhould be found contrary to thoſe of the ſacred hiſtorian, and—' Maximum phyſicum, Moſen;'—who, we acknowledge, was undoubtedly ſkilled in all the learning of the Egyptians:—but how far that learning extended, with reſpect to the philoſophical part of the preſent inquiry, we cannot,

not, at this diſtance of time, determine. With ſomewhat leſs impropriety, he endeavours to eſtabliſh his ſyſtem concerning the formation of mountains, the deluge, &c. on the hiſtory of thoſe events, as recorded by the ſacred writer.

In the preceding analyſis, we have confined ourſelves to matters of a general nature; as we cannot, within any reaſonable compaſs, give even a ſhort ſketch only of the particulars of the Author's ſyſtem of the formation of the earth, and its ſubſequent changes: as theſe matters are ſo very complicated, and ſo intimately connected with the Author's particular principles relative to the elements of bodies. For theſe the inquiſitive reader muſt *ſtudy* the work itſelf; from which we ſhall only ſelect one particular object of the Author's inveſtigation; merely as being more eaſily detached from the reſt.

This ſubject relates to the *exuviæ* of foreign animals, found in thoſe parts of the earth where ſuch animals do not, or cannot poſſibly, now live. On this point, the Author maintains an opinion, not indeed with reſpect to all the circumſtances attending the phenomenon, ſimilar to that of a late ingenious inquirer on this ſubject †:—viz. that they were indigenous, or *lived* in the very ſame places, nearly, where they are now found; that theſe places had originally a different temperature, or ſtate of atmoſphere from the preſent; for that the air was then, in every part of the globe, equally temperate, and propitious to animal life.

To the changes in the earth's ſurface, or rather in the temperature of the *air*, effected by the univerſal deluge, the Author aſcribes likewiſe the great change produced, with reſpect to the age of man, *immediately* after that event. Some have aſcribed the longevity of the Antediluvians to their temperate diet, and ſober manner of living. The Author is far from adopting this idea, or even from being willing to allow that long life is to be obtained by temperance.—'The holy ſcriptures,' ſays he, 'intimate pretty plainly, that the Antediluvians were very far from living by rule;—['*Nil minus quam diætetice vixerunt*'] and that they were rather addicted, in the higheſt degree, to a life of pleaſure and laſciviouſneſs. We are taught by daily experience, that the *moſt regular regimen of diet contributes very little to long life.*'

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† See Mr. *Whitehurſt's Inquiry*, &c. or Monthly Review, vol. lx. January 1779, pag. 37.

ART.

ART. XIV.

Brevis Introductio in Hiſtoriam Litterariam Mineralogicam, &c. A Short Introduction to the Hiſtory of the Writers on Mineralogy: with an Eſſay on the propereſt Method of forming a Mineralogical Syſtem, together with a Supplement. By *John Gotſch Wallerius*, Profeſſor of Chemiſtry, &c. 8vo. 6 s. ſewed. Upſal, &c. 1779. Imported by T. Lowndes.

THE greater part of this uſeful publication was compiled, and publiſhed about ten years ago, by the Author of the preceding performance, under the title of *Lucubrationum Academicarum Specimen primum.* He has changed the title of the work, becauſe he thought proper to digeſt the materials intended for the promiſed continuation of it, into the form in which they appear in the performance, which is the ſubject of the preceding article.

The work itſelf is what the French would call a *Catalogue Raiſonnée*, of the various ſyſtems of mineralogy, from the time of Ariſtotle down to the preſent; digeſted in chronological order. In this compilation, the Author not only gives the titles of the various publications reſpecting this ſcience; but likewiſe a regular abſtract of the different claſſifications of mineral ſubſtances, invented or adopted by each writer reſpectively; together with his own occaſional obſervations on the particular method, or ſyſtem, of each of them. His great reputation, as a ſyſtematical writer in this branch of knowledge, renders it unneceſſary for us to enlarge on the utility of this mineralogical *Compendium* to thoſe who are engaged in the ſtudy of foſſils. To thoſe who are more converſant in that ſcience, it muſt be agreeable to ſee here, as it were at one view, the gradual efforts made by human ingenuity, to clear up the immenſe chaos which the earth contains within its boſom; by diſcriminating between the numerous ſubjects of the mineral kingdom, and reducing them into order.—In giving a few ſhort ſpecimens of this performance, we ſhall confine ourſelves to the mineralogical writers of our own times.

"§ 58. JOH. HILL, Anglus. *A General Natural Hiſtory of Foſſils.* London. 1748." After giving, as a ſpecimen of this work, the Author's claſſification of earths and ſtones; he obſerves, that his *method* is that of Scheuſchzer and Woodward, ſomewhat amended; and then characteriſes it as 'MIRIFICIS *nominibus potius* ONUSTAM *quam ornatam.*'

"§ 68. *Forſok til Mineralogie*, &c. An Eſſay towards a Syſtem of Mineralogy; by the Noble Axel Frederic Cronſtedt, Stockholm. 1758 *.

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* This excellent work has been tranſlated into Engliſh, and was publiſhed by E. Mendes Da Coſta, in 1770. See Monthly Review, *vol. xlii. April* 1770.

After giving this noble Writer on mineralogy, the titles of the moſt ſkilful mineralogiſt and metallurgiſt, and of an indefatigable obſerver and experimentaliſt; and after reciting the particulars of his method of claſſifying mineral ſubſtances, he thus characteriſes his work:

‘ On this performance we may pronounce the ſame judgment that was paſſed formerly by *Stahl*, on the *Phyſica ſubterranea* of Becher: that it is “ *opus ſine pari.*” The Author did not found his *method* on the reaſonings of others; but on his own obſervations, deduced from experiments made with indefatigable labour: although he acknowledges, that the foundations of it, with reſpect to earths and ſtones, were laid by *Pott*, in his *Lithog.* We cannot however deny, that this ſyſtem is too ſublime and obſcure, and that it is not exempt from blemiſhes: but it is to be obſerved, that it was not formed for the uſe of thoſe who attend too much to the external appearance or figure of foſſil bodies; but for the advantage of metallurgiſts, who are too frequently impoſed upon by their attention to theſe exterior characteriſtics. The Author himſelf acknowledged the imperfections of his work, and accordingly concealed his name; well knowing that, in this life, perfection is not attainable by man.’

In the laſt of the two ſections, into which this work is divided, the Author treats of the proper method of forming ſyſtems of mineralogy. The ſyſtematical writers on mineralogy may, themſelves, be diſtributed into three claſſes. The firſt of theſe conſiſts of thoſe who have formed their ſyſtems merely on *external* appearances; ſuch as the ſtructure, figure, colour, pellucidity, and other ſenſible and obvious qualities of mineral ſubſtances. This has been called the *artificial*, and ſtill more properly, *ſuperficial*, method. Others, with much more propriety attending to *things* rather than *appearances*, have formed their method of claſſing foſſils, on the interior compoſition, or true *nature* of mineral bodies, as diſcovered by chemiſtry. According to this method, which may juſtly be called *natural*, chalk or calcareous earth, and marble, notwithſtanding their different appearance, come under the ſame claſs, as being of the ſame nature, and differing only with reſpect to external accidents or circumſtances. In eſtabliſhing this method, *Cronſtedt* deſerves all, and *more than all*, the praiſe which the Author has above beſtowed upon him. The third and laſt method may be called *mixed*, and is that which has been adopted by the Author, in his own *Syſtema Mineralogicum*, printed in 1772 and 1775. This conſiſts in employing both the extrinſical and intrinſical methods, where that can be done, in determining the characters of the *genera* and *orders*: or in determining the *genera* and *orders* by the intrinſic qualities, or true nature, of the ſubjects; and the *ſpecies*, by the extrinſical *criteria*.—On this ſubject the Reader will meet with many judicious obſervations, made by a perſon well verſed in the ſubject on which he treats.

MONTHLY CATALOGUE,

For FEBRUARY, 1780.

AFFAIRS OF IRELAND.

Art. 15. *The Commercial Reſtraints of Ireland conſidered.* In a ſeries of Letters to a noble Lord. Containing an Hiſtorical Account of the Affairs of that Kingdom, ſo far as they relate to this Subject. 8vo. 3 s. ſewed. Longman. 1780.

SUBJECTS of this nature may be ſurveyed in two different lights, according to the medium through which they are viewed. *The citizen of the world*, who argues liberally from the general rights of *all* mankind, will totally reprobate the ſovereign controul exerciſed by any one nation over another. The *patriot*, who, on compariſon with the other, is a narrow-minded man, who confines his views to the welfare and proſperity of the inhabitants of a particular ſoil; and to which all the influence they can acquire over others, is to be rendered ſubſervient; *he* will ſtretch the arm of power as far as it will extend, over all foreign dependencies, in every reſpect likely to weaken the ſovereignty claimed, or to interfere with the particular intereſts of the over-ruling ſtate.

The former is indeed a viſionary, a man of mere ſpeculation, to whom no goverment will or can liſten; becauſe, as the barriers of nature and human inſtitutions have determined mankind to unite in diſtinct communities, ſeparate and interfering in intereſts; all hiſtory will evince, that power can only be ſtemmed by power. The latter, then, is the man of the world; whoſe principles only, being adapted to actual circumſtances around us, can be carried into execution: and we find in national contentions, that after all argument is exhauſted, power is the *ultima ratio*.

There are however different degrees of patriotiſm. It may ſometimes centre in a ſingle town, and wiſh to monopolize thoſe advantages, which a mind ſomewhat more enlarged would willingly communicate to all within a particular province; a third ſtill more liberal, may include all England in his benevolent intentions, but with a moſt bitter antipathy to Scotland: a fourth may kindly take Scotland in, to comprehend the whole iſland. A fifth may incline, from convenience and good neighbourhood, to view Great Britain and Ireland with an equal eye, deem their mutual intereſts inſeparable; and think this natural union capable of withſtanding the ambitious ſchemes of all our envious neighbours. How much farther, an experience of human nature, and a ſurvey of national circumſtances over the face of the globe, will juſtify an extenſion of political liberality, may be left as an exerciſe for the ingenuity of political leiſure. In ſuch diffuſive ſchemes of legiſlative benevolence, however, a caution ought to be obſerved, againſt reaſoning on the *tranſactions of nations* toward each other, from thoſe of individuals;

againſt riſking ſecurity, by heedleſs bounty; and againſt reſting conſequences on gratitude for benefits conferred. No conſideration ever withholding a people from aſſerting what they deem their particular intereſt, the moment they perceive it, and feel themſelves equal to the attempt. National gratitude, in this view, is political nonſenſe.

It is natural to take up the treatiſe now before us, in the character of the laſt gradation of patriotiſm ſtated above; and to wiſh all the diſtreſſes of Ireland removed, not becauſe the inhabitants are men like ourſelves, for ſo are our moſt inveterate enemies; but for the beſt reaſon in the world, becauſe Ireland is a contiguous member of the ſame body politic; her proximity of ſituation dictating conſiderations on both ſides, that could not take place in equal degrees, were the iſland a thouſand leagues removed from that of Britain. The intelligent Author, who writes from Dublin, gives a clear hiſtorical detail of the commercial circumſtances of Ireland, in an eaſy epiſtolary ſtyle; from which it appears, that the preſent diſtreſſes of that country originated with the prohibition of exporting woollen manufactures, which was impoſed toward the latter end of the reign of William III. To check the natural trade of a country, is certainly the moſt direct mode of diſtreſſing it; for as this writer obſerves,—'a country will ſooner recover from the miſeries and devaſtation occaſioned by war, invaſion, rebellion, maſſacre, than from laws reſtraining the commerce, diſcouraging the manufactures, fettering the induſtry, and above all, breaking the ſpirits of the people.'

It would be tedious to the generality of our readers, to enter into the dry detail of acts of parliament and commercial regulations and calculations; in the preſent train of things, the concluſion of this ſeries of letters may ſuffice to convey an idea of the general ſubject.

'In extraordinary caſes, where the facts are ſtronger than the voice of the pleader, it is not unuſual to allow the client to ſpeak for himſelf. Will you, my lord, one of the leading advocates for Ireland, allow her to addreſs her elder ſiſter, and to ſtate her own caſe; not in the ſtrains of paſſion or reſentment, nor in the tone of remonſtrance, but with a modeſt enumeration of unexaggerated facts in pathetic ſimplicity; ſhe will tell her, with a countenance full of affection and tenderneſs, "I have received from you invaluable gifts, the law of * common right, your great charter, and the fundamentals of your conſtitution. The temple of liberty in your country, has been frequently fortified, improved and embelliſhed; mine erected many centuries ſince the perfect model of your own; you will not ſuffer me to ſtrengthen, ſecure, or repair; firm and well cemented as it is, it muſt moulder under the hand of Time for want of that attention, which is due to the venerable fabric †. We are connected by the ſtrongeſt ties of natural affection, common ſecurity, and a long interchange of the kindeſt offices on both ſides. But for more than a

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* The common law of England.

† Heads of bills for paſſing into a law the habeas corpus act, and that for making the tenure of judges during good behaviour, have repeatedly paſſed the Iriſh houſe of commons, but were not returned.

century you have, in ſome inſtances, miſtaken our mutual intereſt. I ſent you my herds and my flocks, filled your people with abundance, and gave them leiſure to attend to more profitable purſuits than the humble employment of ſhepherds and of herdſmen. But you rejected my produce *, and reprobated this intercourſe in terms the moſt opprobrious. I ſubmitted; the temporary loſs was mine, but the perpetual prejudice your own. I incited my children to induſtry, and gave them my principal materials to manufacture †. Their honeſt labours were attended with moderate ſucceſs, but ſufficient to awaken the commercial jealouſy of ſome of your ſons; indulging their groundleſs apprehenſions, you deſired my materials and diſcouraged the induſtry of my people. I complied with your wiſhes, and gave to your children the bread of my own; but the enemies of our race were the gainers; they applied themſelves with tenfold increaſe to thoſe purſuits which were reſtrained in my people, who would have added to the wealth and ſtrength of your empire what by this fatal error you transferred to foreign nations. You held out another object to me, with promiſes of the utmoſt encouragement ‡. I wanted the means, but I obtained them from other countries, and have long cultivated, at great expence, and with the moſt unremitted efforts, that ſpecies of induſtry which you recommended. You ſoon united with another great family §, engaged in the ſame purſuit, which you were alſo obliged to encourage among them, and afterwards embarked in it yourſelf, and became my rival in that which you had deſtined for my principal ſupport. This ſupport is now become inadequate to the increaſed number of my offſpring, many of whom want the means of ſubſiſtence. My ports are ever hoſpitably open for your reception, and ſhut, whenever your intereſt requires it, againſt all others; but your's are in many inſtances barred againſt me: with your dominions in Aſia, Africa, and America, my ſons were long deprived of all beneficial intercourſe; and yet to thoſe colonies I tranſported my treaſures for the payment of your armies, and in a war waged for their defence, one hundred thouſand of my ſons fought by your ſide ||. Conqueſt attended our arms. You gained a great increaſe of empire and of commerce; and my people a farther extenſion of reſtraints and prohibitions ⸸. In thoſe efforts I have exhauſted my ſtrength, mortgaged my territories, and am now ſinking under the preſſure of enormous debts contracted from my zealous attachment to your intereſts, to the extenſion of your empire, and the increaſe of your glory. By the pre-

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* The Engliſh act of Ch. II. calls the importation of cattle from Ireland, a common nuiſance.

† Wool. ‡ The linen manufacture. § Scotland.

|| This number of Iriſhmen was computed to have ſerved in the fleets and armies of Great Britain during the laſt war.

⸸ 'The furs of Canada, the indigo of Florida, the ſugars of Dominica, St. Vincent's, and the Grenades, with every other valuable production of thoſe acquiſitions, Ireland was prohibited to receive but through another channel. Her poverty ſcarcely gathered *a crumb* from the ſumptuous table of her ſiſter.'

ſent unhappy war for the recovery of thoſe colonies, from which they were long excluded, my children are reduced to the loweſt ebb of poverty and diſtreſs. It is true, you have lately with the kindeſt intentions, allowed me an extenſive liberty of ſelling to the inhabitants of thoſe parts of your empire, but they have no inducement to buy, becauſe I cannot take their produce in return. Your liberality has opened a new fountain, but your caution will not ſuffer me to draw from it. The ſtream of commerce, intended to refreſh the exhauſted ſtrength of my children, flies untaſted from their parched lips.

"The common parent of all has been equally beneficent to us both. We both poſſeſs in great abundance the means of induſtry and of happineſs. My fields are not leſs fertile, nor my harbours leſs numerous than your's. My ſons are not leſs renowned than your own for valour, juſtice, and generoſity. Many of them are your deſcendents, and have ſome of your beſt blood in their veins. But the narrow policy of man has counteracted the inſtincts and the bounties of nature. In the midſt of thoſe fertile fields, ſome of my children periſh before my eyes for want of food, and others fly for refuge to hoſtile nations.

"Suffer no longer, reſpected ſiſter, the narrow jealouſy of commerce to miſlead the wiſdom and to impair the ſtrength of the ſtate. Increaſe my reſources, they ſhall be your's; my riches and ſtrength, my poverty and weakneſs will become your own. What a triumph to our enemies, and what an affliction to me, in the preſent diſtracted circumſtances of the empire, to ſee my people reduced, by the neceſſity of avoiding famine, to the reſolution of trafficking almoſt ſolely with themſelves! Great and powerful enemies are combined againſt you, many of your diſtant connections have deſerted you, increaſe your ſtrength at home, open and extend the numerous reſources of my country, of which you have not hitherto availed yourſelf or allowed me the benefit. Our increaſed force, and the full exertions of our ſtrength, will be the moſt effectual means of reſiſting the combination formed againſt you by foreign enemies and diſtant ſubjects, and of giving new luſtre to our crowns, and happineſs and contentment to our people."

The voice of our ſiſter has been attended to, and ſhe has ſince expreſſed herſelf in the language of acknowledgment, and reconciliation.

Art. 16. *Terms of Conciliation:* or, Conſiderations on a Free Trade in Ireland; on Penſions on the Iriſh Eſtabliſhment; and on an Union with Ireland. Addreſſed to the Duke of Northumberland. 8vo. 2s. Millidge. 1779.

This looſe, vague declamation diſplays juſt knowledge enough to furniſh out an oration for Coachmaker's-Hall, or any other ſix-penny club for beer and politics. Who the writer is, does not appear, but we are more than once given to underſtand, that a diſregard of his advice produced all our American troubles: poſſibly then, the dread of neglecting him a ſecond time, may have proved a lucky circumſtance for Ireland at this juncture.

Art. 17. *Impartial Thoughts on a Free Trade to the Kingdom of Ireland.* In a Letter to Lord North. Recommended to the Conſideration of every Britiſh Senator, Merchant, and Manufacturer, in this Kingdom. 8vo. 1 s. Millidge. 1779.

This may probably be the ſame letter-writer trying his dexterity on the other ſide of the queſtion; and it is not eaſy to decide between them, on the preference of execution.

POLITICAL.

Art. 18. *Renovation* without *Violence* yet poſſible. 8vo. 6 d. Longman. 1780.

The renovation here recommended to our attention, is that of the Britiſh conſtitution of government; which conſtitution the Author conſiders as reduced to a ſtate of debility and corruption. His plan is, to unite into one body of confederate ſtates, the ſeveral diſtinct parts of the empire, including North America, and the Eaſt and Weſt Indies. He ſeems to be rather *warmly* attached to his project; but, though not a very diſpaſſionate writer, he offers ſome ſtriking obſervations:—and in times like theſe, or in *any* times, every man ſhould be heard, who has any thing to propoſe for the welfare of the community.—Solomon hath aſſerted, (and who ſhall diſpute with Solomon?) that "in the multitude of counſellors there is ſafety."

Art. 19. *A Letter to the Whigs.* 8vo. 1 s. Almon. 1780.

An honeſt, teſty, plain, old-faſhioned diſciple of John Locke (for ſuch he profeſſes himſelf) here avows his utter abhorrence of the reviving doctrines of paſſive obedience and non-reſiſtance, with all their odious train of deſpotic ideas. He earneſtly expatiates on the manifold corruptions of the ſtate, and recommends *truly* patriotic *aſſociations*, as the only means of working out our political ſalvation. This zealous Whig ſeems to expreſs the dictates of a warm heart, in a blunt, unequivocal ſtyle, which, to many readers, will be more acceptable than the ſmoother ſtrain of more poliſhed writers, and more refined reaſoners.

Art. 20. *The Republican Form of Prayer*, which OUGHT to be uſed in all Churches and Chapels, &c. on Friday the 4th of February, being the Day appointed for a General Faſt, &c. *Without* his Majeſty's ſpecial Command. 8vo. 19 Pages for 1 s. Bladon. 1780.

Republican politics in ſcripture language; or, the Bible turn'd American.

Art. 21. *Diſpaſſionate Thoughts on the American War*; addreſſed to the Moderate of all Parties. 8vo. 1 s. Wilkie. 1780.

Truly diſpaſſionate, and ſenſible. The advice given by this moderate and judicious Writer, is, that we ſhould immediately relinquiſh the American war, as a ſcheme not only impracticable, but impolitic; and then to turn our whole national ſtrength againſt the houſe of Bourbon: with whom, he thinks, we are able to cope, with every proſpect of ſucceſs. What he urges on this very important ſubject, is the more worthy of attention, as he does not ſeem to be a party man. If he appears to lean any way, it is toward adminiſtration.

Art. 22. *The Detector*, No. I. to be continued occaſionally, during the preſent Seſſion of Parliament. 8vo. 6d. Becket. 1780.

SPECIMEN. ‘ To prevent theſe little ſqualls from gathering into a hurricane, government ſhould ſend ſome preſs-gangs to attend theſe county aſſociations; for many of thoſe who are appointed to the Committee of Correſpondence, as well at York as at Middleſex, come within the meaning of the act; and I am of opinion they would appear more reſpectable in the ſubordinate character of a ſoldier, than a politician, as they ſeem to have more ſpirit than wiſdom, more ardour than diſcretion, and more folly than judgment.’

Art. 23. *The Senſe of the People:* In a Letter to Edmund Burke, Eſq; on his intended Motion in the Houſe of Commons, the 11th Inſt. Containing ſome Obſervations on the Petitions now fabricating, and the propoſed Aſſociations. 8vo. 1 s. Becket. 1780.

Intended to prove that the ſenſe of the aſſociators, &c. is *not* the ſenſe of *the people:* a very ſmall proportion of whom (the Author contends) have acquieſced in the reſolutions of thoſe who have aſſiſted at the county meetings. This ſeems to be a haſty writer, animated rather by an exceſs of *zeal* for the cauſe of adminiſtration, than by *knowledge* or *judgment.*

Art. 24. *The Conſtitution of England*; in Five Letters: As they were publiſhed in the GAZETTEER in the Month of January, 1778; and now appear to merit a Republication, as they do, in a very clear and maſterly Manner, ſhew the conſtitutional Right of the collective Body of the People to aſſemble and to declare their general Opinion on Matters of Government. To which is added, an Obſervation on the Impropriety of Petitions preferred by the conſtituent Body to the Houſe of Commons, or to either of the other two Branches of parliamentary Power. By a Freeholder of Middleſex; but no Petitioner. 8vo. 1 s. E. Johnſon. 1780.

Theſe letters contain many good, and ſome uncommon, obſervations on the nature of our FREE conſtitution: a ſubject which very few of us attend to, and which ſtill fewer among us underſtand.

Art. 25. *Four Letters to the Earl of Carliſle, from William Eden*, Eſq;. The Third Edition. To which is added, a *Fifth* Letter. 8vo. 4 s. ſewed. White, &c. 1780.

In our Review for December laſt, we gave ſome account, from the *firſt* edition, of Mr. Eden’s very ſenſible and elegant correſpondence with Lord Carliſle, his brother Commiſſioner, on the late unſucceſsful buſineſs of our overtures to America. We there remarked, among other obſervations, that theſe Letters contain ‘ a ſerious, accurate, and comprehenſive review of the preſent political ſituation of this country; including diſtinct eſtimates of our public difficulties, and our national reſources: from all which the very ingenious Writer “ ſees, or thinks he ſees, [his own words] much ſolid ground for hope, and none for deſpondency.”—We added, that whatever are Mr. Eden’s principles (for he is undoubtedly partial to adminiſtration) ‘ he writes with a maſterly pen—that his mode of argument is candid, and his manner agreeable. We may here, too, obſerve, that he all along preſerves ſuch an air of moderation, and decent regard to the characters and opinions of reſpectable men, who entertain different ſentiments, both of *meaſures* and *proſpects*, as cannot fail of procuring for himſelf, and for his reaſonings, a great degree of approbation, and deference, from all parties, where violence does not exclude candour, and prejudice ſhut the door againſt conviction.

In the fifth Letter, added in the preſent edition, the Author treats on POPULATION; on certain REVENUE LAWS and REGULATIONS, connected with the intereſts of COMMERCE; and on PUBLIC OECONOMY. On all theſe ſubjects, he is the meſſenger of glad tidings. His ſpeculations are of a complexion very oppoſite to thoſe of Dr. Price, whoſe *eſtimates*, and moſt alarming *deductions*, he endeavours to refute; while he oppoſes him in a manner becoming the character of a Gentleman, and with that conciliating urbanity, from which men of letters ſhould never depart.—Though Mr. Eden is conſidered as a miniſterial advocate, he treats Dr. P. with that politeneſs and reſpect which are undoubtedly due not only to the Doctor's abilities, but to his truly patriotic views as a public writer: and he candidly acknowledges himſelf indebted to his reverend antagoniſt for 'that liberality of mind with which,' ſays Mr. Eden, 'he has communicated to me the knowledge of ſome of my own errors, at the ſame time that he differed from me, as to the principal poſitions which I had wiſhed to eſtabliſh'—This is handſome; and it will ſeem not only HANDSOME but GENEROUS, if we allow that he has the advantage of the Doctor on the ſubjects of the *Coinage*, and of the *Population of England*. We cannot pretend, here, to enter into the calculations made by theſe ingenious writers, with reſpect to the laſt mentioned ſubject, nor to examine the *data* on which they are founded; but we *hope*, at leaſt, that Mr. Eden is right in his attempt to prove, in oppoſition to Dr. P. that this country is *not* in a decreaſing ſtate of population.

Art. 26. *The Syſtem.* Occaſioned by the Speech of Leonard Smelt, Eſq; late Sub-governor to their Royal Highneſſes the Prince of Wales and Biſhop of Oſnaburgh, at the Meeting at York, Dec. 30, 1779. 8vo. 6d. Almon.

A very good whiggiſh ſermon, to which Mr. Smelt's ſpeech * ſerves for a text. The Author writes with a becoming decency of language, but his ſentiments and reaſonings are not the leſs weighty or energetic on this account; nor is the view that he has given of our political ſituation the leſs alarming for the diſpaſſionate terms in which he expatiates concerning the dangerous inroads that have been made on the Britiſh conſtitution of government; and which are all reſolved into '*the Syſtem*' that (as it is affirmed) hath been adopted by the 'ſecret counſellors of the crown.'

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* See, alſo, 'The *Yorkſhire Queſtion*,' in our laſt Month's Catalogue, Art. 13.

POETICAL.

Art. 27. *The Ancient Engliſh Wake*; a Poem. By Mr. Jerningham. 4to. 1 s. 6 d. Robſon. 1779.

That primitive ſimplicity of manners, ſo oppoſite to the artificial refinements of poliſhed life, and which is ſuppoſed to characterize our uncultivated anceſtors, is not eaſy to delineate. It will therefore be thought no ſlender compliment to the abilities of this ingenious Writer to ſay that, in this part of his preſent work, he has diſplayed the ſame judgment and taſte which have been remarked in ſome of his former publications.

Whatever may be the difficulties that the poet encounters, who attempts to deſcribe manners at a diſtance ſo remote from the preſent, they are, in a great meaſure, counterbalanced by the advantages he will gain in the conſtruction of his fable. Unreſtrained by an attention to that propriety of conduct and occurrences which is expected in modern ſtory, he may give a looſe to the reins of fiction, without danger of exciting either wearineſs or diſguſt. Events, which in themſelves are not only romantic but improbable, will frequently, when viewed through the medium of antiquity, aſſume an air which is at once both graceful and engaging. That falſe glare of colouring, which ſhocks the eye of the ſpectator when brought too near, will, when placed at due diſtance, acquire a mellowneſs which has every effect of juſt painting. This obſervation may, with peculiar propriety, be applied to the principal incident in the poem before us.

As a ſpecimen of the poem, and as a juſtification of the opinion we have given of it, we ſhall ſubjoin the following extract:

‘ The hoary paſtor near the village-fane
Receiv'd the honour'd chief and all his train:
This holy, meek, diſintereſted man
Had form'd his uſeful life on duty's plan:
Unpractis'd in thoſe arts that teach to riſe,
The vacant mitre ne'er allur'd his eyes.
Regardleſs ſtill of diſſipation's call,
He ſeldom tarried at the feſtive hall,
Where all around the ſtoried texture hung,
Where pſaltries ſounded, and where minſtrels ſung;
But to the humble cot's neglected door
The ſacred man the balm of comfort bore:
Still would he liſten to the injur'd ſwain,
For he who liſtens mitigates the pain:
There was he ſeen reclining o'er the bed,
Where the pale maiden bow'd her anguiſh'd head;
Where, reft of hope, the yielding victim lay,
And like a wreath of ſnow diſſolv'd away:
With feeling ſoul the paſtor oft enquir'd
Where the meek train of ſilent grief retir'd,
Shame that declines her ſorrows to impart,
The drooping ſpirit, and the broken heart.
He ne'er the friar's gaping wallet fed,
But to the widow ſent his loaf of bread:

His fee to ROME reluctantly he paid,
And call'd the Pardoner's a pilf'ring trade.
The ſacred Pſalter well he knew to gloſs,
And on its page illuminate the Croſs:
The written Miſſal on the altar ſeen,
Incloſ'd in velvet of the richeſt green,
Diſplay'd initials by his fancy plann'd,
Whoſe brilliant colours own'd his ſkilful hand.
This gaily-letter'd book his art deviſ'd,
The temple's only ornament compriz'd:
The hallow'd ſervice of this modeſt fane
(Far from the ſplendour of a choral train)
Could boaſt no labour'd chaunt, no ſolemn rites,
No clouds of incenſe, and no pomp of lights,
But at the plain and lowly altar ſtands
The village-prieſt with pure uplifted hands,
Invoking from above, Heav'n's guardian care,
In all the meek ſimplicity of pray'r.'

Art. 28. *Epiſtle from the Honourable Charles Fox, Partridge-Shooting, to the Honourable John Townſhend, cruiſing.* 4to. 1 s. Faulder. 1779.

Few poems that we have lately met with have afforded us more pleaſure than the little epiſtle which is now before us. It is not only terſe and elegant, but replete, alſo, with a kind of pleaſantry which is, in ſome degree, peculiar to itſelf; a pleaſantry unembittered by the gall of party or perſonal ſatire: it is very rarely that *true* humour and *good* humour are ſo happily blended.

The Epiſtle opens with the following lines:

'While *you*, dear TOWNSHEND, o'er the billows ride,
MULGRAVE in front, and HANGER by *thy* ſide,
Me it delights the woods and wilds to court,
For ruſtic feats and unambitious ſport.——
'At that dim hour when fading lamps expire,
When the laſt, ling'ring clubs to bed retire,
I riſe!—how ſhould I then thy feelings ſhock,
Unſhav'd, unpowder'd, in my ſhooting frock!
What frock? thou crieſt—I'll tell thee—the old brown;
Trimm'd to a jacket, with the ſkirts cut down——
Thou laugh'ſt; I know, thou do'ſt; but check that ſneer;
What though no faſhion'd ſportſman I appear,
Yet hence thy CHARLES's voice gains ſhriller force;
Ah! JACK, if DUNNING ſhot, he'd not be hoarſe.
'Nor deem ev'n here the cares of ſtate forgot,
I wad with gazettes ev'ry ſecond ſhot:
ALMON's bold ſheets the intervals ſupply;
And ſtill, methinks, his charges fartheſt fly.'

The company and entertainment with which he purpoſes to celebrate his friend's return, bear ſuch evident marks of taſte and good judgment, that we ſhould eſteem ourſelves happy in having a card of invitation to be of the party:

'That night, to feſtive wit and friendſhip due,
That night thy CHARLES's board ſhall welcome *you*.

Sallads, that ſhame ragouts, ſhall woo thy taſte ;
Deep ſhalt thou delve in WELTJIE's motley paſte ;
DERBY ſhall lend, if not his plate, his cooks,
And, know, I've bought the beſt Champaigne from BROOKS ;
From liberal BROOKS, whoſe ſpeculative ſkill,
Is haſty credit, and a diſtant bill ;
Who, nurs'd in clubs, diſdains a vulgar trade,
Exults to truſt, and bluſhes to be paid !
'On that auſpicious night, ſupremely grac'd
With choſen gueſts, the pride of liberal Taſte,
Not in contentious heat, nor madd'ning ſtriſe,
Not with the buſy ills, nor cares of liſe,
We'll waſte the fleeting hours ; far happier themes
Shall claim each thought, and chaſe Ambition's dreams.
Each Beauty that Sublimity can boaſt
He beſt ſhall tell, who ſtill unites them moſt.
Of Wit, of Taſte, of Fancy, we'll debate ;
If SHERIDAN for once *is* not too late :
But ſcarce a thought to miniſters we'll ſpare,
Unleſs on Poliſh politics, with HARE :
Good-natur'd DEVON ! oft ſhall then appear
The cool complacence of thy friendly ſneer :
Oft ſhall FITZPATRICK's wit, and STANHOPE's eaſe,
And BURGOYNE's manly ſenſe unite to pleaſe.
And while each gueſt attends our varied ſeats
Of ſcatter'd covies and retreating fleets,
Me ſhall they wiſh ſome better ſport to gain,
And Thee more glory, from the next campaign.'

There are a few verbal inaccuracies, too trifling indeed to be noticed in a poem of leſs excellence, which, in the ardour of compoſition, have eſcaped correction : one or two we have marked in italics.

⁂ We believe it is *now* a needleſs piece of information, that the Public are indebted for this performance to the ſame elegant pen that produced *the Project*, and *the Wreath of Faſhion*.

Art. 29. *Ruin ſeize thee, ruthleſs King !* A Pindaric Ode, not written by Mr. Gray. 4to. 1 s. Almon. 1779.

This *free* parody contains many lines that are humorous, ſome that are unintelligible, and a *few* that are impudent.

DRAMATIC.

Art. 30. *William and Nanny* ; a Ballad Farce, in Two Acts. As performed at the Theatre in Covent Garden. 8vo. 1 s. Kearſly. 1779.

Idle ſing-ſong, and flimſy dialogue, ſuſtained by hacknied characters poorly delineated, not enlivened by humour, nor rendered intereſting by any circumſtances of the fable.

Art. 31. *The Cottagers :* A Muſical Entertainment. As performed at the Theatre in Covent Garden. 8vo. 6 d. Griffin.

The firſt draught of *William and Nanny*, the Author of which has thus characteriſed *the Cottagers*. " The fact is, that this little farce was originally written ten or eleven years ago ; as it ſtood then, a real Baronet was in love with Nanny, who generouſly reſigned her to William, on diſcovering their attachment; *this was thought* FLAT AND INSIPID." *Preface to William and Nanny.*

We have only to echo the Author's laſt words, *flat and inſipid!*

Art. 32. *The Critic*; *or*, *Tragedy Rehearſed:* a Literary Catchpenny! by way of Prelude to a Dramatic After-piece. By R. B. Sheridan, Eſq. With a Dedication, Preface, and Prologue. 8vo. 1 s. Kingſbury. 1779.

Many a true word ſpoken in jeſt. This piece exactly anſwers the deſcription in its title-page. "A literary catchpenny, by way of prelude to a dramatic after-piece."

Art. 33. *The Critic Anticipated*; *or*, *the Humours of the Green-Room:* A Farce. As rehearſed behind the Curtain of the Theatre in Drury Lane. By R. B. S. Eſq; &c. 8vo. 1 s. Bladon. 1779.

Alius & idem! Another theatrical muſhroom, engendered by the warmth of Mr. Sheridan's reputation.

Art. 34. *The Mirror*; *or*, *Harlequin everywhere.* A Pantomimical Burletta. As performed at the Theatre, Covent Garden. 8vo. 1 s. Kearſly. 1779.

This pantomimical burletta may, for aught we know, be a very diverting *ſpectacle* on the theatre;—in the cloſet it is but a poor entertainment.

Art. 35. *The Shepherdeſs of the Alps*; a Comic Opera, in Three Acts. As performed at the Theatre, Covent Garden. 8vo. 1 s. 6 d. Kearſly. 1780.

A dramatic traveſty of the elegant and affecting tale of Marmontel. The character of *Count Triſte* is founded, if we recollect rightly, on one of the *Proverbes Dramatiques.* Moſt of the other comic characters and incidents are mere counterparts to thoſe which have been repeatedly exhibited, with more addreſs, in our late muſical dramas.

LAW.

Art. 36. *Remarks on the Law of Deſcent*, and on the Reaſons aſſigned by Mr. Juſtice Blackſtone for rejecting, in his Table of Deſcent, a Point of Doctrine laid down in Plowden, Lord Bacon, and Hale. 4to. 1 s. 6 d. Brooke. 1779.

The point of law here diſcuſſed, in 47 quarto pages, is, "Whether the heir of the *Great Grandmother*, on the part of the father, ought to be preferred, in the courſe of the inheritance, to the heir of the *Grandmother* on the ſame ſide; or, *vice verſa?*" Mr. Juſtice Blackſtone gives the preference to the *Great* Grandmother, in contradiction (as this Author contends) to the ancient doctrine. Had the learned *Commentator on the Laws of England* contented himſelf with ſingly declaring his opinion on the ſubject, the Public would find little difficulty in chuſing between ſo weighty an authority, and that of an anonymous writer; but as the *reaſons* on which the former grounds his opinion are aſſigned at ſome length, theſe reaſons are certainly open to the *freeſt* examination. The queſtion is ſhifted from authority to argument. Our *Remarker* enters on the diſcuſſion with temper, and with decency; but with what ſucceſs he hath acquitted himſelf, muſt be left to the deciſion of thoſe who are *deep* in this particular ſubject. The inveſtigation of a law-theſis hath no charms for the generality of readers. Courts of juſtice do not ſit to decide *abſtract* points of law. They require *real* parties, *real* intereſts, and an *actual* cauſe depending before them; but there is always an avenue to the judgment of men of learning through the medium of the preſs. Ingenuity can here exert itſelf with no other client than the bookſeller, and find its way to public notice, though the gates of Weſtminſter-hall are ſhut.

[The above account was prepared for the preſs before we were informed of the melancholy event which has deprived our country of the reſpectable Judge, whoſe opinion is canvaſſed in this pamphlet. Criticiſm may lay aſide her pen; and Controverſy herſelf for a while forget her acrimony, to ſhed a tear over departed genius and learning. An author's beſt and nobleſt monument is his writings. *Non omnis moritur.* And we have the ſatisfaction to hear that a poſthumous work is bequeathed, by Sir W. Blackſtone, to the profeſſion of the law, as well as ſome *Additions* with which his *Commentaries on the Laws of England* will be enriched.]

HORTICULTURE.

Art. 37. *The Garden Muſhroom:* Its Nature and Cultivation. A Treatiſe exhibiting full and plain Directions, for producing this deſirable Plant in Perfection and Plenty, according to the true ſucceſsful Practice of the London Gardeners. By John Abercrombie, Author of the Gardener's Kalendar. 8vo. 1 s. 6 d. L. Davis.

Though this treatiſe contains nothing materially new, yet, as it enters more minutely into the ſubject than any former publication, it will not be without its uſe to the curious gardener, who wiſhes to cultivate the vegetable of which it treats, in the higheſt perfection. The rules, as we learn from a gentleman who has had ſome experience in theſe matters, are the ſame which are obſerved by the beſt gardeners.

MISCELLANEOUS.

Art. 38. *Leſſons in Elocution; or, Miſcellaneous Pieces in Proſe and Verſe;* ſelected from the beſt Authors, for the Peruſal of Perſons of Taſte, and the Improvement of Youth in Reading and Speaking. By William Scott, Teacher in Edinburgh. 12mo. 3 s. Elliot, Edinburgh; Longman, London. 1779.

The idea of this compilation is evidently borrowed from Dr. *Enfield's Speaker*, a work, the general uſe of which is its beſt praiſe. A very conſiderable part of the leſſons in both are the ſame; and where they differ (to ſay the leaſt), we ſee no reaſon to give the preference to Mr. Scott's judgment and taſte in ſelection. With reſpect to the diſpoſition of the materials, the method adopted in the *Speaker*, of arranging the pieces under the ſeveral diſtinct ſpecies of elocution, *narrative, didactic, argumentative, oratorical,* &c. is certainly much better ſuited to anſwer the purpoſe of improvement in ſpeaking, than a promiſcuous miſcellany in *proſe* and *verſe*; for each branch of elocution has its proper tone and manner, which muſt be beſt acquired by repeated exerciſe.

Art. 39. *An Enquiry into, and Remarks upon, the Conduct of Lieutenant General Burgoyne.* The Plan of Operation for the Campaign, 1777. The inſtructions from the Secretary of State. And the Circumſtances that led to the Loſs of the Northern Army. 8vo. 1 s. Matthews. 1780.

This review of the conduct of General Burgoyne, with regard to that unfortunate expedition, which ended in the loſs of his army, is written with keenneſs and energy, but with a degree of rancour which marks the ſpirit of party.—Perhaps, we may infer, without any great pretenſions to ſagacity, that if the luckleſs General had forborne to connect himſelf with *Oppoſition*, ſince his *parole* return to England, he would have been leſs expoſed to the virulent attacks of thoſe literary Pandours, who ſkirmiſh under the miniſterial ſtandard.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

I Did not meet with the late book, intitled, *The Church of England vindicated*, till I ſaw your remarks upon it in the Review for laſt November; where you juſtly call the Author *a moſt illiberal intolerant*. One thing I took more particular notice of, that he ſays,

" The old Will Whiſton affirmed, that Jeſus Chriſt was a mere man, the ſon of Joſeph and Mary, in the ſame manner as he was the natural product of a male and female Whiſton."

Now, as grandſon to Mr. Whiſton, and well acquainted with his opinions, I will take upon me to affirm, that that was not his belief; and the Author has no right to charge him with it, unleſs he can produce one paſſage, at leaſt, out of his numerous writings, which ſays ſo; which I hereby call upon him to do. And if he does not know the difference between a *Socinian*, which Mr. Whiſton was not, and what *is called an Arian*, which he owned himſelf to be, this Author is not qualified to write on that controverſy.

Mr. Whiſton's opinions, which I ſhall neither deny, nor am aſhamed of, will be beſt ſeen by ſome quotations from his own writings: I ſhall take them from his *Account of the Primitive Faith*, in the fourth volume of his *Primitive Chriſtianity revived*; where he ſays as follows:

Art. 5. ' Jeſus Chriſt is the *Holy One of God*, a Being or Perſon, of ſupereminent and divine perfections, knowledge, power, and authority; and ſo *far ſuperior* to all ſubordinate creatures; *i. e.* to all the thrones, dominions, pricipalities, powers, cherubim, ſeraphim, archangels, angels, and men, which are made ſubject unto him.'

Art. 6. ' Jeſus Chriſt is the λογος Θεȣ προαιωνιος, *The firſt begotten of all creatures*, The *beginning of the creation of God*. i. e. a Divine Being or Perſon, created or begotten by the Father before all ages; or before all ſubordinate creatures, viſible and inviſible.'

Art. 7. ' God the Father by his *Word*, by his *Son*, or by *Jeſus Chriſt*, as his miniſter or active inſtrument, at firſt *created*, made, ordered, or diſpoſed; and ſtill *governs* all the ſubordinate creatures, *viſible and inviſible*.'

Art. 9. ‘ *Jeſus Chriſt*, the *Word* and *Son of God*, was very frequently ſent by the Supreme God, the Father, in the ancient ages; and again, more apparently at his incarnation; as his ſervant, his vicegerent, and miniſter, into the world.’

Art. 13. ‘ Jeſus Chriſt, the *Word* and *Son* of God, did in his Divine nature, in the moſt ancient times, properly *deſcend from heaven*, and appear at ſeveral times, and in ſeveral places, to the patriarchs; perſonating the Supreme God, or acting wholly in his name, and as his deputy and vicegerent in the world.’

Art. 14. ‘ Jeſus Chriſt, the *Word* and *Son* of God, deſcended properly again from heaven, in his Divine nature, and *became man*; being by the power of the Holy Ghoſt, conceived in, and born of, the bleſſed Virgin Mary; and increaſing afterward in wiſdom and ſtature like other men.’

From theſe quotations, to which more might be added, let any impartial perſon judge, whether Mr. Whiſton thought our Saviour a mere man; who he ſays was *far ſuperior to angels and men*, and as God’s miniſter *created and governs* them (Art. 5, and 7.), or that he did not exiſt before Joſeph and Mary; who, he ſays, was *before all ages*, and in the *moſt ancient times* appeared to the patriarchs (Art. 6 and 13.). T. BARKER.

Lyndon, Jan. 17, 1780.

*** We are ſorry that any thing we have ſaid concerning Dr. Delany, in our Review of the Supplement to the Works of Dean Swift[*], ſhould have drawn on us the ſuſpicion of haſte or partiality. We reſpect the abilities and learning of Dr. D. and we eſteem his general character. In quoting ſuch paſſages as occurred in Lord Orrery’s letters, reſpecting the Doctor, we meant rather a compliment to his virtues, than a reflection on his memory. If his Lordſhip miſrepreſented ſome parts of the Doctor’s character, at the time when he beſtowed ſuch liberal encomiums on other parts of it, we are not anſwerable for the miſtake. From the anecdotes preſerved of the Doctor, and publiſhed by Mr. Nichols, we ſee enough to convince us, that the beſt men have their peeviſh and ſplenetic hours; and unleſs Lord Orrery can be ſuſpected of an illiberal falſehood with reſpect to the man for whom he profeſſeth ſo much good-will, we muſt give credit to the complaint he made of the harſh treatment he had met with from Dr. Delany.

We acknowledge the politeneſs of C. D’s letter, and thank him for his obliging hint reſpecting a *General Catalogue*.

N. B. If C. D. can produce ſufficient proofs to invalidate the reflections of Lord Orrery, or will communicate any particulars to illuſtrate the character of Dr. Delany, we ſhall probably have no objection to laying them before the public.

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†† In your Monthly Review for Dec. 1779, I find a miſtake[†] in p. 444. It is there related, in the Article “ Hiſtorical Account of

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[*] See Review for November, Art. IX.

[†] Not of the Reviewer, but of the Author there quoted.

the Riſe and Progreſs of the Colonies of South Carolina and Georgia," that a *ſtrolling Moravian preacher* came to Carolina, to the family of Dutartres, and filled their heads with wild and fantaſtic ideas, which produced miſchiefs, for which three perſons were deſervedly hanged in 1724. Now it happens, that none of the Moravian Brethren, whatever nonſenſe they may be accuſed of, ever came to Carolina, till ten years after that date, at leaſt. Mr. Garden, on whoſe exactneſs the Author of that book relies, may, in 1738, have heard of a Moravian being at Puryſburg, and confounded his ideas. Certain it is, that none of the *Moravian Brethren* were in Carolina ſo early; nor could I ever learn that any of them were uſed to ſpread Jacob Behmen's books, whatever their merit or demerit may be.

I am, Gentlemen, yours, &c.

Feb. 5, 1780. AN OLD CORRESPONDENT.

‡‡ I ſee in your Monthly Review for Jan. 1780, an account of an Article in the Philoſophical Tranſactions, relating to a machine which Mr. Le Cerf, watchmaker at Geneva, *pretends* to be the inventor of. It was not of his invention; Mr. Louis Preudhomme, of Geneva, was the inventor. Le Cerf arrogated to himſelf the invention of an inſtrument he does not even underſtand, but has ſpoiled. Some papers relative to this machine, are in the hands of the Preſident of the Royal Society, and I believe Lord Mahon has, ſince the communication of Le Cerf's paper to the Royal Society, been informed by ſome of his friends at Geneva, of the true ſtate of the facts relative to this machine; but I know not whether the Royal Society, conſiſtent with its uſages, can now do any thing in the matter. When the Tranſactions of the Geneva Society of Arts ſhall appear, the fact with regard to Le Cerf will, I am informed, be ſet in its true light. However, I ſhould hope, Lord Mahon will, if he has received true and ſatisfactory information, give it to the Royal Society. I am, Gentlemen, yours.

Feb. 6, 1780. J. H.

§‡§ In anſwer to an application which we have received, relative to a paſſage in our Review for laſt month; we need only refer our Correſpondent to the late publications of Dr. Prieſtley, for inſtructions relating to the methods of imitating, and even excelling, with reſpect to their medical qualities, the waters of Spa, and others of that claſs.

‡†‡ Dr. FRANKLIN's *Political and Miſcellaneous Pieces* in our next. Alſo Mr. FELL's *Demoniacs*.

¶*¶ The deſign of a *General Index* to all the volumes of The Monthly Review, is poſtponed for the preſent.

☞ An accident has prevented Mr. Hey's Letter from appearing in this Month's Review. It will be given in our next.

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THE

MONTHLY REVIEW,

For MARCH, 1780.

Art. I. *Dæmoniacs.* An Enquiry into the Heathen and the Scripture Doctrine of Dæmons. In which the Hypotheſis of the Rev. Mr. Farmer, and others on this Subject, are particularly conſidered. By John Fell. 8vo. 5s. Boards. Dilly. 1779.

WHEN we began to read the preface to this publication, we flattered ourſelves that we were about to peruſe, at leaſt, a candid diſcuſſion of the ſubject mentioned in the title. We ſuſpected, however, before we had finiſhed it, that we were miſtaken: and now that we have gone through the whole work, we find ourſelves obliged to conſider Mr. Fell as a prejudiced and conceited writer, whoſe performance is equally deficient in judgment and in candour. We have had occaſion, heretofore, to reprove Mr. Fell for his pertneſs and arrogance; but he has not profited by our admonition. In his preſent publication, Mr. Farmer is treated with an air of ſuperiority and contempt; which would have been unjuſtifiable, even if Mr. Fell had been as much ſuperior to Mr. Farmer, with reſpect to judgment and learning, as Mr. Farmer is to moſt writers on this contraverted ſubject. The opinions of this Author are, in general, advanced with the confidence of infallibility, and the principles and ſpirit of thoſe againſt whom he writes, are arraigned and condemned with equal ſeverity and preſumption. Mr. Fell has yet to learn, that modeſty and humility are qualities neceſſary to give a writer of his moderate abilities and attainments a claim to attention, and that judicious inquirers will not take confident aſſertions for concluſive arguments, but will ever ſuſpect the ſoundneſs of that writer's judgment, and the goodneſs of his cauſe, who, inſtead of proving that the ſyſtem which he oppoſes is not well founded, is perpetually declaiming on its tendency and conſequences, and inveighing againſt its abettors.

The greater part of the publication before us is little more than a vehement declamation upon the tendency and conſequences of denying the agency and influence of ſuperior evil beings in the natural and moral world. To aſſert, that the world is under the ſole government of God, and that no other Being has any power or dominion over the courſe of nature, is prepoſterouſly repreſented as ſtriking at the foundation of both natural and revealed religion. The Reader may judge by the following inſtance, how well qualified our Author is, critically to examine, and fairly to ſtate, the opinions of others.

Near the beginning of his firſt chapter, the deſign of which is to prove, ‘ that the greateſt part of thoſe Deities to whom the Heathens ſacrificed, were by them conſidered as exiſting prior to the creation of man,’ he has quoted a paſſage from the beginning of Heſiod's Theogony, containing a poetical and allegorical account of the origin ‘ of the immortals always exiſting,’ and of the earth in its preſent form, &c. In his remarks upon it, he ſays, among other things, ‘ The ancient Greeks acknowledged one Supreme Deity, the Creator of the univerſe, whom they conſidered as incapable of any evil, and to whom they aſcribed every perfection, while, at the ſame time, they worſhipped a multitude of other gods as intelligent beings, ſuperior to the nature of human ſouls; and thought theſe deities to have been brought into being by the Firſt Cauſe, along with the different parts of nature, prior to the exiſtence of man. This is evident from thoſe paſſages in Heſiod's Theogony, which we have juſt quoted.’

Without inquiring into the truth of this obſervation, which may eaſily be contraverted, we have only to remark, that in the paſſages quoted from Heſiod, no mention is made of ‘ a Supreme Deity, the Creator of the univerſe, incapable of evil, and poſſeſſed of every perfection,’ or of any ‘ Firſt Cauſe, by whom other deities were brought into being.’ Mr. Fell has ſeveral times in this chapter repeated this title, *the Creator of the Univerſe*, as given by the Heathen to their chief deity, but has not produced a ſingle paſſage from any of their writers in ſupport of his aſſertion. Ovid's *Ille Opifex Rerum—Mundi Fabricator*, will bear no ſuch interpretation. It is doubtful at leaſt, whether even thoſe philoſophers, who allowed that the world had a beginning, had any proper idea of a *creation*. Mr. Fell is confident that they had, and arrogantly declares, that ‘ to aſſert that he is called,’ in a paſſage not quoted, ‘ *the ſource of nature*, who had once been a man, and that,’ in another *, ‘ he is repreſented as being filled with terror, whom the Heathens conſidered as the Creator of the Univerſe, muſt be evident proof, either of very great inattention to the language and deſign of ancient writers, or elſe of that kind of prejudice which admits of no cure.' We believe, that many perſons whoſe attention and judgment are equal to Mr. Fell's, will ſtill be of opinion, that Horace referred to the chief deity of the Heathen. Whether they or Mr. Fell be under the worſe kind of prejudice, muſt be left to others to determine.

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* Hor. lib. iii. Od. 4. v. 42, &c.

In the ſequel of this chapter, he labours to prove, in oppoſition to Mr. Farmer, that the Pagans never confounded their natural with their hero gods, or even aſſociated them together. His proofs are vague and inconcluſive; but his aſſertions are as poſitive as if they had been ſupported by demonſtration.

The chapter cloſes with the following paragraph, which we give our Readers as a ſpecimen at once of the looſe reaſoning and of the illiberal ſentiments of this writer.

' Idolatry, indeed, is in its very nature the nurſe of vice; becauſe it cannot exiſt without a denial of the ſtrongeſt moral obligations. Nothing can be more repugnant to reaſon, and the firſt principles of natural religion. That which ſetteth aſide our moſt ſolemn duties towards God, muſt, in its conſequences, be pernicious to the intereſts of mankind; the religious worſhip therefore of any creature is the height of wickedneſs. Hence the extenſive influence of this crime, which was a continued oppoſition to the light and dictates of nature, clearly proves all idolaters to have been void of true morality and religion. For if genuine virtue doth not include a reſolute and ſteady obſervance of thoſe ſacred duties which we owe to our Maker, it is an empty name, and not worth cultivating: if, indeed, we alſo underſtand by it, thoſe higheſt moral obligations which are due to God, then genuine virtue never can be found but in the exerciſe of pure religion, undefiled with idolatrous practices. To talk therefore of virtuous Heathens, if idolaters be meant, is an abſurdity, too great for language to expreſs!'

That idolatry and ſuperſtition have a tendency to corrupt the mind and manners, will readily be allowed; but that no virtuous characters are to be found amongſt idolaters, is a poſition inconſiſtent with the common uſe of words, with all juſt notions of human nature, and with the united teſtimony of ancient and modern hiſtory.

The ſecond chapter is entitled, *The Teſtimony of Scripture concerning Heathen Gods.* The deſign of it is to prove, that the worſhip of dead men is never mentioned, or even referred to in the Old Teſtament; that *that kind of idolatry* was not practiſed in the neighbourhood of Judea, till after the time in which the books of the Old Teſtament were written; and conſequently, that the only deities to which the Jews and neighbouring nations ſacrificed, were the heavenly bodies, or thoſe which are called the natural and primary gods of the Heathen. To this end he firſt quotes a paſſage from Deuteronomy, chap. iv. ver. 15—19, as deſcribing the ſtate of idolatry in the time of Moſes. The generality of readers and commentators, we believe, are of opinion, that by *the likeneſs of male or female*, ver. 16. is intended, the likeneſs of man or woman: but Mr. Fell aſſerts, without heſitation, that Moſes, in this deſcription of the idolatry of his own times, doth not ‘ even intimate that any of their emblematic figures were in the ſhape of men.’ In order to ſet aſide the proofs, which Mr. Farmer has brought from the writings of the Old Teſtament, that the Pagan deities were conſidered as dead men, an interpretation different from that of the moſt eminent and learned commentators is put upon the paſſages that he has quoted. In particular, the Hebrew word, *Schedim*, *Deut.* xxxii. 17. and *Pſal.* cvi. 37. is aſſerted to ſignify not *deſtroyers*, as is generally imagined, but *diſtributers*, *ſcil.* of good things. It might have been imagined, that the ſingularity of this interpretation was ſufficient to have inſpired even Mr. Fell, with ſome degree of modeſty and diffidence. On the contrary, he ſeems to riſe in poſitiveneſs and aſſurance upon the occaſion. ‘ But,’ are his words,’ he, ‘ that is, Mr. Farmer,’ thus goes on: “ the word *ſchedim*, is derived from a verb which ſignifies *to lay waſte*, *to deſtroy*, and ought to have been rendered *the deſtroyers*. It expreſſes the ſuppoſed cruel nature and character of theſe gods, who were thought to delight in, and who were accordingly worſhipped by, *the deſtruction* of the human ſpecies, and who required, as appears from the context, even *the blood of their ſons and daughters*.” To this we anſwer with all brevity, that the word *ſchedim*, is not derived from a verb which ſignifies *to lay waſte*, and *to deſtroy*; that it ought not to have been rendered *the deſtroyers*; that it does not expreſs the ſuppoſed *cruel nature* of thoſe falſe gods; and that it doth not refer to thoſe miſchiefs which they had *formerly* occaſioned, but to thoſe bounties which they were *then* thought to give.’

This, however, is but one inſtance out of many, in which Mr. Fell has replied to Mr. Farmer in the ſame conciſe and *convincing* manner.

Mr. Fell's principal arguments in ſupport of his own opinion are, that whenever the particular objects of idolatrous worſhip in Judea or the neighbouring countries are ſpecified in the Old Teſtament, no others are mentioned than ‘ the ſun, moon, planets, and hoſts of heaven;’ and that even the writers of the New Teſtament are ‘ ſo far from repreſenting all the Pagan deities as nothing but *dead men*, that they do not take any notice of the worſhip of deceaſed perſons, even when reaſoning with idolaters, where dead men were known to be worſhipped.’

—It might have occurred to him, that as the ſilence of the writers of the New Teſtament is no proof that the worſhip of dead men had not obtained in their time; ſo the ſilence of the writers of the Old Teſtament is no proof that *that* kind of idolatry was not practiſed in the age in which they lived. He tells us, indeed, that ‘ there were no ſacrifices offered to dead men in the days of Moſes; for the Grecian heroes, the firſt deified human ſpirits, were not then even born: nor was that ſuperſtition ever practiſed among the nations round Judea, during the time of any of the prophets;——’ But for theſe things we have only his word: he has not vouchſafed to offer any proof of his aſſertions.

In the two next chapters, Mr. Fell propoſes to conſider ‘ the various application of the term, *Dæmons*, among the ancient Greeks, and by the ſacred penmen.’ Theſe chapters are principally employed in combating Mr. Farmer's ideas and reaſoning on the ſubject. Mr. Fell's inquiry into the meaning of the term, as uſed by the ancient Greeks, is very ſhort and indeciſive: and we have not the ſhadow of an argument to prove, that *poſſeſſing dæmons* were not conſidered by them as *human ſpirits* converted into dæmons after death. With reſpect to the ſacred writers, it is Mr. Fell's opinion, that ‘ the apoſtles,’ agreeably with the eſtabliſhed and common uſe of the word, as ſignifying, intelligent natures in general, and more eſpecially, beings ſuperior to men, ‘ have applied it to ſuch intelligent natures as are ſuperior to mankind,’ and particularly, ‘ to thoſe malignant ſpirits, the head of which is “ Satan,” &c.’ that is, to the devil and his angels. With theſe two chapters the Inquiry properly ends.

The reſt of the publication, which is by far the greater part of it, comprehending ſix chapters, is taken up in anſwering the objections that have been alleged againſt the doctrine of poſſeſſions, and aſſerting the common notions of the agency and influence of ‘ angels both good and evil,’ in the natural and moral world. Through the whole, we meet with more railing than reaſoning: Mr. Farmer, his opinions and arguments, are treated with much ſcorn and abuſe; and the moſt unworthy practices and deſigns are charged upon him, and other oppoſers of dæmoniacal poſſeſſions. Mr. Fell (as well as his predeceſſor, Dr. Worthington) ſeems to forget that all Chriſtians are agreed, that the facts contained in the evangelical hiſtory are true. The matter in debate reſpecting the preſent ſubject is, what the facts were, or what is the ſenſe and meaning of the language in which they are recorded. It is in vain, therefore, to quote text after text, in which dæmons are ſaid to be caſt out, &c. The ſame principles upon which we reject the literal ſenſe of the phraſe, *this is my body*, will juſtify us in rejecting the literal ſenſe of, *the devils*, or dæmons, *went into the herd of ſwine.* Mr. Fell thinks otherwiſe. He underſtands the Moſaic account of the fall *literally*, the angels of God aſcending and deſcending upon the Son of Man *literally*, and poſſeſſions by evil ſpirits, that is fallen angels, *literally*. And with the ſame reaſon, he may believe, that Jacob wreſtled with an angel *literally*, that God held two converſations with the Devil upon the character of Job, that Michael and his angels fought in heaven with the Dragon and his angels, or any other abſurdity that is founded upon a literal expoſition of figurative expreſſions, ſcenical repreſentations, or popular phraſeology. But his *belief* is to himſelf, and he has an equal right with every other man to ſtate and defend it. It is the *manner* in which he writes to which we object, and which muſt be condemned by every one who reckons gentleneſs and meekneſs among the virtues. Mr. Farmer is injuriouſly ranked with *Bolingbroke*, *Hume*, and *Dodwell*; if he makes uſe of conditional expreſſions, he is charged with drawing inferences from ſuppoſitions and conjectures; if he omits them, he is a dogmatiſt. They who reject Mr. Fell's ideas of angelical and diabolical agency, are poſitively aſſerted to contradict the Scriptures; and, ſtrange as it may appear, are ſuſpected of a deſign 'to overthrow men's faith in the wiſdom and ſtability of divine providence.' Mr. Fell, like other writers on the ſame ſide of the queſtion, does not perceive, or will not acknowledge, any difference with reſpect to the wiſdom and goodneſs of the Supreme Governor, between admitting the power and influence of viſible, and thoſe of inviſible beings, over our bodies and minds: he even aſſerts, that it is more conſiſtent with thoſe perfections to aſcribe the entrance and continuance of ſin and miſery in the world to ſuperior wicked ſpirits, than to any original imperfection in human nature, or the influence of bad men in corrupting and oppreſſing others. We ſhall give our readers a paſſage or two upon this head, as a very favourable ſpecimen of the Author's manner of writing and reaſoning.

'In oppoſition,' ſays he, 'to that account, which hath been ſo often juſtly urged from the Holy Scriptures, concerning the entrance of ſin into this world, and the riſe of human calamities, the following objections *may*, perhaps, have been alleged, "That the origin of evil, both natural and moral, is a ſubject which hath employed, and hitherto perplexed, the greateſt philoſophers and divines in every age; and that ſome judicious perſons will probably be of opinion, that the Moſaic hiſtory of the fall, however explained, is not a complete ſolution of it, or that, if it hath removed ſome difficulties, there are others remaining." To this, or to any thing of the like import, if it *ſhould* be pleaded, the following brief anſwer may be given, "*That the Moſaic* hiſtory of the fall was never intended as a ſolution of the *origin* of evil, far leſs as *a complete one*, nor was it ever ſo urged, that we know of, by any Chriſtian divine; none, therefore, but either injudicious or uncandid perſons will repreſent the ſubject in this light." Our buſineſs, at preſent, is with the following queſtion, "Will any Chriſtian divine take upon him to ſay, that the account which is delivered to us by the ſacred penmen, concerning the introduction of natural and moral evil into *this world*, is not *a juſt one?*" According to the Holy Scriptures, neither human calamities, nor death, nor the evil paſſions of men, are from the original conſtitution of nature, but were brought into the world by that ſin to which the Devil firſt ſeduced man. The hiſtory of the fall, the previous threatening of God in caſe of diſobedience, and the ſentence pronounced on Adam's tranſgreſſion, together with the conſequent alteration in the ſtate of the world, and in the condition of mankind, do all naturally lead us to a ſource of human calamities very different from the original conſtitution of nature. That account which is given us in the Bible, concerning the *introduction* of natural and moral evil among men, hath hitherto been received by Chriſtians in general, as authentic; the principles and deſign of the Goſpel everywhere ſuppoſe its truth; there is nothing in it contradictory to human reaſon, or inconſiſtent with our natural ideas of the divine perfections, for nothing injurious throughout the whole affair is attributed to the agency of God. The *origin* of evil is a ſubject not within the comprehenſion of the human mind, becauſe we are, at preſent, deſtitute of thoſe common principles without which a clear knowledge of the matter cannot be conveyed to us: if there were a proper medium through which ſuch information could be given, we ſhould undoubtedly perceive, that God was no more the contriver and agent in the firſt riſe of moral evil, than he was, according to the Scriptures, in the entrance of ſin into this world.'

In the next paſſage that we ſhall quote, Mr. Fell, after the load of abuſe that he has thrown upon Mr. Farmer, in the preceding three hundred pages, and the many pernicious views and ſentiments he has aſcribed to him, many of which are afterwards repeated, generouſly acquits him of all bad intentions.

'Far be it from us,' ſays he, 'to impute any evil deſign to this writer; we doubt not, he really meant to ſerve the cauſe of virtue, which he thought could not be more effectually done, than by removing every thing which appeared to him in the light of ſuperſtition. But we have a right to affirm, that in ſupporting his hypotheſis concerning Dæmoniacs, and in pointing out what he apprehends to be the true ſource of human calamities, he urges thoſe very arguments that have been ſo often alleged both againſt the *truth* and *neceſſity* of a revelation. Indeed, it appears to us, that either his ſcheme or the Goſpel of Chriſt muſt fall to the ground; there ſeems no alternative. He denies the power of all ſuperior beings, God excepted, to do either good or evil to mankind, and on this principle rejects the influence of evil ſpirits from every cauſe of human miſery. But the Holy Scriptures conſtantly affirm, that the Devil beguiled man from his allegiance to God, and ſeduced him into ſin; they repreſent this prince of wicked ſpirits as the immediate author of all miſchief, and therefore call him "an homicide from the beginning." Mr. Farmer conſiders all the calamities and advantages of human nature as immediately determined and fixed in the original conſtitution of things, and hence maintains, that the human ſyſtem is governed by the very ſame invariable laws with the natural world. But the Holy Scriptures aſſure us, that the preſent ſtate of human nature is not that in which it was originally created: they attribute all the evils of mankind to ſin: they will neither allow, that God is the author of death, nor that human miſeries ariſe from the original conſtitution of things: but they attribute every bleſſing to the immediate and conſtant agency of the divine Being, and his unmerited goodneſs. This is the grand hinge on which, not only the whole controverſy between Chriſtians and the oppoſers of a divine revelation, but the very being of religion and virtue, turns. If the preſent ſtate of human nature aroſe from the original conſtitution of things, and man be juſt ſuch as he came at firſt from the hands of his Maker, we muſt conclude with Lord Bolingbroke, that neither the goodneſs nor the juſtice of God ever required, that we ſhould be better or happier than we are, at leaſt in the preſent world; and that no ſufficient reaſon can be aſſigned for an extraordinary revelation. If the ſettled order of cauſes and effects in the moral world, together with the regularity and uniformity of the natural world, are all to be aſcribed to the operation of the very ſame laws, we can by no means avoid that concluſion which Mr. Hume ſeems to have intended in his "Eſſay on Liberty and Neceſſity," That it is impoſſible for reaſon to ſhew how human actions can have any moral turpitude at all, without involving our Creator in the ſame guilt. We have never yet ſeen any objections raiſed againſt thoſe principles on which the Goſpel is reſted, which do not ſtrike as much at the ground of natural religion as at the foundation of the Chriſtian ſcheme. The preſent intereſt of ſociety in general, as well as the future happineſs of mankind, is inſeparably connected with the truth and reality of thoſe doctrines, which are delivered in the Scriptures, concerning the ruin of human nature by the malice and wickedneſs of the Devil, and its recovery from ſin and wretchedneſs by the Son of God. The principles of the Chriſtian religion can never be overthrown without the loſs of morality; and, while a real difference is maintained in the world between virtue and vice, and man is conſidered as a moral agent, it ſeems clear to us, Mr. Farmer's account of the origin of human calamities *muſt be rejected.*'

Our Readers cannot but notice the conſequential ſtyle, *we* and *us*, which Mr. Fell adopts. They ought alſo to be appriſed, that he reckons, *original ſin*, and '*the renewal of our nature*' *by* '*an immediate divine agency*,' among thoſe doctrines of Chriſtianity, which, according to his repreſentation in the paragraph juſt quoted, are connected with the preſent intereſt of ſociety, and with the future happineſs of mankind, and which 'can never be overthrown without the loſs of morality.'

Mr. Fell, in another chapter, ſeems willing to believe, that madneſs is ſometimes, at leaſt, owing to poſſeſſion by evil ſpirits, though he acknowledges, that it would be highly preſumptuous in any one in the preſent day to determine what particular inſtances of madneſs are to be aſcribed to this cauſe. His reaſons are, that ſome of the phenomena of madneſs are not to be accounted for, and that ſome particular kinds of madneſs are incurable. The ſame reaſons led the ancients to aſcribe the epilepſy, madneſs, and every other diſorder, and every other phenomenon, with the nature of which they were unacquainted, to the ſupernatural agency and influence of ſuperior evil beings.

If Mr. Farmer ſhould think it proper to take any public notice of this opponent, he will, in our opinion, obtain an eaſy victory. We can only wiſh for his own reputation, and for the credit of his profeſſion, that Mr. Fell had proved himſelf a more rational, modeſt, and generous adverſary.

ART. II. *Zoraida*; a Tragedy. As it is acted at the Theatre-Royal in Drury-Lane. To which is added a Poſtſcript, containing Obſervations on Tragedy. 8vo. 1 s. 6 d. Kearſly. 1780.

ADDISON was accuſed by Dennis of poiſoning the town with falſe criticiſm in the Spectator, in order to prejudice their minds in favour of Cato. Critics as we are, we believe this cenſure of Addiſon, by our *predeceſſor*, to have been malevolent and ill-founded; and that the Spectators on Tragedy, however they might occaſionally coincide with the practice of the author, were dictated by the ſpirit of taſte and candour. The Writer of Zoraida has, however, ſubjoined to his piece ſome "Obſervations on Tragedy," profeſſedly written in vindication of the principles on which his drama is conſtructed. It will not be improper, therefore, to blend an inveſtigation of theſe principles with an examination of the tragedy; both of which the Author has, with much fairneſs, ſubmitted to critical deciſion.

Theſe Obſervations, though miſcellaneous, are digeſted methodically. The greater part, being little more than a collection of received opinions, tranſcribed from Ariſtotle, Hurd, Marmontel, &c. are incontrovertible; but the remainder, containing *new doctrines* now firſt broached, and maintained by our Author himſelf, are, we think, in many inſtances, extremely queſtionable.

He commences with a new and, in our opinion, a dangerous maxim, that a tragedy for the cloſet, and a tragedy for the ſtage, muſt pleaſe on different principles. No ſuch diſtinction occurs in Ariſtotle, in whoſe days the arts of ſcenic repreſentation departed more widely from the truth of Nature, than the theatrical exhibitions of the moderns. Plays are avowedly written to be acted, and Ariſtotle reckons muſic and decoration among the parts of tragedy. Modern critics, though they have omitted theſe local aſſiſtants, rightly conſidering them rather as the dreſs than the body of tragedy, have however conſtantly adverted to the theatre in all their obſervations on the drama; never counſelling the writer to ſacrifice by turns to the reader and ſpectator, but exhorting him to uſe the means of faithful and lively imitation. Theſe means are undoubtedly an intereſting fable, ſupported by characters accurately delineated, and juſtly ſuſtained. The ſentiments and diction follow of courſe.

Verbaque proviſam rem non invita ſequuntur.

The inference which the Obſerver has drawn from his firſt maxim, appears to us as erroneous as the maxim itſelf. *Fable*, he ſays, is moſt calculated to pleaſe on the ſtage, and *Manners* in the cloſet; the firſt moſt forcibly exciting pity and terror, the latter only moving admiration. In our opinion, both *fable* and *manners*, in the hands of a maſter, firſt ſeize our paſſions, and afterward receive the ſanction of our judgment. The fable is perhaps, of the two, more peculiarly the work of art, and conſequently moſt the object of admiration; or, to ſpeak the Obſerver's language, of our "artificial and reflective paſſions." To try this matter fairly by the feelings of the *reader*, totally unconnected with theatrical artifice, let us inſtance the Engliſh comic-epic of Tom Jones. The ſprightly and affecting exhibition of *manners* alternately excite our mirth, and move our paſſions; but the artificial contexture of the *fable*, particularly toward the concluſion, has conſtantly raiſed admiration.

The introduction of tragedies, raiſed chiefly on *manners*, the Obſerver has aſſigned to Corneille. How could he, in this inſtance, overlook our great countryman, Shakſpeare? The nice diſcrimination of the various ſhades of the human mind, the pourtraying of character, was Shakſpeare's great excellence.

His fable is often comparatively defective. What is the conduct of the ſtory of Hamlet viewed with the perſon of Hamlet and the Ghoſt? What author more openly ſins againſt the ſtrictneſs of fable, or more uniformly adheres to the truth of character? It is to this he chiefly owes his power on the *ſtage*, as well as in the *cloſet*. Improbabilities of *fable* are often overlooked by the ſpectator, if not accompanied with violation of *character*. Ariſtotle indeed philoſophically ſtated the *fable* to be the ground of tragedy, becauſe a tiſſue of ſcenes, unconnected by action, however faithfully and elegantly exhibiting *manners*, could not conſtitute a drama, tragic or comic: yet he never hinted that *fable* and *manners* were not equally eſſential to the written or acted tragedy. Even in the epic, unadapted to the theatre, yet capable of many ornaments not admiſſible in tragedy, the delineation and preſervation of the manners is a moſt important requiſite. The Obſerver, however, by his inſtances from Corneille, and others, ſeems to have confounded the exhibition of *character* with *declamation*.

We are not better pleaſed with the idea of the only *new* property that the Obſerver has aſſigned to the *fable* itſelf, *the Marvellous!* To *elevate* and *ſurpriſe* is the ſyſtem of *The Rehearſal*, but not the code of Ariſtotle; and if by *the Marvellous*, the Obſerver means any thing more than an intereſting and judicious arrangement of the incidents, we lift up both hands againſt his opinion. That he means ſomething more, we conclude from his conſtruction of the tragedy of ZORAIDA, the fable of which is much leſs *probable* or *pathetic*, than *marvellous*. The cataſtrophe is alſo *cold*, though *marvellous*; a defect perhaps ariſing from another of our Obſerver's *new* ideas of tragedy, that "a *happy* cataſtrophe muſt be carefully concealed till the moment of its arrival." Not to enter into argument on this point, we ſhall content ourſelves with refuting the principle by one ſplendid example. The cataſtrophe of Shakſpeare's Cymbeline is *happy*, and conſiſts of a recapitulation of incidents previouſly known to the ſpectator; yet the author has contrived to render it uncommonly warm and affecting. The author of Zoraida, on the contrary, has carefully concealed his plot from the ſpectator till the laſt ſcene; when, all on a ſudden, he converts the lover of Zoraida into her brother. We ſmile at the poetical table of conſanguinity, ſo unexpectedly brought before us, and wait to ſee the drama concluded by the Emperor's marrying Old Joan. Not to dwell on the ſtaleneſs of the fiction, we do not remember a play in which it is introduced with more labour and violence, or in which it creates ſo little intereſt.

The *manners* of the tragedy of Zoraida are Turkiſh, and in theſe the Author-Obſerver points out to us the accurate attention he has paid to the *coſtumé*, to which the ſentiment and diction, as well as action of each perſonage religiouſly accord. ‘ The only thing (ſays the Obſerver) a dramatic writer, whoſe fable is Eaſtern, has to conſider is, *to ſelect his images with judgment*, to take care they have a local propriety, contain alluſions to the mythology and cuſtoms of the Dramatis Perſonæ, are taken from ſurrounding objects, *and belong to ideas familiar to thoſe* WHO SPEAK.’ We beg leave however to remark to the Author, that images, ſelected with judgment, ſhould not only belong to ideas familiar to thoſe *who ſpeak*, but ſhould avoid alluſions totally foreign to the knowledge or apprehenſions of thoſe *who hear*. This management of *local proprieties* requires a taſte and addreſs not ſo happily diſplayed in the tragedy of Zoraida, as in ſome other plays founded on Eaſtern ſtories. Part of the Turkiſh mythology is popular, and generally known. Such alluſions are preferable to a parade of Oriental pedantry; as a proof of which let the reader of Zoraida compare Almaimon's deſcription of the Mahometan paradiſe (p. 28) to Caled's beautiful verſes on the ſame ſubject in Hughes's Siege of Damaſcus!

The whole of the diction of this tragedy abounds in imagery. We agree with the Author, that the tragic ſtyle demands ſome elevation, and that the uſe of images is admiſſible: but, not to ſeem unnatural, they ſhould appear to be the ſpontaneous effuſions of the ſpeaker, rather than the laborious affectation of the author. They ſhould not run out into long and luxuriant deſcriptions, and they ought to be level to the underſtanding of the auditor. A writer might as well introduce Eaſtern characters ſpeaking in the Oriental tongue, and contend for its propriety, as to overload his dialogue with references and alluſions equally intelligible to the generality of the audience. Perſpicuity without meanneſs, ſays Ariſtotle, is the *virtue* of ſtyle; plainly intimating, that though the diction may be raiſed, its baſis ſhould be ſimplicity. The perſonages of Zoraida are always on the ſtretch after expreſſion; their language abounds in forced images, uſed by Princes and Attendants, Princeſſes and Confidantes, Ottomans and Ægyptians, indiſcriminately.

The beginning of the Fourth Act will ſerve as ſome ſpecimen of the ſtyle of this tragedy, though leſs full of imagery, local or general, than many other paſſages:

Enter ZORAIDA.

How fatally deluſive are the dreams,
The golden dreams of happineſs, which flatter
Unhappy mortals with fantaſtic hopes
That ne'er muſt know completion! Pow'rs of heav'n!
For what am I reſerv'd—Yet come what may
One comfort ſtill is mine; my lord Almaimon
Is ſafe remov'd from danger—But behold,

With downcaſt mien, and eye in tears ſuffus'd,
Where Zulima returns; her looks declare
My doom is fix'd, and Azraël waits his prey.

Enter ZULIMA.

Zor. Thou need'ſt not tell me that the ſoldiers phrenzy
Still mocks reſtraint, and clamours for my life
Thy weeping eyes my deſtiny reveal.
Zul. Alas, my injur'd friend! far other griefs
Conſpire againſt your happineſs; at length
The demon of adverſity has lanc'd
His ſharpeſt arrow.
Zor. Whence theſe fatal words?
This horror on thy brow?
Zul. I cannot ſpeak;
Grief choaks my pow'rs of utt'rance.
Zor. Give it way,
And end this horrible ſuſpenſe.
Zul. Almaimon——
Zor. Almaimon—mercy——Speak——
Zul. Is murder'd.
Zor. Murder'd!
Strike, ſtrike me to the ground ſome pitying angel!
Zul. Would I had ſlept in everlaſting peace
Ere my ſad eyes the dreadful ſight had view'd,
Had ſeen that honour'd form, whoſe bloody robe
Too well I knew, disfigur'd all with wounds.
Zor. Enough; the meaſure of my woes is full,
And heav'n has ſeal'd my doom—I will not weep;
Down, ſwelling ſorrow.
Zul. Do not look ſo wildly.
Oh patience, princeſs, patience!
Zor. Patience, ſaidſt thou?
Talk'ſt thou of patience?—Yes, I will be patient,
Not one ſad ſigh ſhall heave my ſtruggling boſom.
Zul. Yet ſtand not thus in ſpeechleſs grief abſorb'd,
With looks that ſpeak unutterable anguiſh.
Perhaps my ſire, Moralmin, has encounter'd
An equal fate; his venerable form
Perhaps lies mangled, to the birds of heav'n
A deſtin'd victim; yet I do not charge
The ſkies with cruelty, but bear my lot
With patient reſignation.
Zor. Doſt thou talk
Of reſignation to a wretch ſo curſt,
So agoniz'd as I am? Hence, vain comforter!
Nor mock my ſorrows more.—Away—my ſoul
Is mated to deſpair.—Thou parent earth, [*Falling down.*
Receive thy wretched daughter! On thy boſom
Here will I lie, and drown thee with my tears,
Till thou entomb me in eternal reſt.
Zul. Oh ſcene of matchleſs woe! behold her droop,
Like ſome fair bloſſom, which the winds of heav'n

Have torn in anger from its parent tree,
And to the duſt hurl'd proſtrate.

Zor. *(half riſing.)* Saidſt thou murder'd?
All mangled too! Some pitying pow'r untune
Each lab'ring ſenſe, hurl headlong from her throne
Uprooted reaſon! Come, terrific madneſs!
Come, let me claſp thee! In thy native fierceneſs
Clothe my wild eye balls, fire my heated brain,
And let the ravings of my frantic lips
Become my deſperation!

Zul. Dwell not, princeſs,
Oh dwell not thus, in fearful meditation
On ſorrows irretrievable. Exert
The native energy of noble minds,
And riſe ſuperior——

Zor. Woman! canſt thou free me
From memory's ſcorpion ſting? controul the courſe
Of Deſtiny and Death, or wake the ſlain
To ſecond being? No; releaſe me, heav'n!
Releaſe a wretch to miſery predeſtin'd,
And in the tomb, beſide my murder'd lord,
Let my pale corſe be laid!

Zul. Accurſed Oſman!
This is thy cruelty.

Zor. Vindictive lightnings
Blaſt his perfidious head! Stern pow'rs of vengeance!
Since nor diſtreſs nor innocence can bend
Your flinty rigour, be ſeverely juſt
And ſtrike him to the center! From your dens,
Ye blackeſt demons, riſe, his double heart
Haunt with your furies; place before his view
His aggravated crimes, then drag him down
To everlaſting puniſhment! [*Exeunt.*

The moſt beautiful ſcenes in this tragedy are, in our opinion, thoſe which are founded on the diſcovery and remorſe of Oſman. They are not, like the cataſtrophe, and other parts of the fable, *marvellous*; but they are uncommon, yet not improbable. The conduct both of the Emperor and conſpirator is extraordinary, but not unnatural. We are ſorry to ſay that we find little elſe to admire or approve, though there are ſeveral circumſtances that remind us of other popular dramas. The conferences between Almaimon and Zirvad are counterparts of Friar Laurence and Romeo; Almaimon's attempt on the life of Zoraida is a ſecond edition of Oroonoko with Imoinda; and the propoſed marriage of Zoraida with Selim, is a repetition of a ſimilar ſituation in the Diſtreſt Mother. In a word, the play and the obſervations taken together, Zoraida appears to be a tragedy, *written by a receipt*.

ART. III. *Fanatical Divinity expoſed*; and the Goſpel of Chriſt vindicated; or, Remarks on a Sermon occaſioned by the Death of the Rev. John Parſons, Rector of St. Martin's, Birmingham, and preached by the Rev. William Toy Young, Curate of the ſaid Pariſh. With a Dedication to the Author of *Pietas Oxonienſis*. By *Alumnus*. 8vo. 1 s. Vallance, &c. 1779.

THE Spectator hath given us a curious account of *bites*, of various characters and deſcriptions. The literary bite comes frequently in our way, and reminds us of the common proverb, *Fronti nulla fides*: i. e. There is no depending on title-pages.

Our Mr. Alumnus [which, by the way, is only Latin for a *Nurſeling*] hath very dextrouſly followed his worthy predeceſſors in the trade and myſtery of biting; for, inſtead of 'expoſing fanatical divinity,' he hath muſtered up all the light infantry of his wit, and brought forward all the heavy troops of orthodoxy, zeal, and damnation, in order to guard the ſtandard of fanaticiſm, and puſh its dreadful triumphs beyond the lines of common ſenſe and Chriſtian charity.

"But, perhaps, it may be ſaid, this *knight of the* fanatic *poſt* ſkulks behind the entrenchment of equivocation. As he appears to know ſomething of ſmall Latin, he may make uſe of the word, *expoſe*, in a different ſenſe from that in which a mere Engliſh reader might be ready to conſtrue it. To expoſe, may mean to bring forward to public view—to diſplay—to illuſtrate, &c." This, indeed, is literally true of the preſent performance, and with *this* interpretation, one part of the title-page tells us no lie. But our Author's bite lies chiefly in the word, *fanatical*. It is in this word that he *expoſes* his ſagacity and erudition. Here begin—and here end the higher triumphs of his wit and humour! O! what a glorious thing is Latin! If thou art diſpoſed, gentle reader, to doubt it, peruſe what follows, and thou wilt be convinced that there is more in it than thou waſt aware of.

'You will wonder (ſays Alumnus in his dedication to the author of Pietas Oxonienſis)——you will wonder, perhaps, Sir, at one branch of the *title* prefixed to this pamphlet. An explanation of that matter will involve in it my apology too. You are not ignorant, that it is become a popular practice with the adverſaries of the Goſpel, when they are at a loſs for argument in defence of their errors, and when hard *puſhed* by "the ſword of the ſpirit, which is the word of God, to fly to the trite and paltry ſubterfuge of ſhouting, "enthuſiaſm! fanaticiſm!" Now, I thought, it might not be amiſs, for once, to *turn the tables* on our opponents; and having wreſted out of their hands a blunt weapon, with which, however, they do much miſchief among the ignorant (the *ignorant*!) and profane, to direct it againſt themſelves, by evincing *that* to be fanaticiſm which *they* call religion, and *vice verſâ.*'

Now this is one of the moſt curious and original deſigns that was ever conceived by a daring genius: and if the execution were but anſwerable to the intention, we ſhould, notwithſtanding our long and well-known predilection for hereſy, moſt cheerily clap the Author on the back, and cry out with Shakeſpeare.

"It is ſport to ſee the engineer hoiſt with *his own* petar."

But it is not good manners to interrupt our Author in his bold attempt; let him go on.

'A ſyſtem which aggrandizes natural reaſon on the ruins of revelation, celebrates a *thing* called virtue to the diſcredit of that ſaving faith in the ſon of God, by which ſinners are juſtified, and from whence ſprings the fruits of holineſs; and eſtabliſhes human merit to the depreciating the *gratuitous* * mercy of the Moſt High; and the all-*ſufficient* ſacrifice of the Redeemer:—a ſyſtem, I ſay, of this nature is perfectly congenial with the ſpirit of Deiſm, and hath for its real birth-place, the *Fanum*, i. e. the Temple of a Heathen-prieſt, or the Portico of a Stoic-philoſopher, rather than the temple of truth. He who adopts, or he who propagates ſuch a ſpurious theology, is to all intents and purpoſes, *fanaticus*, a fanatic [*Q. E. D.*]:——the light that is in him is darkneſs, and the zeal that actuates him is compoſed of ſparks of his own kindling.——Fanaticiſm, THEREFORE [*viz. by the logic of Latin*], is to be found, not with the humble and ſober enquirer after truth, who, with his Bible in his hand, and his heart elevated to the fountain of wiſdom, prays, "What I know not teach thou me;" but with ſelf-illuminated rationaliſts, and ſelf-juſtifying moraliſts. And *their* ſyſtem which makes ſo much of *Self*, *Reaſon*, *Virtue*, *Works*; and ſo little of the Lord Jeſus Chriſt, is (and be it from this time forth for ever called) *fanatical* divinity.'

Thus (as the Author expreſſes himſelf) *the tables are turned*, with a witneſs! And by the authority aforeſaid———what if it be the authority of a "word-catcher who lives on ſyllables;" it is 'to all intents and purpoſes,' as infallible as the authority of a general council——be it enacted, and it is hereby enacted, that 'from this time forth and for evermore,' ſenſe and nonſenſe ſhall change hands, caſt over, and figure into each other's places. Glorious revolution! and to add to the wonder of ſo ſtrange and ſingular an event, all is to be brought about by the feeble etymology of a Latin word, of which *Varro* and *Voſſius* cannot agree in ſettling the derivation. This, in truth, is literally, and without a figure, “ to make the weak things confound the ſtrong, and things that are *not* to bring to nought things that *are*.”

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* Excellent logic! *gratuitous* mercy! all-*ſufficient* ſacrifice! i. e. *the free-gift* was *dearly ſold* and *paid* for to the uttermoſt farthing!

So much for our Author's learning; and we have laid a tax on his gratitude, for having *expoſed* what might otherwiſe have been undiſcovered by the eyes of any——but critics by profeſſion, “ whoſe ſenſes have been long exerciſed” by the *minuteſt* of all poſſible enquiries.

We cannot do this writer ample juſtice (a matter we are always ſcrupulous in diſcharging!) without *expoſing* ſome good qualities of his heart, as well as of his head, in order to exhibit the *tout enſemble* of his character.

As a ſpecimen of his *decency*, take the following very modeſt conceſſion: ‘ Could reaſon ſubſerve theſe beneficial and important ends, in which is compriſed every thing that relates to our felicity here, and the conſummation of it hereafter, then we might court, yea deify her as our *all.* But then too (*horreſco referens*) we might inſtantly conſign our Bibles to the flames; throw by the lamp of revelation as a ſuperfluous and unneceſſary guide; take a *Bolingbroke*, a *Hume*, or a *Prieſtley*, for our oracle; join in the profane cry with a W———n, againſt the influences of the Holy Ghoſt; think and ſpeak as degradingly of the Son of God, as the execrable and abandoned author of an *Eſſay on Woman*; hail a reſtoration of the halcyon days of Gentiliſm and infidelity, and unite in a ſolemn apotheoſis of *dame* Reaſon.’ [*N. B.* The ſingular modeſty of this delectable paragraph is chiefly obvious, in not printing Dr. Warburton's name at full length! We are the more particular in noting it, leſt the decency of Alumnus ſhould, like his learning, paſs unobſerved.]

For the Author's moſt unaccountable and ſuperlative diſintereſtedneſs, we need go no farther than his own declaration. ‘ Reader, you may eaſily perceive what the world's reaſon, prudence, and virtue are, by their effects on our modern rationaliſts and prudentialiſts. They are three idols which ſpring from that accurſed, many-headed hydra, *ſelf.* They are three phantoms which delude their faſcinated votaries into the inextricable mazes of pride and *enthuſiaſm*; and for any thing they can do in a way of enlightening, ſanctifying, and ſaving, a ſinner, they are in fact three *nothings.* And yet, when placed upon the head of ſelf, they form a kind of *triple crown*.’—To be ſure, our Author, like other ſaints, is beſide himſelf!

His humility and candour will ſerve to bring up the rear of his other virtues. ‘ I am (ſays this meek ſervant of the truth, who hath renounced *ſelf*) *bold* to declare, and am ready to *demonſtrate*, that *no* life was *ever* begun well, ſpent well, or concluded well, where the governing principles of the heart were thoſe of Mr. Young.' 'Tis time for Mr. Young to look to himſelf, to 'intruſt his cargo' (as Alumnus moſt elegantly expreſſes himſelf) in a ſafe bottom, conſidering what multitudes have foundered in their voyage;—have been ingulphed in the dreadful *charybdis* of ſelf-righteouſneſs, or totally ſhipwrecked againſt the rocks of ignorance, pride, and unbelief.' See, Oh! ſee, the end of 'the ravings and contradictions of the *fanatic* followers of Arius and Socinus!'

We ſhall conclude our account of this tract with a well-known ſtory, and we wiſh that all "the babes and *ſucklings*" (the *Alumni*) of the true, old fanatic nurſe would make a proper uſe and improvement of it, before they ranſack dictionaries, and rack their poor brains, in order to turn language out of its original channel, and apply to others, what the venerable ſanction of time, and all the authorities of wit and wiſdom, reaſon and revelation, have appropriated to them as their excluſive right and property. The ſtory is a ſhort one; and it is ſimply this.—A gentleman walking through the wards of Bethlem Hoſpital, was accoſted by a poor *Maniac*, who complained of his hard and unmerited fortune, and bewailed the caſe of his fellow-ſufferers, and then obſerved, that "the people *without* the walls of Bedlam, and *not* thoſe within, were, in reality, mad; and availing themſelves of their ſuperiority in point of number, had confined the few that were in their ſenſes, only for having more underſtanding than themſelves."

Now this, Alumnus, was as ſhrewd an attempt as thine, at *turning the world upſide down*;—or, as thou thyſelf calleſt it,—*turning the tables*. Each was conceived with equal wiſdom; and we truſt that each will be attended with equal ſucceſs.

———*Mutato nomine, de te*
Fabula narratur.———

ART. IV. *Political, Miſcellaneous, and Philoſophical Pieces, &c:* Written by Benjamin Franklin, LL. D. and F. R. S. Member of the Royal Academy of Sciences at Paris, &c. &c. *Now firſt collected, with Explanatory Plates, Notes, and an Index to the whole.* 8vo. 6s. in Boards; or in 4to to match the Author's Philoſophical Papers, 10s. 6d. in Boards. Johnſon. 1779.

THOUGH theſe cannot properly be called the poſthumous works, yet—when we reflect on the Author's preſent ſituation, and that he has entered on his 75th year,—we cannot help conſidering, and lamenting over them, as the *relics* of the great philoſopher, politician, and *prophet*, as the event has turned out, whoſe name is prefixed to them: and who, notwithſtanding the preſent hoſtile character that he bears to this country, appears, from many papers contained in this collection, to have taken ſincere pains, before the American diſpute arrived at its preſent formidable magnitude, to preſerve the *unity* of the Britiſh empire:—or, to uſe his own appoſite alluſion *, who ‘ long endeavoured with unfeigned and unwearied zeal, to preſerve from breaking that fine and noble *china vaſe*—the Britiſh empire:’—well knowing, that ‘ being once broken, the ſeparate parts could not retain even their *ſhare* of the ſtrength and value that exiſted in the whole; and that a perfect *re-union* of thoſe parts could ſcarce ever be hoped for.’—Dead to us, however, as we have juſt now repreſented him, we ſhall ſtill indulge the expectation, that his great talents may yet be employed in arranging and *cementing* the parts of this ſhattered vaſe; and of giving to the whole all the ſolidity of which it is now capable.

The anonymous Editor, who has taken pains thus to collect, and preſerve—their own intrinſic merit will perpetuate—the ſcattered productions of the American patriot and philoſopher, appears to be a zealous friend of Dr. Franklin; but at the ſame time, a friend who will not diſgrace him. *Tam Marti quam Mercurio*, he appears well qualified to attend him both in his political and his philoſophical capacity. In the former, by annotations ſubjoined to each piece, he gives the reader all the information which he has been able to procure, with reſpect to the occaſion on which it was written, and other circumſtances relating to it. In the latter, the philoſophical Editor appears likewiſe a fit companion for his Author; and in the laſt piece particularly, on the *Aurora Borealis*, adds many pertinent obſervations or conjectures, in the form of notes. The opinions and feelings of the Editor, with reſpect to his Author, may be beſt collected from his own warm expreſſions in the preface to this volume.

‘ The times appear not ripe enough for the Editor to give expreſſion to the affection, gratitude, and veneration, he bears to a writer he has ſo intimately ſtudied: nor is it wanting to the Author; as hiſtory lies in wait for him, and the judgment of mankind balances already in his favour. The Editor wiſhes only that other readers may reap that improvement from his productions, which he conceives they have rendered to himſelf. —Yet perhaps he may be excuſed for ſtating one opinion: he conceives that no man ever made larger or bolder gueſſes than Dr. Franklin from like materials in politics and philoſophy, which, after the ſcrutiny of events and of fact, have been more completely verified. Can *Engliſhmen* read theſe things, and not ſigh at recollecting that the *country* which could produce their Author, was once without controverſy *their own!*—Yet he who praiſes Dr. Franklin for mere *ability*, praiſes him for that quality of his mind, which ſtands loweſt in his own eſteem. Reader, whoever you are, and how much ſoever you think you hate him, know that this great man loves *you* enough to wiſh to do you good:

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* In a letter to Lord Howe, publiſhed in this collection.

His country's friend, but *more* of human kind.'

The papers contained in this collection are diſpoſed under five diviſions. Under the firſt of theſe, the Editor has collected and arranged ſuch pieces of the Author, as naturally fall under the head of *General Politics.* In the ſecond, are contained papers upon *American* ſubjects, written *before* the preſent troubles: particularly, plans of union for the colonies, propoſed in 1754; letters concerning taxation and repreſentation; papers relative to Canada; regulations of Indian affairs, and other matters previous to the laſt peace. The third diviſion contains various papers relative to America, written *during* the troubles; comprehending, among other matters, a *prophetic* letter of the Author, as we may now juſtly term it, on 'the cauſes of the American diſcontents before 1768,' and their probable effects; —his equally prophetic anſwers to the queſtions propoſed to him, during his examination before the Britiſh Houſe of Commons, relative to the repeal of the Stamp Act, in 1766:—his anſwers to certain pertinent queries relative to the American diſcontents, and the means of removing them, propoſed to him by his friend, Mr. Strahan, in 1769:——his examination, and part of the proceedings before the Privy Council, relative to the diſmiſſion of Governor Hutchinſon:——his memorable anſwer to a letter of Lord Howe's, notifying his commiſſion for compoſing the American troubles:——rules for reducing a great empire to a ſmall one; together with ſome other letters and papers. In the fourth diviſion are contained various papers relative to *provincial politics* only; particularly thoſe of the province of Penſylvania: and in the fifth and laſt, the Editor has collected all the miſcellaneous and philoſophical pieces of Dr. Franklin that have come into his hands, and which are not elſewhere extant in print.

From a work of ſo miſcellaneous a nature, and which contains ſeveral papers that have been before ſeparately publiſhed, we find it difficult to make a proper ſelection. Some ſpecimens however will be expected from us; nor can any, from ſuch a pen, be unacceptable to our readers. Under the firſt diviſion, we meet with the following excellent parable againſt *perſecution*; the peruſal of which we are ſorry to have occaſion, at this time of day, to recommend to the members of the preſent *Proteſtant Aſſociation.* The Author of this parable, as the Editor has been informed, has often impoſed it upon his friends and acquaintance, as a part of a chapter of Geneſis.

'*A Parable againſt Perſecution.*'

'1. And it came to paſs after theſe things, that Abraham ſat in the door of his tent, about the going down of the ſun.

'2. And behold a man bowed with age, coming from the way of the wilderneſs leaning on a ſtaff.

'3. And Abraham aroſe, and met him, and ſaid unto him, Turn in, I pray thee, and waſh thy feet, and tarry all night; and thou ſhalt ariſe early in the morning, and go on thy way.

'4. And the man ſaid, Nay; for I will abide under this tree.

'5. But Abraham preſſed him greatly: ſo he turned and they went into the tent: and Abraham baked unleavened bread, and they did eat.

'6. And when Abraham ſaw that the man bleſſed not God, he ſaid unto him, Wherefore doſt thou not worſhip the moſt high God, Creator of heaven and earth?

'7. And the man anſwered and ſaid, I do not worſhip thy God, neither do I call upon his name; for I have made to myſelf a god, which abideth always in my houſe, and provideth me with all things.

'8. And Abraham's zeal was kindled againſt the man, and he aroſe, and fell upon him, and drave him forth with blows into the wilderneſs.

'9. And at midnight God called unto Abraham, ſaying, Abraham, where is the ſtranger?

'10. And Abraham anſwered and ſaid, Lord, he would not worſhip thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderneſs.

'11. And God ſaid, have I borne with him theſe hundred ninety and eight years, and nouriſhed him, and clothed him, notwithſtanding his rebellion againſt me; and couldſt not thou, who art thyſelf a ſinner, bear with him one night?

'12. And Abraham ſaid, let not the anger of my Lord wax hot againſt his ſervant: lo, I have ſinned, forgive me I pray thee.

'13. And Abraham aroſe, and went forth into the wilderneſs, and ſought diligently for the man, and found him; and returned with him to the tent; and when he had entreated him kindly, he ſent him away on the morrow with gifts.

'14. And God ſpake again unto Abraham, ſaying, for this thy ſin ſhall thy ſeed be afflicted four hundred years in a ſtrange land:

'15. But for thy repentance will I deliver them, and they ſhall come forth with power, and with gladneſs of heart, and with much ſubſtance.'

As another ſpecimen of this diviſion of the work, we ſhall ſelect ſome parts of a popular and uſeful production of the Author; which, we are told, his countrymen read with much avidity and profit; intitled, '*The Way to Wealth*, as clearly ſhewn in the preface of an old Penſylvanian Almanack, intitled, Poor

Richard improved.' Dr. Franklin, who is ſaid for many years to have publiſhed *Poor Richard's* Almanack, in Penſylvania, furniſhed it with various ſentences and proverbs, principally relating to the topics of induſtry, attention to one's own buſineſs, and frugality. The whole, or chief of theſe ſentences and proverbs, ſays the Editor, he at laſt collected and digeſted in the abovementioned general preface.—As he is at preſent our enemy, we naturally wiſh, as *Britiſh* patriots, to turn his arms againſt himſelf, by applying them to our own defence. And as the preſent ſituation of our country will render more taxes, as well as more œconomy, neceſſary; and certain murmurings on that account are, at this time, growing louder than uſual; we ſhall firſt ſelect what our *late countryman* ſays on the article of induſtry. The preface begins thus;

'*Courteous Reader*,

'I have heard, that nothing gives an author ſo great pleaſure, as to find his works reſpectfully quoted by others. Judge, then, how much I muſt have been gratified by an incident I am going to relate to you. I ſtopped my horſe lately, where a great number of people were collected at an auction of merchants goods. The hour of the ſale not being come, they were converſing on the badneſs of the times; and one of the company called to a plain, clean Old Man, with white locks, "Pray, *Father Abraham*, what think you of the times? Will not theſe heavy taxes quite ruin the country? How ſhall we ever be able to pay them? What would you adviſe us to?"——Father *Abraham* ſtood up, and replied, 'If you would have my advice, I will give it you in ſhort; "for a word to the wiſe is enough," as Poor *Richard* ſays.' They joined in deſiring him to ſpeak his mind, and gathering round him, he proceeded as follows:

'Friends, ſays he, the taxes are, indeed, very heavy, and, if thoſe laid on by the government were the only ones we had to pay, we might more eaſily diſcharge them; but we have many others, and much more grievous to ſome of us. We are taxed twice as much by our idleneſs, three times as much by our pride, and four times as much by our folly; and from theſe taxes the commiſſioners cannot eaſe or deliver us, by allowing an abatement. However, let us hearken to good advice, and ſomething may be done for us; "God helps them that help themſelves," as Poor *Richard* ſays.

'It would be thought a hard government that ſhould tax its people one-tenth part of their time, to be employed in its ſervice: but idleneſs taxes many of us much more; ſloth, by bringing on diſeaſes, abſolutely ſhortens life. "Sloth, like ruſt, conſumes faſter than labour wears, while the uſed key is always bright," as Poor *Richard* ſays. "But doſt thou love life, *then do* not ſquander time, for that is the ſtuff life is made of," as Poor *Richard* ſays. How much more than is neceſſary do we ſpend in ſleep! forgetting that, "The ſleeping fox catches no poultry, and that there will be ſleeping enough in the grave," as Poor *Richard* ſays.

"If time be of all things the moſt precious, waſting time muſt be," as Poor *Richard* ſays, "the greateſt prodigality;" ſince, as he elſewhere tells us, "Loſt time is never found again; and what we call time enough, always proves little enough:" let us then up and be doing, and doing to the purpoſe; ſo by diligence ſhall we do more with leſs perplexity. "Sloth makes all things difficult, but induſtry all eaſy; and, He that riſeth late, muſt trot all day, and ſhall ſcarce overtake his buſineſs at night; while lazineſs travels ſo ſlowly, that poverty ſoon overtakes him. Drive thy buſineſs, let not that drive thee; and early to bed, and early to riſe, makes a man healthy, wealthy, and wiſe," as Poor *Richard* ſays.

'So what ſignifies wiſhing and hoping for better times? We may make theſe times better, if we beſtir ourſelves. "Induſtry need not wiſh, and he that lives upon hope will die faſting. There are no gains without pains; then help hands, for I have no lands," or, if I have, they are ſmartly taxed. "He that hath a trade, hath an eſtate; and he that hath a calling, hath an office of profit and honour," as Poor *Richard* ſays; but then the trade muſt be worked at, and the calling well followed, or neither the eſtate nor the office will enable us to pay our taxes. —If we are induſtrious, we ſhall never ſtarve; for, "at the working man's houſe hunger looks in, but dares not enter." Nor will the bailiff or the conſtable enter, for "Induſtry pays debts, while Deſpair increaſeth them." What though you have found no treaſure, nor has any rich relation left you a legacy, "Diligence is the mother of good luck, and God gives all things to induſtry. Then plow deep, while ſluggards ſleep, and you ſhall have corn to ſell and to keep." Work while it is called to-day, for you know not how much you may be hindered to-morrow. "One to-day is worth two to-morrows," as Poor *Richard* ſays; and farther, "Never leave that till to-morrow, which you can do to-day." If you were a ſervant, would you not be aſhamed that a good maſter ſhould catch you idle? Are you then your own maſter? be aſhamed to catch yourſelf idle, when there is ſo much to be done for yourſelf, your family, your country, and your king. Handle your tools without mittens, remember, that, "The cat in gloves catches no mice," as Poor *Richard* ſays. It is true, there is much to be done, and, perhaps, you are weak-handed; but ſtick to it ſteadily, and you will ſee great effects; for "Conſtant dropping wears away ſtones; and by diligence and patience the mouſe ate in two the cable; and little ſtrokes fell great oaks."

On the ſubject of frugality, *Father Abraham*, who ſtrings his proverbs much more cloſely, and to the purpoſe, than *Sancho*, ſays, among many other good things, what follows:

——'If you would be wealthy, think of ſaving, as well as of getting. The Indies have not made Spain rich, becauſe her outgoes are greater than her incomes.'

'Away then, with your expenſive follies, and you will not then have ſo much cauſe to complain of hard times, heavy taxes, and chargeable families; for

"Women and wine, game and deceit,
"Make the wealth ſmall, and the want great."

And farther, "What maintains one vice, would bring up two children." You may think, perhaps, that a little tea, or a little punch now and then, diet a little more coſtly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, "Many a little makes a mickle." Beware of little expences; "A ſmall leak will ſink a great ſhip," as Poor Richard ſays; and again, "Who dainties love ſhall beggars prove;" and moreover, "Fools make feaſts, and wiſe men eat them."

'Here you are all got together to this ſale of fineries and nick-nacks. You call them *goods*; but, if you do not take care, they will prove *evils* to ſome of you. You expect they will be ſold cheap, and, perhaps, they may for leſs than they coſt; but, if you have no occaſion for them, they muſt be dear to you. Remember what Poor *Richard* ſays, "Buy what thou haſt no need of, and ere long thou ſhalt ſell thy neceſſaries." And again, "At a great pennyworth pauſe a while." He means, that perhaps the cheapneſs is apparent only, and not real; or the bargain, by ſtraitening thee in thy buſineſs, may do thee more harm than good. For in another place he ſays, "Many have been ruined by buying good pennyworths." Again, "It is fooliſh to lay out money in a purchaſe of repentance;" and yet this folly is practiſed every day at auctions, for want of minding the Almanack. Many a one, for the ſake of finery on the back, have gone with a hungry belly, and half ſtarved their families; "Silks and ſattins, ſcarlet and velvets, put out the kitchen-fire," as Poor *Richard* ſays.'

We are loth to part with our inſtructive friend, *Father Abraham*, who ſo excellently *ſpouts* his *Wiſdom of Nations*, ſeaſoned alternately with ſeriouſneſs and jocularity: but we muſt give a part of what this dry joker ſays on the ſubject of running in debt.

'When you have got your bargain, you may, perhaps, think little of payment; but, as Poor *Richard* ſays, "Creditors have better memories than debtors; creditors are a ſuperſtitious ſect, great obſervers of ſet-days and times." The day comes round before you are aware, and the demand is made before you are prepared to ſatisfy it; or, if you bear your debt in mind, the term, which at firſt ſeemed ſo long, will, as it leſſens, appear extremely ſhort: Time will ſeem to have added wings to his heels as well as his ſhoulders. "Thoſe have a ſhort Lent, who owe money to be paid at Eaſter." At preſent, perhaps, you may think yourſelves in thriving circumſtances, and that you can bear a little extravagance without injury; but

"For age and want ſave while you may,
"No morning ſun laſts a whole day."

Gain may be temporary and uncertain, but ever, while you live, expence is conſtant and certain; and, "It is eaſier to build two chimneys, than to keep one in fuel," as Poor *Richard* ſays: ſo, "Rather go to bed ſupperleſs, than riſe in debt."

"Get what you can, and what you get hold:
"'Tis the ſtone that will turn all your lead into gold."

And when you have got the philoſopher's ſtone, ſure you will no longer complain of bad times, or the difficulty of paying taxes.'

Thus the Old Gentleman—ſays *Poor Richard*, for he is now the ſpeaker—ended his harangue.—'The people heard it, and approved the doctrine; and immediately practiſed the contrary, juſt as if it had been a common ſermon; for the auction opened, and they began to buy extravagantly.——I found the good man had thorougly ſtudied my Almanacks, and digeſted all I had dropt on thoſe topics during the courſe of twenty-five years. The frequent mention he made of me muſt have tired any one elſe; but my vanity was wonderfully delighted with it, though I was conſcious, that not a tenth part of the wiſdom was my own, which he aſcribed to me, but rather the gleanings that I had made of the ſenſe of all ages and nations. However, I reſolved to be the better for the echo of it; and, though I had at firſt determined to buy ſtuff for a new coat, I went away, reſolved to wear my old one a little longer. Reader, if thou wilt do the ſame, thy profit will be as great as mine.'

RICHARD SAUNDERS.

If every one of us, in our reſpective ſtations, would attend to, and immediately put in practice, the excellent advice given by poor Richard in this paper; each individual would, we apprehend, ſoon find a much more ſenſible alleviation of the weight that he bears in the burthens impoſed by the ſtate*, than is to be expected from even the preſent endeavours to procure relief, by the abolition of ſinecures, and the reduction of exorbitant emoluments, how proper ſoever.—Be this as it may, we are glad to circulate a part of poor Richard's plain and wholeſome precepts; and to extend the knowledge of them farther, by intimating that the whole of this excellent little piece has been printed on a ſingle ſheet of paper, of a ſmall ſize, fit for framing, and may be had of the publiſher of the preſent volume, at the ſmall price of *two-pence.*

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* The Reviewer is aware of an obvious objection: but the *frugality* of individuals can never injure the ſtate, with reſpect to *revenue*, ſo much as it muſt ſuffer, even as a ſtate, by their idleneſs, diſſipation, and the other political ſins or failings, againſt which Father Abraham raiſes his truly patriotic voice in this oration.

In peruſing the political pieces in this collection, though the Reader will frequently be reminded of Swift, when treating of the intereſts of Ireland; yet no two characters will be found more different in ſeveral reſpects. Except in thoſe parts of his writings where he treats of what may be called *General Politics*, Swift exhibits every mark of a diſappointed, paſſionate, and even cauſtic party man; execrating miniſters, and in ſhort, almoſt conſtantly venting his ſpleen in perſonalities againſt thoſe who differ from him. Dr. Franklin, on the contrary, in the political writings now before us, appears almoſt on every occaſion the placid and diſpaſſionate *philoſopher*;—as much a philoſopher, at leaſt, as one, who is at the ſame time a *public man*, and on very trying occaſions, can be expected to be. His writings, before the American troubles commenced, every where breathe the ſpirit of peace and conciliation. They expreſs an anxious deſire to unite and blend the intereſts of the parent country and its colonies, in one common maſs of vigour and public felicity; and to prevent every meaſure that ſhewed a tendency to alienate the two countries from each other. It is evident likewiſe, from ſome papers in this collection, that he earneſtly wiſhed to preſerve the natural connection between this country and *his own* †; even after certain proceedings—(on *both ſides*, it muſt be acknowledged) had created a diſtinction between them. In a letter to a friend, written from Philadelphia, October 3, 1775, when he was a member of the Continental Congreſs, he thus expreſſes his ſentiments on the ſubject:

'I wiſh as ardently as you can do for peace, and ſhould rejoice exceedingly in co-operating with you to that end. But every ſhip from Britain brings ſome intelligence of new meaſures that tend more and more to exaſperate; and it ſeems to me, that until you have found by dear experience the reducing us by force impracticable, you will think of nothing fair and reaſonable.—We have as yet reſolved only on defenſive meaſures. If you would recall your forces and ſtay at home, we ſhould meditate nothing to injure you. A little time ſo given for cooling, on both ſides, would have excellent effects. But you will goad and provoke us. You deſpiſe us too much; and you are inſenſible of the Italian adage, that *there is no little enemy.*'

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† Dr. Franklin is an American; born at Boſton, as we learn from an inſcription under a buſt of him, prefixed to this collection, in the year 1706.

We meet with no perſonalities in our Author's productions reſpecting the American conteſt. Indeed a candid looker on will perhaps infer, that the meaſures that have been purſued, in this country, with reſpect to America, are not to be wholly aſcribed to any particular ſet of men, *in* or *out* of place;—for perſons of both theſe deſcriptions have contributed to the bringing matters to the preſent formidable criſis:——but to the monopoliſing ſpirit of a rich, proud, warlike, and commercial NATION, operating with the ſpirit of their *rulers for the time being.* The *nation* will perhaps, to a philoſophic eye, appear to have been equally criminal with the miniſters of the day, in anticipating a cataſtrophe which muſt, however, probably have taken place, under any management whatever, though at a later period.—In fact, we are now little more than commenting on a paſſage contained in a letter of Dr. Franklin's.

Speaking of the *Britiſh nation*, in the letter to Lord Howe above alluded to, the Author ſays—' I know too well her abounding pride and deficient wiſdom, to believe ſhe will ever take ſuch ſalutary meaſures' [meaning the repairing the miſchiefs done to America, previous to, and during the courſe of, the war.]—' Her fondneſs for conqueſt as a warlike nation; her luſt of dominion as an ambitious one; and her thirſt for a gainful monopoly as a commercial one (none of them legitimate cauſes of war) will join to hide from her eyes every view of her true intereſt; and continually goad her on in theſe ruinous diſtant expeditions, ſo deſtructive both of lives and of treaſure, that they muſt prove as pernicious to her in the end, as the croiſades formerly were to moſt of the nations of Europe:'—He then adds—' I have not the vanity, my Lord, to think of intimidating, by thus predicting the effects of this war; for I know it will in England have the fate of all my former predictions; nor be believed till the event ſhall verify it.'

But enough of theſe gloomy and mortifying politics:—yet before we quit the political part of this collection, we owe an act of juſtice to their Author; whoſe moral character has long ſuffered moſt ſeverely, on account of certain tranſactions in the year 1773, while he reſided here as agent for the colony of the Maſſachuſett's Bay. We allude to his having, by ſome means or other, procured and tranſmitted to his conſtituents at Boſton, certain letters of Governor Huchinſon, &c.:—to the ſubſequent duel fought, in conſequence of miſapprehenſions on both ſides, between Mr. Whately and Mr. Temple;—and to Dr. Franklin's *afterwards* declaring the perfect innocence of theſe two gentlemen, in a letter printed in the Public Advertiſer; and avowing that he alone was the perſon who obtained and tranſmitted to Boſton the letters in queſtion.

‘ To mark the politics of the times, and the nature of the cenſures paſſed in England upon Dr. Franklin's conduct,’ the Editor has collected into one page, the moſt licentious parts of Mr. Wedderburn's ſhameful Philippic, pronounced on this occaſion before the Privy Council; Dr. Franklin being all the time preſent.—Here are ſome traits of this intemperate oration.

“ I hope, my Lords, you will mark [and brand] *the man*, for the honour of this country, of Europe, and of mankind.—“ He has forfeited all the reſpect of ſocieties and of men. Into what companies will he hereafter go with an unembarraſſed face, or the honeſt intrepidity of virtue? Men will watch him with a jealous eye; they will hide their papers from him, and lock up their eſcrutoires. He will henceforth eſteem it a libel to be called a man of letters; *homo* trium *literarum*?” [FUR, or thief.]

Alluding to the duel, and Dr. Franklin's *ſubſequent* printed letter above mentioned, he exclaims—“ It is impoſſible to read his account, expreſſive of the cooleſt and moſt deliberate malice, without horror.——Amidſt theſe tragical events, of one perſon nearly murdered; of another anſwerable for the iſſue; of a worthy Governor hurt in his deareſt intereſts; the fate of America in ſuſpence; here is a man, who, with the utmoſt inſenſibility of remorſe, ſtands up, and avows himſelf *the Author of all*. I can compare it only to *Zanga*, in Dr. Young's *Revenge*:

——“ *Know then, 'twas——I*:
I forged the letter, I diſpoſed the picture;
I hated, I deſpiſed, and I deſtroy.”

“ I aſk, my Lords, whether the revengeful temper attributed, by poetic fiction only, to the bloody African, is not ſurpaſſed by the coolneſs and apathy of the wily American?”

Theſe horrid charges are refuted by the Editor—firſt, with regard to the duel—by obſerving, that ‘ the letter of provocation appeared in the morning, and the parties met in the afternoon. Dr. Franklin was not then in town: it was after ſome interval that he received the intelligence. What *had paſſed* he could not foreſee; he endeavoured to prevent what ſtill *might follow*.’

With reſpect to his procuring the letters, he informs us, that ‘ Dr. Franklin afterwards took an oath in Chancery, that at the time that he tranſmitted the letters, he was ignorant of the party to whom they had been addreſſed; having himſelf received them from a third perſon, and for the expreſs purpoſe of their being conveyed to America.’—It was not perhaps ſingular, the Editor afterwards adds, that, ‘ as a man of honour, Dr.

Franklin ſhould ſurrender his name to public ſcrutiny, in order to prevent miſchief to others; and yet not betray his coadjutor, (even to the preſent moment) to relieve his own fame from the ſevereſt obloquy: but perhaps it belonged to few beſides Dr. Franklin, to poſſeſs mildneſs and magnanimity enough, to refrain from intemperate expreſſions and meaſures, againſt Mr. Wedderburn and his ſupporters, after all that had paſſed.'

Quitting theſe contentious ſcenes, and this unworthy treatment of ſo venerable a character, we ſhall relieve the indignant reader, and introduce him into better and more edifying company; by inſtantly tranſporting him into a club-room in Philadelphia; where whilom, in more ſerene and happy times, a ſociety met, governed by ſuch regulations as, to uſe nearly the words of the Editor, carry indeed along with them an air of ſingularity; but accompanied with ſuch operative good ſenſe and philanthropy, as characteriſe them to be the production of Dr. Franklin. This club is ſaid to have been compoſed of men conſiderable for their influence and diſcretion. Previous to admiſſion, the candidate was to ſtand up, lay his hand on his breaſt, and anſwer the four following queſtions:

'1. Have you any particular diſreſpect to any preſent members?——*Anſwer.* I have not.'

'2. Do you ſincerely declare that you love mankind in general; of what profeſſion or religion ſoever?——*Anſ.* I do.'

'3. Do you think any perſon ought to be harmed in his body, name, or goods, for mere ſpeculative opinions, or his external way of worſhip?——*Anſ.* No.'

'4. Do you love truth for truth's ſake; and will you endeavour impartially to find and receive it yourſelf, and communicate it to others?——*Anſ.* Yes.'

The *rules* of this inſtitution are perfectly congenial to ſo ſenſible and liberal a *teſt* as the preceding. They appear in the form of queries. The following may ſerve as ſpecimens:

'Have you met with any thing in the Author you laſt read, remarkable, or ſuitable to be communicated to the *Junto?* particularly in hiſtory, morality, poetry, phyſic, travels, mechanic arts, or other parts of knowledge?

'Hath any citizen in your knowledge failed in his buſineſs lately; and what have you heard of the cauſe?

'Have you lately heard of any citizen's thriving well, and by what means?

'Do you think of any thing at preſent, in which the Junto may be ſerviceable to *mankind?* to their country, to their friends, or to themſelves?

'Hath any deſerving ſtranger arrived in town ſince laſt meeting, that you heard of? and what have you heard or obſerved of his character or merits; and whether think you, it lies in the power of the Junto to oblige him, or encourage him as he deſerves?

'Do you know of any deſerving young beginner, lately ſet up, whom it lies in the power of the Junto any way to encourage?

'Have you lately obſerved any defect in the laws of your country, of which it would be proper to move the legiſlature for an amendment? Or do you know of any beneficial law that is wanting?

'In what manner can the Junto, or any of them, aſſiſt you in any of your honourable deſigns?

'Is there any difficulty in matters of opinion, of juſtice and injuſtice, which you would gladly have diſcuſſed at this time?'

The fifth and laſt diviſion of this valuable collection contains the miſcellaneous, principally philoſophical, pieces of Dr. Franklin. The firſt, which is a 'Scheme for a new Alphabet and reformed Mode of Spelling,' will not admit of abridgment. The ſecond is a letter to a friend, witten in 1748, on peruſing Mr. Baxter's *Treatiſe on the Soul*; in which Dr. Franklin oppoſes the common doctrine of the *vis inertiæ* of matter, as inconſiſtent with the *phenomena* of bodies in motion. An idea of the Author's reaſoning on this ſubject may be collected from the following caſe.

It is acknowledged, that if a body, A, moving with the celerity $1\,c$, and the force $1\,f$, impinge againſt another equal body, B, at reſt; the two bodies will move on together after the ſtroke, each with half the celerity and force of the firſt body; or each will move with $\frac{1}{2}\,c$, and $\frac{1}{2}\,f$: but the celerity and force of both bodies added together is $1\,c$, and $1\,f$; that is, preciſely the celerity and force of the body A, before the ſtroke. In this caſe, there is no abatement of velocity or force:—Where then is the *vis inertiæ*?—'What does it, or how does it diſcover itſelf?'

The next paper contains 'Experiments, Obſervations, and Facts, tending to ſupport the Opinion of the Utility of *long pointed Rods*, for ſecuring Buildings from Damage by Strokes of Lightning;'—and was read at the Committee of the Royal Society, appointed to conſider the erecting conductors, to ſecure the magazines at Purfleet, in Auguſt 1772. The experiments, though valuable on account of that luminous ſimplicity which diſtinguiſhes all the productions of this great man—in politics, as well as in philoſophy, cannot eaſily be deſcribed without the aſſiſtance of the plate that accompanies them. An obſervation, however, of a more popular kind, and more generally intelligible, may be here inſerted with propriety.

In oppoſition to the advantages expected to be derived from *the uſe of high pointed rods*, it may be alleged, that the *means* are not adequate to the propoſed *end*:—that though, in our ſmall experiments, a fine pointed needle will ſilently, and almoſt inſtantly, diſcharge the electric matter from a charged prime conductor, or even an electrical battery, at the diſtance of a few inches; no ſuch advantages are to be hoped for, in any conſiderable degree, from a pointed rod oppoſed to a charged cloud, many acres in extent, at the diſtance of half a mile, or a mile, or more. But that high pointed rods may rob a cloud of very great quantities of electric matter; and thereby poſſibly diſarm it of the power of doing miſchief, is rendered evident by the following fact:

The Author's houſe at Philadelphia, was furniſhed with a rod extending nine feet above the top of the chimney. To this rod was connected a wire of the thickneſs of a gooſe quill, which deſcended through the well of the ſtair-caſe; where an interruption was made, ſo that the ends of the wire, to each of which a little bell was fixed, were diſtant from each other about ſix inches; an inſulated braſs ball hanging between the two bells. The Author was one night waked by loud cracks, proceeding from his apparatus in the ſtair-caſe. He perceived, that the braſs ball, inſtead of vibrating as uſual between the bells, was repelled and kept at a diſtance from both; while the fire ſometimes paſſed in very large quick cracks directly from bell to bell; and ſometimes in '*a continued denſe white ſtream,' ſeemingly as large as his finger*; by means of which the whole ſtair-caſe was enlightened, '*as with ſun-ſhine*,' ſo that he could ſee to pick up a pin.—From the apparent quantity of electric matter of which the cloud was thus evidently robbed, by means of the *pointed* rod (and of which a *blunt* conductor would not have deprived it), the Author juſtly conceives, that 'a number * of ſuch conductors muſt conſiderably leſſen the quantity of electric fluid contained in any approaching cloud, before it comes ſo near as to deliver its contents in a general ſtroke.'

The laſt piece in this collection, is a paper under the modeſt title of 'Suppoſitions and Conjectures towards forming an Hypotheſis, for the Explanation of the *Aurora Borealis*.' Some idea of the Author's attempt to form an hypotheſis on this ſubject, may be collected from the following ſhort ſketch of it:

The air, heated between the tropics, and containing a great quantity of vapour, replete with electric matter, is rendered light, and accordingly riſes into the upper parts of the atmoſphere; and after ſpreading northwards and ſouthwards, on the different ſides of the equator, it finally deſcends near the two poles: from whence an oppoſite current of cool and denſe air is, at the ſame time, put in motion towards the equator, to ſupply its place. This circulation of warm and cool, *i. e.* of light and heavy, air, is eaſily rendered viſible, in a room where there is a fire, by means of a little ſmoke.

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* Twelve were propoſed on and near the magazines at Purfleet.

In the paſſage of the electrified vapour to the *northward*, for inſtance, in the form of clouds, great part of it is precipitated, before it arrives at the polar regions, in rain, ſnow, or hail. That theſe contain electric matter, is rendered evident by receiving them in inſulated veſſels; to which they communicate their electricity.

In the *temperate* regions, this electricity is readily received and imbibed by the earth; which, in thoſe climates, is a good conductor; and which will receive it either ſilently, conveyed to it by the rain, &c. or ſuddenly, in the exploſions attending thunder ſtorms.

In the *cold polar* regions, however, the caſe will be different. That part of the electrified vapour which reaches them, and deſcends with the ſnow, does not fall on a *conducting earth*; but on a *vitriform* cake of ice, with which the earth is there eternally covered; and which (particularly when the cold is extreme †) will not conduct electricity. The electric matter therefore not being able to penetrate through this non-conducting *ſtratum*, will be accumulated on the ſurface of it, as on a plate of glaſs.

This plate of ice thus becoming overcharged, the electric matter will, at different times, burſt from it, as happens when a Leyden vial has been overcharged; and will break through the ſuperincumbent atmoſphere (lower here than at the equator) till it arrives at the *vacuum*, or highly rarefied air, above, which is a good conductor; where it will run along towards the equator, diverging as the degrees of longitude enlarge; and exhibiting appearances reſembling thoſe which the electric matter is known to preſent, in our experiments made on it, *in vacuo*.

Theſe are the principal outlines of the Author's hypotheſis. The paper itſelf is ſhort, and aphoriſtical; and is ſaid to have been read to the Royal Academy of Sciences at Paris, at their meeting after Eaſter laſt year. The Editor has added to it ſeveral ingenious notes, conſiſting of illuſtrations, queries, ſpeculations, &c. and has hazarded a new conjecture on the ſubject.—For this, however, as well as many other pieces of the Author not noticed by us, we muſt refer our Readers to the volume itſelf; not without expreſſing our hopes that the ingenious

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† The Author had long ago obſerved, that ice, in America, would not conduct a ſhock. He does not ſeem to have been acquainted with the late ſingular experiments on this ſubject, made by M. Achard; who found that, in a very conſiderable degree of cold, ice acquired electric qualities nearly approaching thoſe of glaſs; ſo as even to bear a charge, &c.

Editor will proceed in the *pious* taſk of collecting the remaining valuable *relics*—for many ſuch, we are told, exiſt—of one for whom he expreſſes ſo great and well founded a veneration.

ART. V. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXIX. Part 1. For the Year 1779. 4to. 7 s. 6 d. ſewed. Davis. 1779.

MUSIC.

IT is fortunate that the gifted muſical infant, who is the ſubject of this curious Article, ſhould meet with a cotemporary hiſtorian ſo well qualified, and ſo extenſively and advantageouſly known in the literary world, as Dr. Burney, to record his marvellous muſical talents and attainments, to which he has himſelf been an eye-witneſs. Having had repeated opportunities of hearing and ſtudying this extraordinary child; and after having aſcertained his age by a recourſe to the pariſh regiſter; he prefaces his own obſervations on him by a relation, among others, of the following extraordinary facts, preceding his acquaintance with him; and theſe are founded on evidence, the authenticity of which cannot reaſonably be diſputed.

When he was only a year and a half old, he would leave his food to attend to an organ built by his father; a plain man, who could barely play a few eaſy tunes upon it: and when he was two years old, he had acquired ſuch a knowledge of the conſtruction of that inſtrument, or of the ſituation of the keys of it, as to touch the key-note of his favourite tunes, in order to point out the particular tune which he wanted his father to play to him. Soon after this, he would ſtrike the two or three firſt notes of a tune, not being able to name it, when he thought that the key-note alone did not ſufficiently explain which he wiſhed to have played.

At the preciſe age of two years and three weeks, he, on a ſudden, commenced practical muſician himſelf, to the great ſurprize of his father, then working in a room above; and who, on coming immediately down ſtairs, heard and ſaw him playing (aſſiſted by an elder brother, whom he had engaged to blow the bellows) the firſt part of *God ſave great* GEORGE *our King:* —a melody, ' which had the moſt frequently been adminiſtered to him as a narcotic by his mother, during the firſt year of his life,' and which he had often been accuſtomed to hear his father play. It ſeems too that his nerves, by this time on the full ſtretch, had been exceſſively agitated, on hearing the ſuperior performance of Mrs. Lulman, a muſical lady, who came to try his father's organ.

' The next day, ſays Dr. Burney, he made himſelf maſter of the treble of the ſecond part; and, the day after, he attempted the baſe, which he performed nearly correct in every particular, except the note immediately before the cloſe; which being an octave below the preceding ſound, was out of the reach of his little hand.'

When he was two years and four months old, (in November 1777) having heard a voluntary performed on his father's organ, by Mr. Mully, a muſic-maſter;—'as ſoon as he was gone, the child ſeeming to play on the organ in a wild and different manner from what his mother was accuſtomed to hear, ſhe aſked him what he was doing? And he replied, "*I am playing the gentleman's fine thing.*" But ſhe was unable to judge of the reſemblance: however, when Mr. Mully returned a few days after, and was aſked, whether the child had remembered any of the paſſages in his voluntary, he anſwered in the affirmative;—and for a conſiderable time after, he would play nothing elſe but theſe paſſages.'

At this time, ſays Dr. Burney, 'ſuch was the rapid progreſs he made in judging of the agreement of ſounds, that he played the Eaſter-Hymn with full harmony; and in the laſt two or three bars of *Hallelujah*, where the ſame ſound is ſuſtained, he played chords with both hands, by which the parts were multipled to ſix, which he had great difficulty in reaching on account of the ſhortneſs of his fingers.'—In making a baſe to tunes which he had recently caught by his ear, whenever the harmony diſpleaſed him, he would continue the treble note till he had formed a better accompaniment.'

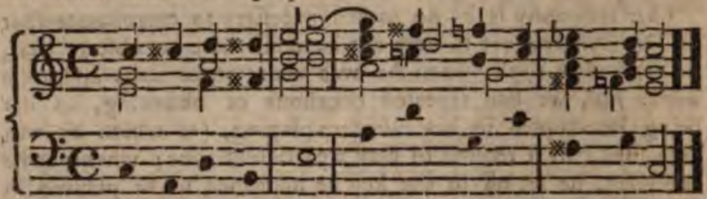
When Dr. Burney heard him, we apprehend he was about three years and three or four months old. About this time, on firſt hearing the voice of Signior Pacchierotti, he did not ſeem ſenſible of the ſuperior taſte and refinement of that exquiſite performer;—refinements indeed are not to be expected in the infancy of any art:—but he called out very ſoon after the air was begun—"*He is ſinging in F.*"——This, adds Dr. Burney, 'is one of the aſtoniſhing properties of his ear, that he can diſtinguiſh at a great diſtance from any inſtrument, and out of ſight of the keys, any note that is ſtruck, whether *A*, *B*, *C*, &c. In this I have repeatedly tried him, and never found him miſtaken even in the half notes; a circumſtance the more extraordinary, as many practitioners and good performers are unable to diſtinguiſh by the ear, at the opera or elſewhere, in what key any air or piece of muſic is executed.

'But this child, Dr. Burney obſerves, was able to find any note that was ſtruck in his hearing, when out of ſight of the keys, at *two years and a half old*, even before he knew the letters of the alphabet.—This faculty accidentally diſcovered itſelf in January 1778. While his father was playing the organ, a particular note *hung*, or in the organ-builders language, *ciphered;* ſo that the tone was continued without the preſſure of the finger. The very maker of the inſtrument could not find out what note it was: but the infant, who was then amuſing himſelf with *drawing* on the floor—for this child of Apollo is a *painter* too, as well as muſician—left that employment, and going to the organ, immediately laid his hand on the note that ciphered. His father next day purpoſely cauſed ſeveral notes to cipher ſucceſſively; all which he inſtantly diſcovered: and at laſt he weakened the ſprings of two keys at once, which, by preventing the valves of the wind cheſt from cloſing, occaſioned a double cipher; both of which he directly found out.

Another part of his wonderful prematurity was 'the being able, at two years and four months old, to tranſpoſe into the moſt extraneous and difficult keys whatever he played; and now, in his extemporaneous flights, he modulates into all keys with equal facility.'

Our teſtimony is by no means neceſſary to corroborate that of Dr. Burney; yet it may not be amiſs here to obſerve that, in September 1778, when he was about three years and nine weeks old, we had repeated occaſions of obſerving, on his being interrupted in his *voluntary* playing, (of which he was very fond) by a requeſt to play a particular tune; whenever he complied, he ſet off in the key he happened to be playing in at the time; and though he thus often became beſet with a numerous hoſt of flats or ſharps, he played with equal facility as in the natural keys. He indeed evidently appeared to poſſeſs a moſt intimate knowledge of all the keys, and of their *powers*; or had preſent in his mind, *a priori*, the preciſe tone which any particular key would produce when put down; and put it down accordingly with as much confidence, as that of a *compoſitor* at the preſs, when he lays hold of a particular letter; or of a painter dipping his pencil into a particular colour. But the compoſitor and painter have the *actual* letter or colour diſplayed before them; whereas in the caſe of young Crotch, the ſound which he ſeeks is only *potential*, or *in fieri*; and has no *natural* connection with the black or white keys before his eyes. But he did not often condeſcend to make uſe even of his eyes on the occaſion. To us it did not appear the leaſt extraordinary part of his performance, that he frequently played for a long time together without once looking at the inſtrument, though playing on the moſt aukward keys; which were therefore now evidently become as familiar to him from feeling, as originally from ſight. Dr. Burney has taken notice of the ſame circumſtance.

The laſt qualification which Dr. Burney points out as extraordinary in this infant-muſician, is his being able to play an extemporary baſe, though certainly not correct according to the rules of counterpoint, to eaſy melodies performed by another perſon on the ſame inſtrument. In this caſe, he obſerves that if the ſame paſſages are not frequently repeated, the changes of modulation muſt be few and ſlow; otherwiſe correctneſs cannot be expected, even from a profeſſor. He found him as ready too at finding a treble to a baſe, as a baſe to a treble, if played in ſlow notes, even in *chromatic* paſſages. Thus, ſays the Author, ‘ if, after the chord of *C* natural is ſtruck, *C* be made ſharp, he ſoon finds out that *A* makes a good baſe to it; and, on the contrary, if after the chord of *D*, with a ſharp third, *F* is made natural, and *A* is changed into *B*, he inſtantly gives *G* for the baſe.’ From a variety of experiments which Dr. Burney tried upon this infant contrapuntiſt, he ſelects the following as an example; in which the Doctor played the upper part, and left it to the feelings and genius of young *Crotch* to follow his lead, and attend him with a proper baſe.



Some have conſidered harmony as a mere creature of art; but this infant's ready and ſpontaneous *adoption* of it furniſhes a proof that its principles are innate in man: though art has greatly improved and refined upon them, ſo as to render modern harmony a very complicated and difficult ſcience, full of *conventional*, as well as natural, beauties. The ſpecimens that have been exhibited by this young, untutored, and *unprejudiced* mind are ſuch, as cannot be aſcribed to a ſervile imitation of what he had heard and remembered; but muſt owe their origin to certain pleaſurable ſenſations, excited in him by particular combinations of ſounds; and *inſtinctively* prompting and directing him to the *natural* accompaniment to a given melody. Inſtruction is here out of the queſtion. He had never had any, nor was capable of ſubmitting or giving attention to any.

Dr. Burney mentions ſome other inſtances of muſical prodigies; and particularly the two ſons of the Rev. Mr. Weſley; the youngeſt of which, ‘ before he was ſix years old, arrived at ſuch knowledge in muſic, that his extemporary performance on keyed inſtruments, like *Mozart*'s, was ſo maſterly in point of invention, modulation, and accuracy of execution, as to ſurpaſs, in many particulars, the attainments of moſt profeſſors at any period of their lives.’—An account of theſe two young muſicians is propoſed ſoon to be given to the Public, by the *Hon.* Mr. Barrington.

ASTRONOMY and OPTICS.

Article 8. Diſquiſitio, &c. *A Diſſertation on the periodical Time of the Comet which appeared in the Year* 1770. By J. A. Lexell, Member of the Academy of Sciences at Peterſburgh.

The obſervations made on the comet of 1770 by *M. Meſſier*, during four months, were found by *M. Eric Proſperin*, the Royal Aſtronomer in Sweden, not to be reconcileable with a parabolic orbit. The latter therefore recommended the inveſtigation of the true elements of its orbit on the hypotheſis of its moving in an ellipſis. This taſk has been executed, in the preſent paper, by M. Lexell; who from his laborious calculations has found reaſon to conclude, that the period of its revolution is not more than about five years and ſeven months: that time agreeing beſt with the obſervations. He accounts for its not having ſince appeared, by obſerving that its orbit muſt probably have been affected or altered by the attraction of Jupiter; with which planet he finds that it muſt have been in conjunction on May 27, 1767: its diſtance from Jupiter being then only the 58th part of its diſtance from the ſun; and that in the following conjunction, it would be 491 times nearer to Jupiter than to the ſun: ſo that, having regard to their reſpective maſſes, the action of Jupiter upon it would be 224 times greater than that of the ſun; from which cauſe a total change in its orbit muſt enſue. He has nevertheleſs taken the pains to calculate a table, ſhewing, for every month in the year, in what part of the heavens this quick-revolving or *Mercurial* comet is to be looked for; on the ſuppoſition that its periodical time is compriſed within the limits of five or ſix years.

Article 11. *Obſervations on* the total (with Duration) and annular Eclipſe *of the Sun, taken on the* 24*th of June* 1778, *on Board the* Eſpagne, *being the Admiral's Ship of the Fleet of New Spain, &c.* By Don Antonio Ulloa, F. R. S. Commander of the ſaid Squadron, &c.

Some curious appearances that attended this eclipſe deſerve to be particularly noticed; not however without premiſing that the term *annular*, uſed both by Don Ulloa and the tranſlator of this Article from the original French, may convey an erroneous idea of the nature of the eclipſe, and perplex the reader who has been accuſtomed to affix a different ſignification to this term.

The phraſe, *annular* eclipſe, has, we apprehend, been hitherto uſually, if not ſolely, applied to thoſe central conjunctions of the ſun and moon, in which the apparent diameter of the moon, then *in Apogæo*, is not ſo great as that of the ſun, then *in Perigæo*: ſo that in the middle of the eclipſe, a portion of the ſun's circumference neceſſarily remains viſible, in the form of a luminous ring. To obſerve ſuch an eclipſe, which was viſible in the northern parts of this iſland, on July 14, 1748, M. Monnier viſited Scotland; and Mr. Short gave an account of his and the Earl of Morton's obſervations upon it, in the Philoſophical Tranſactions, [See Martyn's Abridgment, vol. x. pag. 69] to which we ſhall have occaſion ſoon to refer.

The circumſtances of the preſent eclipſe were directly contrary to thoſe in the preceding caſe. The moon's apparent diameter was here greater than that of the ſun; ſo that the moon more than *covered* his body, and yet did not wholly *conceal* it: which is indeed the principal ſingularity that attended this *phenomenon*. It is on account of this circumſtance, we ſuppoſe, that Don Ulloa has intitled this an *annular* eclipſe: though he ſpeaks of the *total* obſcurity, and determines its duration to have been four minutes.

To explain this matter, it is neceſſary to obſerve that, though in the middle of the eclipſe, the moon's diſk wholly covered that of the ſun; ſo that no part of his body could be viſible, by *direct* rays proceeding from it: and though the darkneſs was ſuch that ſome fixed ſtars were ſeen; and the fowls on board the ſhip went to rooſt, as if it had been night: yet at this very time, and for a minute or two before and after the coincidence, or neareſt approach, of the centers of the ſun and moon, a very brilliant circle of light was obſerved, ſurrounding the limb of the moon. Towards the middle of the eclipſe, this light was about the breadth of a ſixth part of the moon's diameter: and even from the circumference of this luminous circle, there darted forth, at intervals, weaker rays of light; which ſometimes extended to the diſtance of a diameter of the moon. That part of the light, which was contiguous to the moon's limb, had a *reddiſh* caſt: farther off it changed to a pale *yellow*; which by inſenſible gradations terminated in a white. A continual rapid whirling motion was perceived in the luminous circle, during nearly the whole time that the ſun's body was covered by the moon: but this apparent motion muſt, we ſuppoſe, have been an optical deception.

The above deſcribed and other appearances furniſh the Author with ſeemingly juſt grounds to conclude that they were occaſioned by means of an atmoſphere ſurrounding the moon; and which rendered the limb of the ſun viſible, (though covered by an opaque body) in conſequence of its refracting the ſolar rays: in the ſame manner—to uſe a familiar illuſtration—as a ſhilling at the bottom of a baſon, and concealed from the eye by the ſides of it, is inſtantly rendered viſible on pouring in a little water.

Juſt before the edge of the ſun's diſk emerged from behind that of the moon, a luminous point was perceived, reſembling a *ſtar of the* ſecond or third magnitude. This appearance was undoubtedly cauſed by the ſun's light paſſing through ſome gulph or valley in the moon's limb. Such cavities have been obſerved, during ſolar eclipſes, by other aſtronomers; though Don Ulloa declares that it is an extraordinary phenomenon which he was not acquainted with before. In the eclipſe, the phenomena of which are deſcribed in the volume of the Philoſophical Tranſactions above referred to, ſimilar appearances were obſerved: and in a late obſervation of this kind, noticed in our Review, but to which we cannot at preſent refer, a ſimilar appearance in the moon's limb, obſerved during a ſolar eclipſe, is repreſented as furniſhing a proof that the cavities in the moon, at leaſt thoſe in her limb, do not contain water or any other fluid.

Article 13. *Account of an Iconantidiptic Teleſcope, invented by* M. Jeaurat, *of the Academy of Sciences at Paris.* Communicated by J. H. de Magellans, F. R. S.

This teleſcope is thus called becauſe it produces two images of a ſtar or other object; one erect, and the other inverted, oppoſite to each other, and exactly of the ſame ſize; one of which enters the right ſide of the field, while the other enters the left. The firſt contact of the edges of the two images gives the paſſage of the ſtar's preceding limb: the coincidence of their centers, when the images accurately cover each other, gives the paſſage of the centre; which is not otherwiſe to be obtained in a direct manner: and the laſt contact of the edges, when the two images ſeparate, gives the paſſage of the following limb. This invention obviates the trouble of illuminating the threads of the teleſcope, in obſerving ſmall ſtars; as in this conſtruction ſeeing the threads is not required.

In Article 16 are communicated ſome aſtronomical obſervations made at Corke, by J. Longfield, M. D.: and in Article 17, obſervations made to determine the latitude of Madras. By W. Stephens, Chief Engineer.

MEDICINE.

Article 1. *An Account of a Cure of the* St. Vitus's Dance, *by Electricity.* By Anthony Fothergill, M. D. F. R. S. at Northampton.

The caſe of the female patient, whoſe recovery from a horrible and obſtinate diſeaſe is the ſubject of this article, does great credit to the medical powers of electricity. She had firſt been ſeized with thoſe ſpaſmodic contractions of the muſcles, or involuntary geſticulations, that diſtinguiſh the St. Vitus's Dance. The diſeaſe gaining ground was attended with convulſions, ſo violent as to render it difficult for two aſſiſtants to keep her in bed; and which ſoon deprived her of ſpeech, and the uſe of her limbs. After labouring ſix weeks under theſe violent convulſions, ſhe was admitted, as an out-patient, at the Northampton hoſpital.

pital. Here the uſual powers of medicine were ineffectually tried about a month, under the care of Dr. Fothergill; who, as a laſt reſource, recommended a trial of electricity, under the management of the Rev. Mr. Underwood, an ingenious electrician. The whole proceſs, perhaps too conciſely deſcribed, and the reſult, will be beſt given in Mr. Underwood's own words.

'July 5. On the glaſs-footed ſtool for thirty minutes: ſparks were drawn from the arms, neck, and head, which cauſed a conſiderable perſpiration; and a raſh appeared in her forehead. She then received ſhocks through her hands, arms, breaſt, and back; and from *this time* [quære, this day?] the ſymptoms abated, her arms beginning to recover their uſes.'—The coated bottle held near a quart.

'July 13. On the glaſs-footed ſtool forty-five minutes: received ſtrong ſhocks through her legs and feet, which, from that time, began to recover their wonted uſes; alſo four ſtrong ſhocks through the jaws, ſoon after which her ſpeech returned.

'July 23. On the glaſs-footed ſtool for the ſpace of one hour: ſparks were drawn from her arms, legs, head, and breaſt, which for the firſt time ſhe very ſenſibly felt; alſo two ſhocks through the ſpine. She could now walk alone; her countenance became more florid, and all her faculties ſeemed wonderfully ſtrengthened; and from this time ſhe continued mending to a ſtate of perfect health.

'Every time ſhe was electrified, *poſitively*, her pulſe quickened to a great degree; and an eruption, much like the itch, appeared in all her joints.'

We are not told whether ſhe was ever electrified in the intervals between theſe three days, or how often; or whether nothing more was done than is related in this quotation. At the end of the article, Dr. Fothergill mentions his having cured a boy, by means of electricity, who had long had the St. Vitus's Dance, though not in ſo great a degree as the above-mentioned patient.

Article 2. *A Caſe in which the Head of the* Os Humeri *was ſawn off, &c.* By Mr. Daniel Orred, of Cheſter, Surgeon, &c.

In our xlivth vol. [March 1771, p. 211.] we gave an account of the firſt operation of this kind, performed by Dr. White, and of the ſucceſs which attended it. The caſe before us appears to have been replete with difficulties; nevertheleſs, three months after the operation, Mr. Orred deſcribes his patient as capable of raiſing his arm a little from his body (though the *callus* was ſtill ſoft) and enjoying the perfect flexure and uſe of his fore-arm,

Article 6. *Account of an extraordinary dropſical Caſe.* By Mr. John Latham.

We do not ſuppoſe there is any caſe extant in the records of medicine, in which the operation of tapping had been ſo many times performed on one ſubject, as in the inſtance now before us. The patient was a young lady, who was obliged, for the firſt time, at about the age of nineteen, to ſubmit to that operation in June 1774. In ſix weeks it became neceſſary to repeat it; and afterwards once a month, to the end of that year. During the whole of the year 1775, Mr. Latham tapped her, on a medium, once in a fortnight: and from that time to the time of her death in May 1778, ſhe generally underwent the operation every eight or nine days.

She was tapped 155 times, and, on an average, 24 pints were drawn off at each operation; ſo that the whole quantity amounted to 3720 pints, or 465 gallons, that is, near ſeven hogſheads and a half. It is remarkable, that during the whole time ſhe generally had a good appetite, and was very chearful; viſiting her friends at ſeveral miles diſtance, except a day before and after each operation. The original complaint appears to have been an obſtruction in one of the *ovaria.*

CHEMISTRY.

Article 3. *Experiments on ſome Mineral Subſtances.* By Peter Woulfe, F. R. S.

This paper contains ſome curious chemical obſervations and experiments, made to diſcover the conſtituent parts of various mineral bodies. The Author particularly treats—of cryſtal, quartz, and flint;—of a cryſtal in Dr. Hunter's muſeum, which has been partly changed into ſelenetical ſpar;—on ſome mineral ſubſtances that contain the earth of alum;—on *feld ſpar*, which, from the obſervations of the Honourable Mr. Greville, is ſuppoſed to owe its origin to clay; and from which, accordingly, Mr. Woulfe has procured a notable quantity of alum;—of ſhirl, jaſper, tin ſpar, and a particular ſet of ſpars in the muſeum of Dr. Hunter, the properties of which were not hitherto known.

In the firſt claſs of theſe experiments, the Author ſhews, that neither cryſtal, quartz, or flint, contain the earth of alum; though M. Baumé has aſſerted, that he obtained alum from each of them, by ſeparately forming with them a *liquor ſilicum* after fuſing them with fixed alcali; precipitating the earths reſpectively with an acid, and then diſſolving each earth in vitriolic acid; from which ſolution he obtained real alum. Mr. Woulfe aſſerts, that by this treatment he never could obtain a grain of alum from any of theſe ſubſtances; but in its room procured a ſelenite; which proves, that the baſis of theſe ſubſtances is not an earth of alum, but a calcareous earth. He aſcribes the alum, which M. Baumé obtained from them, to the *clay* of the Paris crucibles, not perhaps ſufficiently baked; and which had been acted upon and diſſolved by the alcali, during the long continued ebullition, and the fuſion of the ingredients for making the *liquor ſilicum.*

It may be acceptable to our philoſophical readers, to abridge a part of this paper, in which Mr. Woulfe teaches how to diſtinguiſh the various ſubſtances from each other that have a ſparry appearance; but differ with reſpect to their conſtituent parts.

Cryſtal and *quartz*, he obſerves, are eaſily known by their great hardneſs, and by the copious ſparks of fire which they afford when ſtruck with ſteel.

Some ſpecimens of *feld ſpar* likewiſe poſſeſs this laſt mentioned property: but its laminated texture, and its breaking into rhombs, eaſily diſtinguiſh it from cryſtal and quartz.

Phoſphoric ſpar (or that from which Mr. Scheele obtained the *fluor acid)* is eaſily known by the luminous appearance it exhibits when heated; as likewiſe by the ſmell, reſembling that of marine acid, which is perceived when it is added to oil of vitriol heated. It is found of various colours, and, when cryſtalliſed, generally forms perfect cubes.

Selenetical ſpar is found cryſtalliſed in a great variety of forms; is heavier than phoſphoric ſpar, though not ſo hard; and does not effervеſce or diſſolve in acids.

Calcareous ſpar is neither ſo hard nor ſo heavy as the preceding ſubſtances. It diſſolves, with efferveſcence, in the nitrous and marine acids; but on adding the acid of vitriol to theſe ſolutions, a ſelenite is precipitated.

Gypſum is ſtill lighter than calcareous ſpar, and ſo ſoft as to be eaſily ſcratched with the nail: it neither diſſolves in, nor efferveſces with acids; and is the only ſubſtance that is converted into *plaſter of Paris* by calcination.

Mica, or *glimmer*, is lighter than any of the ſparry ſubſtances; and is compoſed of very thin flexible flakes, or of coloured ſcales of various colours, and more or leſs large.

Tin ſpar, or *white tin ore*, has a ſparry appearance; but by its lamellated texture, and great ſpecific gravity, equal to that of tin grains, is eaſily known. The Saxon mineralogiſts aſſert, that it does not contain any tin.—'The only experiment I made with it,' ſays the Author, 'was to digeſt it in a powdered ſtate with acids, by which means it acquires a rich yellow colour, like turbith mineral: the acid of ſalt anſwers beſt for this experiment. This is the only ſubſtance I know of which has this property.'

White lead ore is very heavy, efferveſces with, and totally *diſſolves in*, the acids of nitre and ſea ſalt, with the help of heat. With the latter, it forms cryſtals much reſembling a ſilver coloured *glimmer*, juſt as common lead would have done; and it forms regular cryſtals with the nitrous acid.

The *ſpathoſe iron ores* powdered, and put on a red hot iron, inſtantly become black; and look like a black, ſhining, micaceous iron ore.

Zeolite is lighter than the calcareous ſpars. Treated with an alcali, as in the proceſs for obtaining the *liquor ſilicum*, it afforded no neutral ſalt. The powder edulcorated, and treated with acids, formed the ſame kind of gelatinous matter, as when the zeolite is employed in its crude ſtate *.

Article 4. *Account of a Petrifaction found on the Coaſt of* Eaſt Lothian. By Edward King, Eſq; F. R. S.

This petrifaction contained a piece of rope, which had belonged to the *Fox* man of war, ſtranded on the coaſt of Scotland in 1745, where it had lain under water thirty-three years. This rope was adjoining, and probably had been tied, to an *iron* ring. The ſubſtance of the rope was little altered; but the ſand incloſing it was ſo concreted, as to have become as hard as a piece of rock, and now retains very perfectly impreſſions of parts of the iron ring, reſembling thoſe of extraneous foſſil bodies, that are often found in various kinds of *ſtrata*.

From the circumſtances attending this appearance, as well as from other obſervations, Mr. King draws two concluſions:—firſt, ‘ that there is, on the coaſts of this iſland, a continual progreſſive induration of maſſes of ſand and other matter at the bottom of the ocean; ſomewhat in the ſame manner as there is at the bottom of the Adriatic ſea, according to the account given by Dr. Donati:’—and ſecondly, that ‘ *iron*, and the ſolutions of iron, contribute very much to haſten and promote the progreſs of the concretion and induration of ſtone, &c.’

In confirmation of the laſt concluſion, Mr. King produces ſome obſervations and experiments made by Dr. Fothergill; which tend to prove, that iron and ſolutions of iron give an extraordinary degree of hardneſs to ſtones waſhed with them. Before the ſign-irons were taken down in the city of London, the Doctor obſerved, that ‘ on the broad ſtone pavements, whenever he came juſt under any ſign-irons, his cane gave a different ſound, and occaſioned a different kind of reſiſtance to the hand, from what it did elſewhere.’—He afterwards found, that ‘ every where under the drip of theſe irons, the ſtones had acquired a greater degree of ſolidity, and a wonderful hardneſs, ſo as to reſiſt any ordinary tool, and gave, when ſtruck upon, a metallic ſound: and this fact, by repeated obſervations, he was at length moſt thoroughly convinced of.'

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* Though there is a table of *errata* ſubjoined to this volume, the two following groſs errors of the preſs, as we conceive them to be, are not noticed in it. Page 18, near the bottom, cawk is ſpoken of as being ‘ *wetted* with antimony:’ we ſhould ſurely read *treated*, or *heated* with antimony. At p. 30, a ſubſtance is ſaid to melt ‘ with a moderate degree of *tin*;’ we ſhould read, a moderate degree of heat.

He afterwards placed two pieces of Portland ſtone in the ſame aſpect and ſituation in every reſpect; but waſhed the one frequently with water impregnated with ruſty iron, and left the other untouched. In a few years, he found that the former had acquired a very ſenſible degree of the hardneſs above deſcribed, and, on being ſtruck gave the metallic ſound; whilſt the other remained in its original ſtate, and ſubject to the decays occaſioned by the changes of the weather, which we find in many inſtances make a moſt rapid progreſs.

Mr. King propoſes a practical uſe of theſe obſervations; recommending the attempt to make an artificial ſtone, for covering the fronts of houſes, inſtead of ſtucco; by admixtures of common ſea ſand and ſolutions of iron; and to preſerve ſome of the ſofter kinds of ſtone in our buildings, by bruſhing them over with ſolutions of this kind.—By ſuch means, he adds, 'the venerable remains of that fine pile of building, *Henry the Seventh's Chapel*, might have been ſaved from the deſtruction with which we now ſee it ready to be overwhelmed.'

The obſervations and hints contained in this paper certainly deſerve notice; and they will, we hope, incite ſome perſon, poſſeſſed of leiſure and ingenuity, to proſecute the inquiry, in an experimental way.

NATURAL HISTORY.

Article 14. *Account of the Organs of Speech of the* Orang Outang. By Peter Camper, M. D. F. R. S. late Profeſſor of Anatomy, &c. in the Univerſity of Groningen, &c.

It is a popular opinion among the honeſt tars, that monkies could ſpeak if they would. Some travellers with greater probability aſſert, that the *Orang Outang*, who approaches ſomewhat nearer to our ſpecies, would be able to articulate if he thought proper. Profeſſor Camper has demonſtrated, in the preſent paper, by an anatomical diſſection of the organ of the voice, that articulation is rendered impoſſible in theſe animals, in conſequence of the ſtructure of that organ. From the nature and ſituation of thoſe parts, in the *Orang*, in the Ape, and in the Monkey, he has proved that no modulation of the voice, reſembling human ſpeech, can be produced in theſe creatures: becauſe the air, paſſing through the *rima glottidis*, is immediately loſt in two *ventricles*, or hollow bags, in the neck, which are ſometimes united into one; with which all theſe animals are furniſhed, and which have a communication with the mouth, through the ſaid *rima* or ſlit: ſo that the air, as he obſerves, '*muſt return from* thence without any force and melody, within the throat and mouth of theſe creatures: and this ſeems to me the moſt evident proof of the incapacity of *orangs*, apes, and monkies, to utter any modulated voice, as indeed they never have been obſerved to do.'

Article 20. *Account of the* Free Martin. By Mr. John Hunter, F. R. S.

Hermaphrodites, in general, ſeem to be caſual and anomalous productions, or *luſus naturæ:* but in the *Bovine* race, as we learn for the firſt time in this paper, nature, for ſome reaſon beſt known to herſelf, in the myſterious proceſs of generation, ſeems to follow a regular *ſyſtem* in the production of an hermaphrodite. It ſeems, that if a cow bring forth twins, that are both bull-calves, or both cow-calves; each becomes reſpectively a perfect bull, or cow: but, on the contrary, if a cow produce two calves, one of which is a bull-calf, and the other apparently a cow; though the bull-calf becomes a perfect bull, the other calf is a kind of hermaphrodite, unfit for propagation. The animal, at leaſt, is not known to breed; never ſhews the leaſt inclination for the bull; nor does the bull ever take the leaſt notice of it.

This hermaphrodite is called the *Free Martin*. It has the teats and the external female parts of the cow: in other reſpects, it exhibits an unequal mixture of the two ſexes; in which, at leaſt in the three inſtances here deſcribed by the Author, the female is predominant. It reſembles thoſe imperfect or mutilated animals, the ox, or ſpayed heifer, in form, and other particulars. It is much larger than either the bull or cow: its horns are likewiſe larger; being ſimilar to thoſe of an ox, whom it reſembles too in its *bellow*, or voice.

MISCELLANEOUS ARTICLES.

Article 5. *Account of* Dr. Knight's *Method of making artificial Load-ſtones.* By Mr. Benjamin Wilſon, F. R. S.

It appears from this paper, that the artificial magnets made by the late Dr. Knight were formed of a ſubtle powder of iron, made into a paſte with oil. A great quantity of clean iron filings were put into a large tub containing clean water; in which, with much labour, they were agitated many hours, in order that the friction might break the filings into an impalpable powder. This would, on agitation, remain for a ſhort time ſuſpended in the water, which in its turbid ſtate was poured off into a clean veſſel, where the fine powder ſoon ſubſided. In ſhort, his proceſs, with reſpect to the eſſential particulars, appears to be the very ſame with that invented by *Lemeri*, for the preparation of what is called his *Martial Æthiops*.

When a ſufficient quantity of this powder had been collected and dried, it was made into a paſte with linſeed oil;—a ſubſtance, which would ſupply it perhaps with more phlogiſton than the ſmall quantity it might have loſt in the proceſs; particularly in the drying. Being moulded into convenient forms, the pieces were dried before a moderate fire; where they acquired the neceſſary degree of hardneſs. He then gave them their magnetic virtue in any direction he pleaſed, by placing them between the extreme ends of his large magazine of artificial magnets for a few ſeconds or more, as he ſaw occaſion.

‘ By this method, adds Mr. Wilſon, the virtue they acquired was ſuch, that when any one of theſe pieces was held between two of his beſt ten guinea bars, with its poles purpoſely inverted; it immediately of itſelf turned about to recover its natural direction, which the force of thoſe very powerful bars was not ſufficient to counteract.’

Article 15. *Account of the Effects of Lightning on Board the* Atlas.

By Allen Cowper, Eſq. Maſter of the Atlas Eaſt Indiaman, &c.

A conductor belonging to this ſhip was unfortunately not fixed at the time of the accident (the afternoon of December 31, 1778) becauſe lightning is extremely unuſual at that time of the year, in our climate*. By the exploſion, which was attended with a moſt violent ſquall, very heavy rain, and large hail, a ſeaman in the main catharpins was ſtruck dead; another in the main top was miſerably ſcorched, and rendered ſenſeleſs; and others received very ſmart ſhocks. A ſulphureous ſmell produced by it laſted all that day and night. Though the principal diſcharge appears to have been made near the main maſt; no viſible trace of the lightning could be perceived on that or the other maſts, nor indeed any where elſe, except on the bodies and cloaths of the men through whom it paſſed. The top-gallant-maſts had *no iron work* upon them.

Article 19. *Account of a new Method of cultivating the Sugar Cane.* By Mr. Cazaud.

This paper, which is tranſlated from the French, appears to contain many valuable obſervations, made by a Sugar Planter at Grenada, relative to the beſt method of cultivating a plant which, Mr. Cazaud obſerves, is worth nine millions ſterling annually to Europe. Many particulars, likewiſe, relating to it's natural hiſtory are here communicated, and are illuſtrated by a plate; without which the article would be unintelligible. One remark however of a general nature may be extracted; to ſhew the immenſe difference occaſioned by natural climate, in caſes where we endeavour to produce the ſame temperature, in our artificial hot-houſes.

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* On that night and the following morning, a dreadful ſtorm paſſed over particular parts of England. In a place near the middle *of the iſland,* and not far from the ſea, the lightning was frequent; *though the thunder* could not be heard on account of the wind.

In the Weſt India iſlands, from the time of the appearance of the firſt joint, the cane acquires a freſh joint nearly every week, for the ſpace of 40 or 50 weeks; whereas in the King of France's botanic garden at Paris, M. Thouin ſhewed the author a cane which had been brought from America in a pot ten years before; and which, in all that time, had got only *two* joints out of the ground. 'To know a plant therefore thoroughly, ſays Mr. Cazaud, we ſhould ſtudy it in the climate to which it belongs.'

From the laſt article in this volume, the meteorological journal of the royal ſociety, we learn that the variation of the needle, in July 1778, was 22 degrees, 20¼ minutes.

⁂ *The* MATHEMATICAL *Articles will be reviewed in our next.*

ART. VI. *A ſlight Sketch of the Controverſy between* Dr. Prieſtley *and his Opponents, on the Subject of his* Diſquiſitions *on Matter and Spirit.* In a Letter to a Friend. 8vo. 1 s. Becket. 1780.

THE ingenious *artiſt*, who has here undertaken a *delineation* of the controverſy between Dr. Prieſtley and his Anſwerers, profeſſes in the moſt modeſt terms, to give only a ſlight ſketch, or the mere outlines of the ground on which the metaphyſical and religious combatants have exerted themſelves. His outlines, however, are far from being deſtitute of ſtrong light and ſhade; nor is a little warm colouring wanting occaſionally. He declares himſelf to be no diſciple of Dr. Prieſtley, but nevertheleſs deſirous of bearing 'a willing tribute to his merit;' particularly in expoſing the partial, erroneous, and, in one or two well known inſtances, *wilfully* falſe accounts, that have been given of his doctrine, and its tendency.

On the preſent controverſy, ſays our Author, Dr. Prieſtley 'hath had the misfortune of being miſunderſtood, or miſrepreſented, beyond any other writer of rank and character in the literary world—unleſs, perhaps, we except the moſt learned and ingenious author of the "Divine Legation of Moſes." Both have fallen under the invidious imputation of ſcepticiſm: and the religious profeſſions of both have been equally diſcredited—either by ignorance, which could not comprehend the tenor of arguments that were not confined to the common and beaten track of ſpeculation and logic; or by envy—which, when it fails to deſtroy a man's claims to learning and genius, will torture its invention, and Scripture too, to make his religion queſtionable.'

Dr. Prieſtley, he afterwards adds, 'has been accuſed of a deſign the moſt oppoſite to his wiſhes; and that is, to ſubvert the doctrine of a future ſtate. His enemies—for as a *Preſbyterian* he hath many—and as a Socinian more—have precipitately caught at the charge: and ſome of them were not deſtitute of that cunning and addreſs which were juſt ſufficient to give it the credit they deſired. The ſwarm of Atheiſtic Libertines, who are not qualified to reaſon about religion, but only to vilify it, becauſe it is a check on their views, were very eager to adopt as a truth, what his enemies had exhibited as an accuſation. They were happy to enroll the name of Prieſtley in the catalogue of thoſe heroic writers, who, ſcorning an accommodation with religion, had nobly rejected, in the greatneſs of their ſouls, both its duties and its ſanctions; and having repreſented virtue as the mere creature of cuſtom and polity, had given up a future ſtate as the dream of ſuperſtition, or the artifice of prieſtcraft.'

The perſons whoſe writings relative to Dr. Prieſtley's metaphyſical and religious opinions are more particularly noticed in this ſketch, are—that original character, 'the *Prieſt* of *Nature,*' John Buncle, Eſq;—the Rev. David Williams, 'the Preacher in Margaret-Street,' who 'hath only the ſecondary honour of coming after John Buncle, Eſq;' in this high and ſelf-appointed office;—the memorable Mr. James Seton;—the 'Notorious'—envenomed old Jacobite,' Shebbeare;—Mr. Joſeph Berrington;—the late Dr. Kenrick;—a *Chriſtian*;—Mr. Whitehead; Dr. Horſley;—Dr. Price;—*Philalethes Ruſticans*;—Dr. Duncan;—the 'mighty "Vindicator of the Church of England," and one or two others.—After briefly reviewing, with much ſpirit, and occaſionally with humour, the opinions or views of the controvertiſts, the Author diſcuſſes the true point in debate between Dr. Prieſtley and his more ſober and rational opponents; principally, to uſe his own words, with a view to convince the Infidel, 'that Dr. Prieſtley is no partizan of his cauſe, no advocate for any doctrine that hath the moſt remote tendency to unſettle the laws or ſanctions of religion: but on the contrary, that he hath exerted his beſt talents in fixing them on the only foundation on which they can ſecurely ſtand,—and that is,—the GOSPEL of our Lord and Saviour Jeſus Chriſt, whoſe reſurrection ALONE "hath begotten us again to a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away."

ART. VII. *Letters on the Utility and Policy of employing Machines to ſhorten Labour*; occaſioned by the late Diſturbances in Lancaſhire. To which are added, ſome Hints for the farther Extenſion and Improvement of our Woollen Trade and Manufactures. 8vo. 1 s. Becket. 1780.

THE ſubject of theſe Letters forms a conſiderable branch of that uſeful ſcience which explains the principles and *cauſes of* the populouſneſs and wealth of nations. The practice of this ſcience, ſo peculiarly intereſting to mankind, is better underſtood in England than it was by any of the ancient, and than it is by all the modern nations of Europe. Yet by ſome unaccountable fatality, which it is almoſt as difficult to believe as to explain, there is ſcarcely any civiliſed people who have paid leſs attention to the theory of political œconomy than the generality of the inhabitants of this iſland. The *name* we have borrowed from the French, as they did from the Greeks; which tends to prove that our continental neighbours preceded us in examining this branch of ſtudy; and it is well known that they had eſtabliſhed innumerable ſocieties for cultivating it, and had publiſhed many voluminous works, containing the reſult of their reaſonings and inquiries; while in England, this important ſcience was comprehended within the narrow limits of a few imperfect treatiſes[*], which merit our attention rather from the particular facts they relate, than from the general principles which they explain.

But reſpecting this branch of knowledge, as well as many others, it may be obſerved, that what the French have begun or invented, the Engliſh have improved and carried to perfection. We can now boaſt of two writers in our own language, whoſe ſuperior merit is allowed by the general conſent of Europe, and even of the French themſelves, to raiſe them above the whole claſs of French *œconomiſts*[†]; and whoſe penetration and ability have deſcribed the internal ſtructure of the political edifice, with a degree of perſpicuity and of force, which is equally inſtructive and convincing. The reader, who has paid any attention to the philoſophical principles of government, will immediately recollect the names of Hume and Smith, whoſe writings, by a felicity rarely allotted to the productions of this iſland, have paſſed the ſeas in ſafety and with honour; have acquired one uniform character among the thinking part of mankind in every country which they have reached; and while decried by the ignorant prejudice, clamorous faction, and ſuperſtitious bigotry of a particular party at home, have obtained the general ſuffrage of philoſophers in every corner of Europe.

The great principles of the œconomical ſcience are ſo ably and ſo copiouſly explained by theſe invaluable writers[‡], that it is ſcarcely poſſible to add any new information of importance upon this intereſting ſubject. All that remains to be done, and it is what the judicious Author of the pamphlet before us ſeems to have done with ſucceſs, is to apply theſe principles to particular caſes, to call them forth as occaſion may require, and to preſent them in ſuch a point of view as may appear moſt ſtriking to thoſe whoſe conduct they are meant to influence. That our Readers may judge of this matter for themſelves, we ſhall inſert a ſpecimen of the work, where, ſpeaking of the benefit reſulting from the employing of machines, the Author in a plain and popular ſtyle, proceeds thus:

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[*] Davenant's Diſcourſes, Petty's Political Arithmetic, Mun, Gee, Law, Child on Trade.

[†] The writers upon *œconomy* ſo called.

[‡] With Hume's "Eſſays," and Smith's "Cauſes of National Wealth," we might claſs Sir James Stuart's work on "Political Œconomy," if the low and incorrect ſtyle and careleſs arrangement of that performance did not diſgrace the ſenſible obſervations, and deep, yet ſolid reaſonings with which it abounds.

‘ To illuſtrate this ſubject, and make it, if poſſible, ſtill plainer, let us ſuppoſe that there were only two woollen manufactories in this nation, and no foreign commerce; that one of theſe manufactories was ſituated in the north, and the other in the ſouth; that they employed each 1000 hands; that proviſions were nearly at the ſame price in both parts of the kingdom, and they made the ſame kinds of goods. If theſe manufactories were 200 miles aſunder, their markets would meet about half way, and neither of them would expect to ſell their goods beyond this natural line; becauſe the expence of *carriage* would be againſt the manufacture that was ſent beyond theſe limits. Let us ſuppoſe, however, proviſions to riſe in the ſouth, and conſequently the price of labour to riſe there alſo; but both to remain the ſame as at firſt in the north. The northern manufactory would ſoon gain upon the ſouthern markets, and inſtead of 100, would gradually ſupply 110, 115, 120, &c. miles, while the ſpace the ſouthern manufactory could ſupply would gradually contract to 90 miles, 85 miles, 80 miles, &c. ſo that the demand there would be daily diminiſhing, and the people would begin to leave the ſouth, and go into the north for employment, where the demand would be conſtantly increaſing; and inſtead of 1000, they would have employment for 1500 people, while the other manufactory could ſcarcely employ 500. The cheapneſs of the goods made in the north would in time draw all the demand thither, as well as the work-people; and if no meaſures were taken to prevent it, the ſouthern manufactory would go to ruin, and the other would, on the contrary, increaſe and be eſtabliſhed. All this might be effected, and would certainly be effected by an advantage in the price of labour, if no ſteps were taken to counteract that effect; but we will ſuppoſe when the ſouthern manufactory was conſiderably diminiſhed, an intelligent manufacturer, who had both invention and taſte, contrived a *ſhuttle*, by means of which one man could do the work of two, in the coarſe goods, and that he likewiſe made ſeveral improvements in the colours and patterns of the finer goods; and that the people, inſtead of abuſing him and breaking his ſhuttles, ſpeedily adopted them, and imitated him in his other improvements; in this caſe, as the coarſe goods could be made much cheaper, though each ſeparate weaver was paid more for his perſonal labour, and the fine goods were much more acceptable by being more beautiful, the demand for both would ſoon return to the ſouth, that for the coarſe cheap goods would conſiderably

ably increaſe; the double quantity of work performed on the coarſe articles would all be ſold, as the goods would be much cheaper than thoſe that were made at the other manufactory of the ſame kinds; and double the number of looms being now ſet up, they would not only employ all the weavers that half the number employed before, but *twice* the number of work-people, depending upon the quantity of yarn worked up. Twice the quantity of wool would be wanted; twice the quantity of carding; twice the quantity of ſpinning, &c. ſo that the number of people employed by this ſingle invention would be exceedingly increaſed, and this manufactory would more than counterbalance the low price of labour in the north; ſo far even as to draw back the people that had gone thither from the other, and in return endanger the ruin of the northern manufactory; where every thing and perſon depending upon the manufactory would languiſh, and the country be greatly diſtreſſed.

'If, upon an attempt to introduce the ſhuttles into the northern manufactory; upon a decline of trade, the miſtaken people, inſtead of receiving them with joy, ſhould riſe in mobs, and break them to pieces, the total deſtruction of their manufactory would probably be the conſequence, while that in the ſouth would rival them at their own doors, and get all their work-people and their cuſtomers.

'By this prudent conduct the ſouthern manufactory would become famous: but ſhould the northern manufactory overcome their prejudices before the people were entirely diſperſed, their buſineſs might revive; they would have ſome advantage in the lower price of labour; they would probably ſucceed well in the low-priced goods; while thoſe in the ſouth would be moſt famous for the *fine*; and in this ſtate the country would become famous, and an extenſive *foreign* commerce might be eſtabliſhed and ſupported to the benefit of the nation for many years. It would however be limited and counteracted by foreign rivals, ſometimes loſing and ſometimes gaining ground, as the varying price of labour and exertions of ingenuity ſhould reciprocally take place; and if the price of labour ſhould gradually riſe in this country more than in the neighbouring nations, many articles might be loſt; we might be beaten out of ſome diſtant markets, and the manufactory might gradually decline from this circumſtance of the price of labour only.

'Fourthly. But ſuppoſing the goods to be well and ſkilfully manufactured, and a very extenſive commerce eſtabliſhed; ſuppoſing likewiſe the advancing price of labour was in ſome meaſure counterbalanced by the aid of machines, and peculiar care and ſkill in finiſhing the goods, yet it is poſſible that by a very *general* and *unſucceſsful war*, by the advanced prices of *freight*, *inſurance*, &c. our manufactories might experience unuſual difficulties, and be in great danger of ruin for want of foreign markets to which our manufacturers could have acceſs.

'In ſuch a ſtate of things, which I am ſorry to obſerve is nearly our preſent condition, what is to be done? Are we to ſit tamely down, and view with idle and ineffectual lamentations our approaching diſtreſſes? Or muſt we exert ourſelves like men, and reſolve by the moſt rational means to avoid them? It will anſwer no good end to deny the truth, and ridiculouſly to boaſt of our health when every ſymptom of a fatal diſeaſe is manifeſt. Some of our markets are loſt; others are rendered difficult of acceſs; the home conſumption is greatly diminiſhed; *Ireland*, without a proportionate load of debt, will meet our manufacturers of wool at *home* and at *foreign* MARKETS; and every one who is accuſtomed to commercial and political queſtions knows that one *third* at leaſt of the value of every piece of goods finiſhed in this nation ariſes from taxes; perhaps conſiderably more. This is the *weight* that our manufactures of all kinds have long exiſted under. It operates as ſo much duty upon the exportation of them. To the abovementioned circumſtances we muſt now add the extraordinary advance of inſurance, freight, &c. brought on by the war; and then no man can wonder that their *wool* lies upon the farmers hands; that rents are not paid; and that all the landed property in the kingdom has ſunk one *third* in value. That is, in a few years we have completely undone the buſineſs of a century; money being *advanced*, and lands *lowered* to the prices they were at about one hundred years ago!

'It muſt be evident to any perſon who calmly conſiders the preſent ſtate of things in this country, that our manufactures and all our property muſt ſtill ſuffer more, unleſs ſome ſpeedy and powerful remedies be applied.

'The grand object muſt be, to remove, as far as is practicable, all the obſtructions between us and our *old markets*; and as *Ireland* is to ſhare with us in a free trade, if poſſible to find new markets, that there may be room enough for us all.

'But we can neither ſupply *old markets* nor *new ones*, if our heavy taxes, and conſequently the price of labour, already much too high, ſhould daily advance.

'There are ſeveral ways of lowering the price of labour in a country. The firſt, moſt ſalutary, and moſt conſiſtent with true policy, is lowering the expences of government.

'The ſecond, which would alſo be very judicious, and make our connexions with the *Eaſt Indies* ſomewhat leſs alarming, as well as our property more real, to take as much *fictitious money* out of circulation as poſſible immediately, and gradually to diminiſh it. The contrary policy is one principal cauſe of the preſent deplorable condition of this country. This principle will explain to the intelligent reader why Europe, ſo long as its preſent policy exiſts, can never ſafely have a free trade with the Eaſt Indies, into which the riches of Europe have been flowing for ages, without conſiderably advancing the nominal prices of labour. Much more might be ſaid upon this very curious and intereſting ſubject: but I muſt leave it to public conſideration, and proceed to the *third* method of reducing the price of labour, which high taxes and expenſive habits of life force manufacturing countries to adopt; and that is the uſe and conſtant improvement of *machines*, to counterbalance taxes, and ſhorten *labour*.

'If all theſe meaſures were adopted; if the taxes were reduced; if conſiderable quantities of *paper money* were taken out of circulation; and if our manufacturers of wool, in particular, were to adopt with vigour the uſe of *ſpinning machines*, which I would earneſtly recommend to them ; nay, if the laſt meaſure only was purſued, their manufactures would be made much *cheaper* and *better*, and they would have *ſome chance* of forcing their way to *foreign markets*, of recovering thoſe that have been loſt, and of producing demands from *new ones* : but in our preſent involved and intricate ſituation, I apprehend the only *effectual* remedy for the alarming decline of our manufactories and commerce, and all our other calamities, will be for us, like men who have recovered their ſenſes from a ſtrange infatuation, who have opened their eyes upon the brink of a precipice, to tread back our deluded ſteps with anxious ſpeed ; and to finiſh a *tragedy* of *errors*, with the happieſt *cataſtrophe* in our power.'

Few of our Readers, we believe, will be diſpleaſed with the length of this quotation, which gives a melancholy indeed, but nevertheleſs a faithful deſcription of the preſent ſituation and circumſtances of Great Britain. The means of retrieving our affairs, as far, perhaps, as human ſagacity can diſcover them, the Author points out with that clearneſs and ſimplicity which is well adapted to the practical nature of this ſhort but comprehenſive performance. When we meet with a work enriched with ſuch ſubſtantial advice, and deduced from thoſe general principles of which the truth is equally ſupported by reaſon and experience, our admiration is naturally increaſed for thoſe authors who firſt adopted, illuſtrated, and confirmed the juſt theory of national œconomy. The doctrines which they have diſcovered and explained, lie ready, as in a magazine of arms, to be employed againſt every aſſault of popular frenzy, or of political deluſion. The line of conduct which they ſuggeſt and adviſe, is ſo congenial to the feelings of men, as well as ſo obvious to the unperverted dictates of natural reaſon, that it is frequently purſued by the people before the principles upon which it is built be ſufficiently, or even in any tolerable degree, underſtood by government. But unleſs theſe principles are unfolded, aſcertained, and proved, there is no ſecurity that the conduct to which they direct will long be obſerved. Falſe refinements may be introduced ; paſſion and prejudice may interfere ; and thus the general intereſt of the community may be, and often has been, ſacrificed to the low concerns of a few of its moſt worthleſs members.

ART. VIII. *A Solemn Appeal to the Public*, from an injured Officer, Captain Baillie, late Lieutenant Governor of the Royal Hoſpital for Seamen at Greenwich; ariſing out of a Series of authentic Proceedings in the Court of King's Bench, on Six Proſecutions againſt him, for publiſhing certain Libels (as it was alleged) in a printed Book, intitled, the "*Caſe and Memorial of Greenwich Hoſpital*, addreſſed to the General Governors, in Behalf of diſabled Seamen, Widows, and Children;" and the Evidence given on the ſubſequent Enquiry, at the Bar of the Houſe of Lords, in conſequence of the ſeveral Proſecutions being diſcharged with Coſts. Folio. Price 2 l. 2 s. ſewed. With a fine Engraving of Capt. Baillie, by Watſon, from a Painting by Hone: or ſeparately, 1 l. 1 s. for the Book, or the Print. Almon, 1779.

CAPTAIN Baillie aſſigns the following reaſons for publiſhing this Appeal, in his dedication of it to the Duke of Richmond, and other noble perſons:

'Where,' ſays he, 'can a perſecuted and ruined ſeaman fly for refuge, with ſo much propriety, as to thoſe illuſtrious perſonages who, during the late tedious and intricate enquiry into the management of Greenwich Hoſpital, ſtood forth the ſeamen's protectors, and with ſuch zeal and abilities pleaded, though in vain, the cauſe of the aged and oppreſſed?

'Many reaſons tempt me to publiſh the proceedings at large in the court of King's-Bench, and at the bar of the Houſe of Lords.

'*Firſt*, Becauſe my enemies have induſtriouſly circulated, that there did not appear the leaſt proof of any abuſe in the management of the Hoſpital, in either of thoſe great inqueſts of the nation, and quote the report of the Select Committee of Directors, and ſuch other flimſey documents, to authenticate their falſehoods.

'After the various and unparalleled perſecutions I have ſuffered, it would be giving too great a triumph to my enemies, to let ſuch extraordinary tranſactions die away in oblivion, without tranſmitting to poſterity one trace of the oppreſſions I have endured, and the cauſe for which I have ſuffered. This is a *ſecond* motive for my leaving an indelible monument of the cruelty of my oppreſſors; and though it will exhibit, to future ages, portraits of the moſt ſhocking deformity, yet it will be ſome conſolation, that the diſabled and aged ſeamen have not been entirely friendleſs; and though the ſupport their cauſe met with from your Lordſhips, has been at preſent ineffectual, yet it may give hopes to the deſponding ſeamen, that on ſome future day they will be reſtored to their rights, and their charter preſerved inviolate. To attain this great end, was the favourite object of my life; and if I perſevered in the purſuit with the *ſpirit of* a reformer, and the zeal of an enthuſiaſt, I am not even accuſed of any intereſted motives to myſelf.—Though ruined, and deprived as I am of my honourable and valuable office of Lieutenant Governor, earned by long and faithful ſervice, all is not loſt in the conteſt: my character, I truſt, is preſerved to me unblemiſhed——.'

That Captain B. perſevered in the purſuit of his plan for remedying the abuſes that he conceived had crept into the management of the Hoſpital, ' with the ſpirit of a reformer, and the zeal of an enthuſiaſt,' is indiſputable; and it is equally certain that *ſpirit* and *zeal* are univerſally received as the genuine indications of an honeſt intention,—whatever may be deemed of the prudence or policy of the purſuer. But prudence appears to have been *little*, and policy *not at all*, regarded by this honeſt man in office; who has, in courſe, experienced *the common fate of reformers.*—To men of this deſcription, however, the public gratitude is eminently due; for to ſuch *ſelf-devoted ſpirits* it is, that mankind are, generally ſpeaking, indebted for all active and vigorous inquiries into public abuſes, and for all great plans of reformation, in matters where the common intereſts of nations, or the rights of particular inferior communities are concerned; nor ſhould their *failure* in ſome points (as perhaps, in the preſent caſe of Greenwich Hoſpital) preclude them from our acknowledgments, in reſpect of the general merit of their ultimate and diſintereſted views.

In a prefatory advertiſement, our Appellant farther ſtates his reaſons for this [large and expenſive] publication. He obſerves, that ſeveral unauthenticated pamphlets have been diſtributed, injuriouſly reflecting on his character and conduct; that the ſeveral proſecutions againſt him for a ſuppoſed libel have been miſrepreſented, or but little underſtood; and that the evidence given at the bar of the Houſe of Lords, in the ſeamen's cauſe, has been mutilated, or retailed from memory only;—he therefore feels it a duty which he owes to his own character, to the ſeamen, and to his country, to ſtate and ſubmit the proceedings at large to the candour and diſcernment of the PUBLIC: to the end that THEY may know and judge on what ground the Lieutenant-Governor of a national inſtitution was turned out of his office.—He conceived it to be his indiſpenſable duty to lay every fraud and abuſe that came within his knowledge, before the general Governors, as ſoon as he could authenticate the facts, not doubting but a fair and efficient general Board would be held, agreeable to his requeſt, that juſtice might be done, and a reformation take place. But, ' inſtead of that,' ſays he, ' what has been the conſequence? And what is the language now proclaimed to the public? That no abuſes exiſt: and true it is, ſome of them do not exiſt at the preſent moment, becauſe, during the *intermediate time* of the repreſentation of theſe ſtubborn facts, and the enquiry at the bar of the Houſe of Lords, one whole year had elapſed, in which time, though the torrent of abuſes was politically checked, no permanent remedy was applied,—either by the removal of the *Landmen* *, or the contracting Butcher †,—the two great ſources of all the evils, heart-burnings, jealouſies, and diſcontents, which grow in that Hoſpital.'—The Captain here draws this inference—' As the management of the charity is ſtill under the ſame influence, in the hands of the ſame perſons, is it not rational to ſuppoſe that ſimilar practices will be reiterated on the helpleſs penſioners? eſpecially, as the man who dared to attack abuſes [he dared to attack Lord SANDWICH!] is ſacrificed, in order to deter others from purſuing ſo dangerous a precedent.—A man diſabled in the ſervice of his country, and placed in Greenwich Hoſpital as a reward for thoſe ſervices, is, at laſt, in the evening of his day, —driven out of his office in the face of the nation, without a ſhilling in his pocket, his wife and family ruined, his goods and chattels ſold by public auction, to pay the expences brought upon him by his mercileſs perſecutors and proſecutors, whoſe great object was to commit his body to a priſon, after they had deprived him of his office, worth near 10,000 *l.*—*Yet it is ſtill to be hoped* [the ſpirit of our veteran Appellant, we ſee, is not yet broken] *the hour is approaching when a reform will take place,* and that the lazy, luxurious landmen of the Hoſpital, who have only fought the battles of the Borough of Huntingdon, will find themſelves removeable by a virtuous miniſter, or at leaſt by a public writ of *quo warranto,* &c.'

The principal contents of this volume, among other ' original and authentic papers,' are as follow:

' Captain Baillie's Letters to the Earl of Sandwich, to the Secretary of the Admiralty, the Court of Commiſſioners, and the Select Committee of Directors, with the anſwers; alſo his Memorial to the general Governors, pointing out abuſes, and propoſing remedies.

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* It was one of the principal cauſes of the complaint preferred by Captain Baillie, that *landmen* were provided for in the Hoſpital, in prejudice to the rightful claims of the *ſeamen,* for whom this moſt noble charity was ſolely inſtituted.

† This butcher had been proſecuted, at the inſtance of Captain Baillie, and was twice convicted in a public court of juſtice, of ſerving the Hoſpital with bad meat (*i. e.* bull beef inſtead of ox); for which fraudulent offence he was, on his ſecond conviction, fined 500 *l.* on fifty penalties. This ſum was compounded with the delinquent butcher; and freſh contracts were made with the ſame perſon. *N. B.* Our Author, in another part of this advertiſement, ſtyles him ' the *Huntingdon* Butcher.'

' A liſt

'A liſt of landmen appointed by Lord Sandwich to offices of eaſe and profit in the Hoſpital, in preference to the honeſt claims of ſeafaring men; a liſt of navy chaplains who actually receive an annual bounty from Parliament, as a reward for their ſervice at ſea, while beneficed clergymen, who have not been at ſea, are ſaddled upon a charitable inſtitution, principally ſupported by the contributions of ſeafaring men; and alſo, a general liſt of landmen in and belonging to the ſaid Hoſpital.

'Authentic proceedings in the court of King's Bench, in conſequence of a rule granted to ſhew cauſe why an information ſhould not be exhibited againſt Captain Baillie, for publiſhing certain libels, &c.

'Speeches of the counſel, and judgment of the court, taken in ſhort hand, by Mr. Blanchard.

'The whole evidence as given at the bar of the Houſe of Lords, with ſome occaſional debates, in the courſe of fifteen days inquiry, &c.

'The ſpeeches of the Duke of Richmond, at the opening and cloſe of the evidence.

'Abſtracts of the arguments of other noble Lords, with ſuch papers and letters as are neceſſary to corroborate the evidence, and elucidate the whole proceedings, carefully tranſcribed from original papers, private notes, or other authentic documents; all which have been collected with great labour and expence from numerous materials, in order to render the work as accurate and complete as poſſible.'—We would not omit to take notice that there is, likewiſe, a general *index*; which will be of great uſe to the Reader, for occaſional reſearches.

Among the ſpeeches of the counſel in this memorable cauſe, we diſtinguiſh thoſe (in the court of King's Bench) of the Hon. Mr. Erſkine, and Mr. Peckham; the former gained great applauſe by his very eloquent repreſentation of the MERIT of Capt. Baillie's active and public-ſpirited proceedings, in order to procure a reformation in the management of the Hoſpital concerns.

The Duke of Richmond's ſpeech, at the cloſe of the evidence in the Houſe of Lords, is a maſterly performance. In the courſe of this oration, his Grace took notice of the plea urged by the proſecutors of Captain Baillie, in excuſe for their turning him out of his office,—" that he is a man of a vexatious temper, and of intractable manners."—In reply to this, the Duke very pertinently obſerved—' that admitting Captain Baillie to be a man of that temper, and of thoſe manners,—before his being vexatious and intractable becomes a reaſon for puniſhing him in ſo high a degree, or perhaps of puniſhing him at all, we ought to know upon what ſorts of matter he is vexatious, and in what ſort of ſociety he is intractable. Nothing in the world is *ſo vexatious* againſt abuſes as enquiry; nothing ſo intractable among gentlemen of eaſy morals, as a man of rigid virtue. I confeſs,' ſaid his Grace, 'I do not know any thing that can be ſuch a nuiſance as a man of ſtern and uncorrupt integrity, in a ſociety made happy and unanimous by a participation of jobs, by mutual connivance, and the perfect equality among themſelves, that ariſes from a thorough conſciouſneſs, that not one of the company is a jot better than his neighbour.

'I am perfectly ſatisfied,' continues the Duke, 'that Captain Baillie, while he did great ſervice to the poor penſioners, did infinitely diſturb the tranquillity of the officers; and all they who are of opinion, that the government of Hoſpitals, as well as that of kingdoms, was made for the pleaſure of the governors, and not for the benefit of the governed, will think his conduct was atrocious.

'But ſuch of your Lordſhips who may be of different ſentiments, and who reflect, that the greateſt reformers have rarely been men of the beſt tempers, will pity the imperfections of human virtue; and will think Captain Baillie's moroſeneſs rather the object of reprimand, than of the utmoſt puniſhment the Admiralty had the power to inflict. They ought to have commended and ſeconded his zeal, and exhorted him to more conciliatory manners; and not have deprived him of his office with diſgrace, while they continue to employ, truſt, and careſs a recorded cheat, who triumphs in the deſtruction of Captain Baillie.'——

In fine, the noble Orator acknowledges his perſuaſion, that after the diſputes which have ariſen among the officers and penſioners, it would be impoſſible for Captain Baillie 'to lead an happy life in Greenwich Hoſpital;'—yet, in conſideration that he has been very meritorious in detecting the cruel frauds of the Contractor for butchers meat, and proſecuting him to conviction; that he has been at all times the true friend of the penſioners; that he has brought to light many abuſes; that he has got many abuſes rectified; and that the proſecution of others has occaſioned his being haraſſed with expenſive ſuits in Weſtminſter-Hall, and his *illegal* diſmiſſion from his office,—his Grace recommends that ſome proviſion be made for him, ſuch as his Majeſty ſhall think adequate to his deſert—ſuch as Lord Sandwich himſelf thought him deſerving of, ſubſequent to every complaint which has been alleged againſt Captain Baillie *.

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* Lord Sandwich acknowledged, to Mr. Murphy, in a converſation relative to a plan for the diſmiſſion of the Lieutenant Governor by *reſignation* (ſome time before he was *turned out*, without any equivalent or compenſation whatever), that "he believed there might be *a great deal of right*, and a great deal of wrong in Captain Baillie." *Vid. Mr. Murphy's* evidence at the bar of the Houſe of Lords, *p. 122 of the preſent* publication.

Nothing, however, has yet, that we have heard of, been done for Mr. Baillie, in the way of recompence for the great loſs that he hath ſuſtained by his diſmiſſion from his poſt. It appears, from a letter printed at the end of this volume, that the Captain hath humbly requeſted the command of a ſhip,—his health being ſuch as would, he hoped, enable him again to ſerve his Majeſty: but we do not underſtand that he hath been ſucceſsful in his application. The letter bears date in June 1779.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

GERMANY and the NORTH.

ART. I.

JO. Chriſt. Biel NOVUS THESAURUS PHILOLOGICUS, *ſive* LEXICON *in* LXX. *et alios Interpretes et Scriptores Apocryphos* VETERIS TESTAMENTI, *ex Autoris B. Mſcto Edidit et Præfatus eſt* E. H. MUTZENBECHER. Pars Prima. A—E. Hagæ Comitum Sumptibus. J. A. Bouvinck. 1779. Large 8vo. Pages 690. This learned and moſt uſeful work, compoſed by an adept of the firſt rank in Grecian and Oriental literature, will undoubtedly obtain the applauſe and encouragement it ſo highly deſerves. It is the poſthumous work of the learned and laborious JOHN CHRISTIAN BIEL, a native of Brunſwick, who acquired a conſiderable reputation, in the republic of letters, by ſeveral philological productions of ſingular merit, by the part he had in the celebrated edition of *Heſychius*, publiſhed by *Alberti*, and by his connexions and correſpondence with Leibnitz, Bentley, and many other learned men of the firſt claſs in England, Holland, and other countries. The work lay for a long time in MSS. for it was completely finiſhed before the Author's death, which happened in the year 1745; but ſeveral learned men teſtified their ardent deſire of its publication, ſuch as *Erneſti*, *Michaelis*, *Teller*, and others. This deſire was founded on a ſpecimen of the work, which was ſubjoined to a diſſertation of the Author's, publiſhed in the year 1740 [*], and the firſt volume, now before us, juſtifies it fully. In this work, which is much more ample and rich in materials than thoſe of Keſſer, and the other authors that are mentioned by Fabricius [†], all the words that we meet with in the Septuagint, in the other Greek interpreters, and in the Apocryphal writers of the Old Teſtament, are exhibited in an alphabetical order. The Author explains each word in ſuch a manner, that the Reader may perceive, at firſt ſight, what is its original meaning, and in what ſignification it is employed by the above-mentioned interpreters and writers. He points out its different ſignifications, the Hebrew and Chaldaic terms, that bear the ſame ſenſe, and the uſe that the writers of the New Teſtament have made of it. All this is accompanied with philological and critical remarks, drawn from profane authors, concordances, gloſſaries, and the beſt critics and commentators, ancient and modern, which are adapted to illuſtrate each word, and to aſcertain its various ſignifications, according to the occaſions and ſubjects on which it is employed.

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[*] This diſſertation is entitled, *Exercitatio de Ligno ex Libano ad Templum Hieroſolymitanum ædificandum petito*,—Brunſvigæ, 1740.

[†] In his *Bibliotheca Græca*.

We ſhall inſert here a ſingle article of this volume (which carries the work to the letter E incluſive), that the Reader may judge of the manner in which the learned Author has executed his extenſive plan.

'Αρετη, virtus, decus, gloria, honor, laus, הוד decus, gloria, Hab. iii. 2. ἐκάλυψεν ȣ̓ρανȣ̀ς ἡ ἀρετη αὐτȣ̃, *operuit cælos gloria ejus*, i. e. glorioſa potentia ejus, ſapientia et bonitas e cœlo undequaque ita apparent, ac ſi illud opertum quaſi divinis illis perfectionibus eſſet. Quod hic ἀρετὴ vocatur, Pſ. xix. 1. dicitur δόξα. Apud *Heſychium* ἀρετη exponitur θεία δύναμις, divina potentia. Quæ tamen explicatio, ſi ad prophetæ l. c. ibi reſpicitur, uti videtur, rem non ſatis exhauſit. Zach. vi. 13. καὶ αὐτὸς ληψεται ἀρετὴν, *et ille aſſumet gloriam.* Idem hic ἀρετη notat, quod Pſ. viii. 5, et Heb. ii. 7. δοξα καὶ τιμὴ, *gloria et honor.* Sic et apud poëtas Græcos ἀρετή *gloriam, honorem* denotat; *Homerus* Il. υ'. *v.* 242.

Ζεὺς δ' ἀρετὴν ἄνδρεσσιν ὀφέλλει τε μινύθει τε
Jupiter autem viris honorem et auget et minuit.

Heſiodus Ἔργ *v.* 311.

——— πλȣτω δ ἀρετὴ και κῦδος ὀπηδεῖ
——— *divitias autem honos et gloria comitatur.*

Confer quæ ex *Plutarcho* de Audiend. Poet. p. 24, notat *Lamb. Bos* Obſerv. Critic, p. 112, תהלות laudes. Eſ. xlii. 8. την δόξαν μȣ ἑτέρω ȣ̓ δώσω ȣ̓δε τὰς ἀρετάς μȣ τοῖς γλυπτοις. *Gloriam meam alteri non dabo, neque virtutes meas ſculptilibus.* Eſ. xlii. 12. δώσȣσι τῷ Θεῷ δόξαν, τὰς ἀρετας αὐτȣ̃ ἐν τοῖς νήσαις απαγγελȣ̃σι, *dabunt Deo gloriam, virtutes ejus in inſulis annunciabunt.* Eſ. xliii. 21. τὸ γενος μȣ τὸ εκλεκτὸν, λαὸν μȣ, ὃν περιεποιησαμην, τας ἀρετὰς μȣ διηγεῖσθαι, *genus meum electum, populum meum, quem acquiſivi, ut virtutes meas enarret.* Quorſum reſpexit Petrus, 1 Ep. ii. 9. ὑμεῖς δε γένος ἐκλεκτὸν—ἐις περιπόιησιν, ὅπως τας ἀρετάς ἐξαγγείλητε, &c. *vos autem eſtis genus electum,—acquiſitum, ut virtutes annuncietis ejus, qui ex tenebris, &c.* Eſ. lxiii. 7. τὸν ἔλεον κυρίȣ ἐμνήσθην, τὰς ἀρετάς κυριȣ ἐν πᾶσιν, οἷς ἡμῖν ἀνταποδίδωσι, *miſericordiæ* domini recordor et virtutum *Domini in* *omnibus, quæ nobis retribuit.* Sicuti autem LXX. תהלות vertentes per ἀρετὰς, *virtutes*, procul dubio intelligunt *laudabiles perfectiones et proprietates Dei*, ita nullus dubito, quin Petrus etiam, l. c. eo ſenſu vocem acceperit. Imo nullus dubito, quin idem Apoſtolus in verbis 2 Epiſt. i. 3. τοῦ καλέσαντες ἡμᾶς διὰ δοξης καὶ ἀρετῆς, per δόξαν καὶ ἀρετὰν, *glorioſas et laudibiles perfectiones Dei*, amorem, miſericordiam, gratiam, veritatem intellexerit, et præpoſitione δια cauſam impulſivam, ut Paulus in verbis Gal. i. 15, καλέσας διὰ της χάριτος αὐτοῦ, indigitaverit. Eſth. xiv. 10. ανοιξαι στόμα ἐθνῶν εις ἀρετάς ματαίων, *ut aperiant os gentium in laudes vanorum.* Sap. viii. 7. οἱ πόνοι ταυτης εἰσιν ἀρεταί, *labores ejus ſunt virtutes. Heſychius :* Ἀρετη ἡ τῶν καλων νομιζόμενων ἐμπειρία. Ἀρετὴ, *eorum, quæ bona habentur exercitium.* Lex. *Cyrilli* MS. Brem. Ἀρετη, πρᾶξις ἀγαθὴ. Ἀρετὴ, *actio bona.*

We doubt not but this ſpecimen will give ſuch of our Readers, as are competent judges of a work of this kind, a favourable opinion of this excellent Lexicon. Thoſe who have a taſte for Grecian literature, and ſacred erudition, will applaud the zeal of the learned Profeſſor *Barkey* of the Hague (who appears, by the preface prefixed to this work, to have contributed much to its publication) and the labours of M. *Mutzenbecher*, paſtor of the Lutheran church in the ſame place, in whoſe poſſeſſion the manuſcript was, and who has taken great and ſuccefsful pains to render the edition correct. The preface is the work of this learned eccleſiaſtic, and does honour to his erudition and critical ſagacity. The bookſeller has alſo performed his part in a manner that deſerves encouragement. The type is diſtinct, and the paper of the beſt kind.

We had ſcarcely finiſhed this extract when we received the ſecond volume of this valuable work, which contains 466 pages, and concludes with the word Ὀψώνιον.

II. *Memoria ſopra il Sel ſedativo Naturale della Toſcana, &c.* i. e. *A Memoir concerning the native ſedative Salt of Tuſcany, and the Borax which is compoſed by the Means of that Salt, as diſcovered by Mr.* HUBERT FRANCOIS HOEFFER, of Cologn, Director of the Elaboratories of the Druggiſts to the Grand Duke of Tuſcany, Member of the Academy of Sciences at Sienna, and of the Botanical Society at Florence. 8vo. Florence. 1778. We mention this publication rather late; but we could not omit it, now, on that account, as it contains a diſcovery in chemiſtry. Mr. HOEFFER, having procured ſome bottles of the mineral water of the marſh of *Monterotondo*, which is called *Cerchiaco*, and is ſituated in the Lower Sienna, he made with it ſeveral experiments, the reſult of which was, the diſcovery of a genuine native ſedative ſalt. By adding to this ſome marine alkali, he produced a real *borax*; that is, he obtained from the mixture of theſe two ſubſtances a ſaline matter, ſoluble in water, ſuſceptible of a cryſtallization ſomewhat like that of alum, and which, by being expoſed to a red heat, is transformed into a kind of ſaline glaſs. The importance and utility of this diſcovery are palpable.

III. *Umſtændliche Nachricht von der Hamburgiſchen Handlungs Academie*: i. e. *A circumſtantial Account of the Commercial Academy at Hamburgh.* By J. G. Buſch, Profeſſor of Mathematics, and Inſpector of this Eſtabliſhment. 12mo. Hamburgh. 1778. We are the rather inclined to announce this ſmall publication, as it may be of uſe to thoſe parents who wiſh that their ſons, before they enter on actual buſineſs in counting-houſes, ſhould acquire the previous knowledge which may afterward prove uſeful and ornamental to them.

We are aware that the beſt ſchool for buſineſs, is *buſineſs itſelf*; but ſtill, in every branch, there are certain elements which muſt be gained by ſtudy, independent of practice. Such, in the caſe of merchants, are languages, a certain degree of hiſtorical and geographical knowledge, and a general acquaintance with the theory of commerce. If to this be added, the uſeful application of the years of inactivity to which many young men are expoſed before they can come into actual employment, we think we may recommend this eſtabliſhment as likely to afford conſiderable advantage. We muſt add, that the interior conſtitution of it appears to be judiciouſly framed.

We refer thoſe who wiſh to be farther informed concerning this inſtitution, to the '*Circumſtantial Account*' above mentioned, or to Mr. Ebeling, the director of the Academy.

MONTHLY CATALOGUE,

For MARCH, 1780.

POLITICAL.

Art. 10. *A Defence of the Act of Parliament lately paſſed for the Relief of Roman Catholics*: Containing a true State of the Laws now in Force againſt Popery: In Anſwer to a Pamphlet, intitled, an "Appeal from the Proteſtant Aſſociation to the People of Great Britain, &c." In a Letter to a Friend. By a Proteſtant. 8vo. 6d. Johnſon. 1780.

IN our Review for January, we delivered our opinion reſpecting the merits of the pamphlet, to which this letter hath given a more particular reply. We are happy to find our ſentiments confirmed by a writer of ſuch abilities and candour, as the Author of this letter evidently appears to poſſeſs. He conducts his argument with ſpirit and propriety: while the conſiſtent Proteſtant, and the friend of humanity, appear in every page. We ſincerely wiſh that its circulation may be as extenſive as that of the "Appeal." It is, *we think*, a ſovereign antidote to the malignant poiſon which the miniſters of Pſeudo-Proteſtantiſm have been ſo aſſiduous to ſcatter abroad, to infect the mind with the moſt contagious part of that very religion which the *Aſſociation* profeſſes to oppoſe and controul.

The principal and avowed object of our ingenious letter-writer is, to ſhew ' that the idea of toleration, as exhibited by the Author of " the Appeal," is ſo exceedingly defective, as by no means to deſerve the name;—that his objections to the Act for Relief of Roman Catholics, are principally founded on an entire miſapprehenſion of its nature; and therefore—that he and his aſſociates, in their endeavours to raiſe a ferment in the nation, and to excite mutual animoſities amongſt the inhabitants of theſe kingdoms, ſo far from deſerving to be conſidered as guardians of the conſtitution, are in fact, whether they know it or not, abettors of perſecution, and enemies of civil and religious freedom.'—This is the object of the preſent liberal and ſenſible pamphlet; and we think the Author hath fully accompliſhed his generous deſign.

As a ſpecimen of his manner of diſcuſſing ſo important an argument as that in which religious liberty is concerned, and as a juſtification of the applauſe we have honeſtly beſtowed on the deſign and execution of the tract before us, we ſhall preſent our Readers with a paſſage or two, extracted from the concluſion.

' But it is not merely on account of the conſequences to be apprehended from their repeal, that this Author wiſhes to have all the laws againſt Popery ſtand in full force: he deſires it likewiſe by way of retaliation for the cruelties of the Papiſts. The ſtatutes againſt Popery, notwithſtanding their ſeverity, he tells us, are mild when compared with the bloody edicts now in full force againſt Proteſtants in Popiſh countries. Whilſt Papiſts in England are claiming toleration, Proteſtants in France are expoſed to perſecution by the repeal of the edict of Nantz: and in other Popiſh countries, Proteſtants are by law condemned to death. Aſtoniſhing contraſt (adds he) that needs only to be conſidered, to evince the impropriety of the late repeal.——Now the plain Engliſh of this is—that we muſt perſecute Roman Catholics, *becauſe* the Roman Catholics have perſecuted us! Is this the language of a follower of the meek and lowly Jeſus?—of HIM, who ſaid, " Whatſoever ye would that men ſhould do unto you, do ye even ſo to them?"—Of HIM, who taught us to love our enemies, and to do good to thoſe who hate us?—I challenge him to produce any thing in Popery more oppoſite and hoſtile to the ſpirit of that New Teſtament which he profeſſes to venerate.'——

' As a private man, however, I believe Popery to be a corrupt religion; and therefore to be oppoſed. But HOW is this to be done? Not by force; but by reaſoning: not by penalties, but by perſuaſion. If truth is to be maintained by the ſword, Why was not Chriſtianity ſo propagated at firſt? Why did not the Divine Author, inſtead of the ſword of the Spirit, arm his followers with ſwords of ſteel? He who could command legions of Angels to his aſſiſtance, might ſurely have eſtabliſhed his clergy in ſpite of all oppoſition, throughout the habitable globe. What other reaſon can be aſſigned for his not doing this, but that which he himſelf has given, and which ought long ago to have put to ſilence every advocate for church-authority—MY KINGDOM IS NOT OF THIS WORLD.'

Art. 11. *Four Letters* from the Country Gentleman, on the Subject of the Petitions. 8vo. 6 d. Almon. 1780.

Reprinted from Almon's news-paper, the *London Courant*; in which we have obſerved ſome well-written political eſſays. The Author, who ſigns himſelf a *Country Gentleman*, is a ſtrenuous and able advocate for the county petitions.

Art. 12. *A Letter to Lord North.* With Free Thoughts on Penſions and Places. 4to. 6 d. Gainſborough printed, and ſold by Bladon in Paternoſter Row, London.

The production of a well meaning, but dim-ſighted politician, who may be referred to Mr. Burke's printed ſpeech (where he conſiders the partial ſcheme of taxing placemen and penſioners) for better information.

Art. 13. *Obſervations on an Addreſs* to the Freeholders of Middleſex, aſſembled at Free Maſon's Tavern; delivered to the Chairman, and read to that Aſſembly, December 20, 1779. With a clear Expoſition of the Deſign and Plan, therein propoſed, of a *Republican Congreſs*, for new modelling the Conſtitution. 8vo. 6 d. Bowen.

A political ſneer, intended to ridicule and explode a very ſerious performance. See our account of the Addreſs, in our *Catalogue* for January, p. 81.

Art. 14. *Eſſay on Modern Martyrs:* With a Letter to General Burgoyne. 8vo. 1 s. 6 d. T. Payne, &c. 1780.

'It has been left, ſays the Author, to the ingenuity of modern times, ever buſy in reſearches, and fertile in improvement, to diſcover a new ſyſtem of martyrdom; a ſyſtem into which neither wheels, nor flames, nor axes, are permitted to enter; but in which triumph reſults from puniſhment, and advantage ſprings from calamity; by which the inſignificant may riſe to importance, and the indigent to affluence, by the efficacy of mock misfortunes, and the emolument of lucrative heroiſm.'

The Author divides modern martyrdom into three ſpecies, all of them political, viz.

1. 'Thoſe who claim merit from the avowal of deliberate *malignity*; whoſe public virtue is diſtinguiſhed only by an oppoſition to public juſtice, and whoſe policy conſiſts in taking advantage of that diſpoſition in ſome minds, that conſiders all government as an oppreſſion, that feels all ſubordination as a miſery.'—Under this head, the Reader will eaſily perceive that the Writer means to include ſuch martyrs as Mr. Wilkes; againſt whom, however, the charge of *malignity* will not be readily admitted, by thoſe who are perſonally acquainted with this jovial, witty, pleaſant hero of the populace.

The ſecond ſpecies of martyrdom—'conſiſts in the *noble* and *diſintereſted* act of relinquiſhing ſome preſent advantage, in the ſuppoſed certain proſpect of more exalted power, or more ample profit. Such a ſyſtem is, indeed, from its nature, confined to the higher order of ſufferers, and ſuch as may be emphatically ſtiled the *political*, as thoſe before deſcribed, may be rather termed the *penal* martyrs. To ſacrifice the poſſeſſion of a lucrative employment, wears at the firſt glance ſo ſtrong an appearance of ſincerity, that we almoſt overlook the folly of unſteadineſs, and forget the treachery of deſertion. Yet on a nearer view of circumſtances and characters, we ſhall not conſider the political martyr, merely as a convert to falſe popularity, but rather as a refined (though often diſappointed) ſpeculatiſt, who weighs the chances of events, and calculates the fluctuations of power with an almoſt arithmetical nicety.'

It is needleſs to lead our Readers into thoſe intricate mazes in political conduct, which the ingenious Writer thinks it eaſy to unravel, by the help of this clue.

The third ſpecies of theſe ſelf-created martyrs are, ' the ſelf-proclaimed victims, who court the public favour, or pacify the public reſentment, not only by voluntary but even by viſionary ſufferings. In the front of this venerable band appear the *military martyrs*, armed with recriminating invectives, ſhielded by new-formed connections, ſtored with voluminous harangues, arrayed in all the pomp of burleſque inquiries, and adorned with all the trophies of partial approbation. In vain would common ſenſe oppoſe her ſtrength againſt the power of military eloquence; in vain might ſhe repreſent, that true valour would require no aid from the refinements of ſophiſtry, that real exploits would borrow no ornament from the pomp of declamation; that the commanders of former days eſtabliſhed the glory, and extended the empire of their country, not by tedious recitals, but by actual and effectual enterprizes; that the proofs of meritorious ſervice did not then reſt upon the opinion of friendly witneſſes, but on the records of impartial hiſtory, on the grateful applauſe of their countrymen, on the univerſal ſenſe of mankind.'

Here the Author approaches the main object of his view in this publication, viz. the arraignment of the conduct (military and political) of General Burgoyne; which is here expoſed to a ſeverity of inveſtigation by no means new to this unfortunate commander,—who, ſince his parole-return to England, hath ſuſtained many attacks of this kind: herein experiencing the truth of the maxim held by a celebrated French warrior—" That a loſt battle hath a long tail."

Our Author takes leave of the General, with the following declaration of his inducements to the diſcuſſion of a ſubject ' by no means agreeable,' viz. ' I will freely own, the firſt motive that led me to this inquiry, was a deſire of vindicating characters very powerfully, or at leaſt ſpeciouſly aſſailed. Every ſtep I have proceeded in it, every view in which I have conſidered it, has uniformly tended to confirm me in this opinion, that you are not that oppreſſed officer, not that unprejudiced politician, which your ſpeeches and publications have ſo induſtriouſly proclaimed you—that whatever misfortunes you may have ſuffered, whatever loſſes you may have endured, have been the conſequence of your own acts, or the effects of your own ſolicitation.—Had the caſe appeared otherwiſe to my mind, no conſideration could ever have induced me to throw the leaſt imputation on your conduct, or inſinuate the ſlighteſt doubt of your ſincerity.—

Art. 15. *Speech of Edmund Burke*, Eſq; Member of Parliament for the City of Briſtol, on preſenting to the Houſe of Commons (Feb. 11, 1780) " A Plan for the better Security of the

Independency of Parliament, and the œconomical Reformation of the Civil and other Eſtabliſhments. 8vo. 2 s. Dodſley.

This noble and wonderful piece of oratory, of which we have here an authentic copy *, will immortalize the name of BURKE.

Art. 16. *Thoughts on the preſent County Petitions.* Addreſſed to the Gentlemen, Clergy, and Freeholders, throughout England. By an Old-faſhioned Independent Whig. 8vo. 1 s. L. Davis. 1780.

This writer diſcountenances the petitions, on ſuch grounds as ſeem to evince his thorough acquaintance with the ſtate of *parties* in this country. In ſhort, he is a political ſceptic, and does not credit even the Minority themſelves for any degree of ſincerity, in regard to this extraordinary *manœuvre*:—he does not believe they wiſh to obtain the prayer of their petition, leſt they ſhould, themſelves, be affected by it, when it may be their turn to have the diſtribution of the loaves and fiſhes.—Theſe *cool* thoughts were thrown out during the earlier ſtages of the county meetings; and the publication was, no doubt, intended to act *as a damper*.

MEDICAL.

Art. 17. *An Anſwer to the Letter addreſſed by Francis Riollay, Phyſician of Newbury, to Dr. Hardy*, on the Hints given concerning the Origin of the Gout, in his Publication on the Colic of Devon, &c. &c. By James Hardy, M. D. 8vo. 1 s. Cadell, &c. 1780.

When a man once mounts his hobby-horſe, there is no ſtopping him. 'Tis in vain for a friend to ſay, " For God's ſake, diſmount—the vicious beaſt will throw you—you will have your neck broke—your joints diſlocated—or at leaſt, you will get heartily ſplaſhed and bedaubed."—It does not ſignify—on he goes—whip and ſpur—till his career ends in a quagmire.

Dr. Hardy having laid down to himſelf as an undeniable poſition, " that the primary cauſes of the gout ariſe from the action of *mineral ſubſtances* admitted into the human ſyſtem," will not recede from his point, though aſſailed by the moſt powerful arguments, both theoretical and experimental. If you tell him, that French gentlemen, who make their own wine, and are remarkably curious about it, would never be ſo abſurd as to mix poiſon with it,—and yet have their full ſhare of the gout—he anſwers you with a quotation from the *Maiſon Ruſtique*, in which you find three methods directed for preventing wines from turning ſour. The firſt of theſe is the ſuſpending a ball of lead in the caſk. Here nobody would deny the poſſibility of a noxious impregnation. The ſecond is the fumigating with brimſtone, or, as we call it, the *ſtumming* of wine. Now, mark the Doctor's ingenuity! This brimſtone, he ſays, may be native ſulphur—native ſulphur often contains arſenic—conſequently your wine may be impregnated with arſenic by this practice. The third method is boiling down the muſt; concerning which, the Doctor thinks it ſufficient to ſay, that as a veſſel of copper, tin, or lead, would probably be uſed in this operation, his mineral hypotheſis is ſtill ſafe. If, after all, you urge, that theſe noxious impregnations might poſſibly occaſion a colic or palſy, but that the gout is a different affair—no, ſays he, they are the ſame thing in effect, though a little different in appearance. To ſuch reaſoning do people ſometimes deſcend in ſupport of a favourite hypotheſis!

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* Another edition has appeared, (but not printed under the Author's *inſpection*) price 1 s. 6 d. Publiſhed by Hey, in Paternoſter Row.

Art. 18. *An Eſſay on the Cure of Abſceſſes, Wounds, and Ulcers.* Alſo, a New Method of curing the Lues Venerea, with Dr Hunter's and Mr. Cruickſhanks's Opinion on this Method, and alſo on the Abſorption in Human Bodies; with Experiments on inſenſible Perſpiration. By Peter Clare, Surgeon. The Second Edition, illuſtrated by Caſes and Anatomical Engravings. 8vo. 4 s. Boards. Cadell. 1779.

In our Review for June laſt, we gave ſome account of the firſt edition of this work. Conſiderable additions are now made to it, particularly in the obſervations furniſhed by Mr Cruickſhanks.

Art. 19. *Thoughts on Amputation.* Being a Supplement to the Letters on Compound Fractures, and a Comment on Dr. Bilguer's Book on this Operation. To which is added, A ſhort Eſſay on the Uſe of Opium in Mortifications. By Thomas Kirkland, M. D. Member of the Medical Society at Edinburgh. 8vo. 2 s. Dawſon. 1780.

Mr. Pott, in a late publication *, pointing out the neceſſity of amputation in certain caſes, and the advantage of performing this operation ſpeedily, was led to make ſome ſevere ſtrictures on Dr. Bilguer's celebrated work, in which a contrary practice was maintained. On the other hand, Dr. Kirkland, of Aſhby, takes up the pen in favour of Bilguer, and attempts to ſhew, that his general doctrine is neither ſo abſurd nor miſchievous as Mr. Pott has repreſented it; and that his own experience, particulary in compound fractures, confirms the ſuppoſition that amputation is much leſs frequently neceſſary than is uſually imagined. As *degree* of injury is almoſt the ſole thing which muſt determine this point, it is very difficult to lay down any preciſe rules in theſe caſes; but we think it ſufficiently appears, that Dr. Kirkland and his friends, as well as practitioners in various other parts of the country, have ſaved many a limb, which would have been doomed, without heſitation, to the knife, in a London hoſpital. It is very poſſible, however, that the attempt to ſave the limb in one caſe, and its ſpeedy removal in the other, may be both equally right; ſince the difference between the air of a crowded city hoſpital, and that of a private chamber in the country, will give room to expect a very different event in ſimilar accidents: and we are rather ſurpriſed, that this important circumſtance in the debate has been ſo little dwelt on by either party.

Dr. Kirkland's remarks on the uſe of opium, in mortifications, tend chiefly to ſhew, that the propriety of employing this remedy will entirely depend on the particular nature and ſymptoms of the caſe: that wherever there is much pain and irritability, opiates will greatly aſſiſt in the cure; but that where the *vis vitæ* are very languid, the part affected indolent, and nervous energy deſtroyed, cordial and ſtimulating medicines are proper, and opium is prejudicial.

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* *See Review for March* 1779.

NOVEL.

Art. 20. *The Relapſe.* A Novel. In Two Volumes. 12mo. 5 s. Lowndes. 1779.

There has, of late, been ſuch an uncommon dearth of this kind of food, that, at this time, no doubt, many thouſand eager appetites are craving for *ſomething new,* to whom a diſh prepared by the author of *Indiana Danby* will be a delicious morſel.

AFFAIRS OF THE EAST-INDIA COMPANY.

Art. 21. *Thoughts on the Treaty now agitating between Government and the Eaſt India Company,* ſhewing the conceived Defects of the Propoſitions drawn up by the Court of Directors; and containing a new Set of Propoſitions, perhaps more advantageous to the Public, to the Company, and the oppreſſed Inhabitants of Hindoſtan. By Archibald Mitchell, late Major of Engineers, belonging to the Eſtabliſhment of Fort St. George. 4to. 1 s. 6 d. Donaldſon. 1780.

Mr. Mitchell appears to have ſtudied his ſubject with due attention, and to have diſcuſſed it with ability and perſpicuity. The points under his conſideration are enumerated in the title. He puts the following query,—'Would it not be proper that the Government or the Company ſhould give 1000 l. or ſuch other ſum as they ſhall think adequate, to be paid to the perſon who gives in the beſt and ſhorteſt draughts of a charter, or articles of partnerſhip, betwixt Government and the Company?'—Should this hint be taken, we think Mr. Mitchell well qualified to put in for the prize; of which his *Propoſitions* *, above mentioned, may be taken as a ſpecimen, being laid down as the baſis of an agreement between Government and the Company.

Art. 22. *Heads of an Agreement between Parliament and the Eaſt India Company.* 8vo. 13 Pages.

Theſe propoſitions ſeem to be laid down on the part of the Company, but we know not on what authority. They are dated Feb. 18, 1780: thoſe prepared by the Court of Directors were given at the Eaſt India Houſe, on the 28th of January.

Art. 23. *State of the Eaſt India Company,* with an Examination of the *Propoſitions* now before the Proprietors, conſidered as Matter of Account; and Sketch of equitable Terms of an Accommodation between the Public and the Proprietors. 8vo. 1 s. Sewell. 1780.

The calculations, eſtimates, and obſervations contained in this compendium of the Company's great and moſt eſſential concerns, appear to come from a perſon well informed, and deeply experienced, in regard to a ſubject which muſt, in the higheſt degree, affect the commercial and eventually the political intereſts of this country. The Writer ſigns himſelf "*An old and faithful Servant of the Com-*

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* The Company's *Propoſitions* are added, by way of *Appendix* to this pamphlet.

pany;" and we are ready to conclude, from the contents of his publication, that he has not aſſumed an imaginary character.

LAW.

Art. 24. *Abſtract of the Smugglers, Arreſt, Militia, Convicts, Houſe Tax,* and other intereſting Acts of Parliament paſſed in the Seſſions of 1779. 8vo. 1 s. 6 d. Fielding and Walker.

An uſeful and judicious abridgment. The great bulk to which the volume of our acts of parliament is annually ſwoln, renders ſome publication of this kind almoſt neceſſary. We really believe that the moſt prolific authors in this country are (with due reverence be it ſpoken) Meſſrs. the *King, Lords, and Commons*; and that the fruits of their joint labours, for ten years paſt, far exceed, in number and ſize, all that the two univerſities have produced in the courſe of half a century. Is it not then time to abrogate the ancient maxim that "*ignorantia* legis excuſat neminem? What a taſk does the legiſlature impoſe on the good ſubjects of this realm in expecting that their underſtanding and memory ſhould keep pace with the enormous growth of the ſtatute book!

"For who can read ſo faſt, as they can write?"

DRAMATIC.

Art. 25. *The Times*; a Comedy. As it is now performing at the Theatre-Royal in Drury Lane. By Mrs. Griffith. 8vo. 1 s. 6 d. Fielding and Walker. 1780.

To this comedy is prefixed an advertiſement beginning thus:

'The favourable reception which the following comedy has met with from a candid and generous Public, calls for my warmeſt acknowledgments; and though it may be of little conſequence to them to know the ſource of ſo ſlight an amuſement, I think myſelf bound by truth and gratitude to own, that the firſt idea of this piece was hinted to me by my ever-reſpected and lamented friend Mr. GARRICK, who mentioned GOLDONI's *Bourru Bienfaiſant*, as a ſketch that, if adapted to our times and manners, might be rendered pleaſing to an Engliſh audience. Thoſe who have read the French piece muſt judge how far I have profited by GOLDONI's work; but of this I am certain, that had Mr. GARRICK lived to afford me that friendly aſſiſtance which he has done on former occaſions, my comedy would have been more worthy of the reception with which it has been honoured. I will, however, hope that, "with all its imperfections on its head," the ſame indulgence which attended its repreſentation, will follow it into the cloſet; and that the Reader will allow me the only merit I preſume to claim, that of meaning well.'

Sir William Woodley, the *Bourru Bienfaiſant*, has, we think, been rather more ably delineated by Garrick's own hand, in his little comedy of *Bon Ton*. His Sir John Trotley and Mrs. Griffith's Sir William Woodley are, in their leading features, extremely ſimilar to each other. The additional touches, given to Sir William, rather aggravate than heighten the character: for ſurely his intention to join his niece to a man thirty years older than herſelf, reliſhes of abſurdity rather than benevolence. His peeviſhneſs, and harmleſs love of backgammon, are more pleaſant qualities.

As to *the Times*, they are but faintly coloured in this draught of them. Mrs Griffith views with too much delicacy the foibles of her own ſex, and is too little acquainted with the irregularities of the other, to mark them with ſufficient force and accuracy. We think, however, that the ſcene of the rout is rather too coarſe a picture of the aſſembly of a woman of faſhion; and that the characters of Mr. and Mrs. Bromley are too openly profligate, even to carry on their frauds and impoſitions. Lady Mary and Louiſa are amiable and tender; and indeed the genius of the Writer ſeems to delight in touches of ſentiment rather than ſtrokes of humour.

POETICAL.

Art. 26. *The Spaniſh Invaſion; or, Defeat of the Invincible Armada*; a Poem. With critical Notes, explaining every principal Circumſtance of that ſingular Enterprize, and the Methods then taken to defend this Nation. To which is prefixed, a new Sketch of the Life of Queen Elizabeth, and an Introduction proper to be read at this important *Criſis*, which reſembles, more than any other Period, the *Danger* we were in during the Reign of Queen Elizabeth; and the *Mode* of our Deliverance under the Auſpices of Providence and that glorious Queen. 4to. 1 s. 6 d. Macgowan.

This tedious chronicle in rhyme has tried our patience to its utmoſt extent. If Patience, like Charity, covered *the multitude of ſins*, *we* certainly ſhould have few to anſwer for.

Art. 27. *Ode to Britannia* (for the Year 1780), occaſioned by our late Succeſſes. By Robert Alves, A. M. 4to. 6 d. Edinburgh, Creech.

Of this Ode we are ſorry not to ſpeak in the terms we could wiſh. Poor Britannia has been ſo *be-verſed* and *be-oded*, that it is no wonder a writer finds it difficult to riſe above mediocrity on ſuch a threadbare* ſubject.

Art. 28. *Poems fit for a Biſhop, which Two Biſhops will read.* An American Prayer. Addreſs to Religion. Saul at Endor, an Ode. Inſcription in Memory of the Earl of Chatham. 4to. 1 s. Almon. 1780.

Upon what grounds this Writer flatters himſelf that two Biſhops will read his poems, does not, from the poems themſelves, appear. If the two Biſhops, indeed, were *Reviewers*, they would then be compelled to do what muſt, otherwiſe, in all probability, be a matter of choice. So far, however, we may venture to ſay, that whoever reads either the American Prayer, or the Addreſs to Religion, will not find much to cenſure.

Art. 29. *The Death of Eumenio*; a Poem. By John Fawcett. 12mo. 6 d. Leeds printed. Sold by Keith, &c. in London.

If Mr. Fawcett's poetical talents bore any proportion to his apparent piety, his rivals would be few. He might extort from Envy herſelf that praiſe, which, at preſent, the moſt candid indulgence dares not venture to allow him. If, as we have learnt, this is the worthy Author's firſt attempt, in this ſpecies of writing, great allowance is to be made; and on this principle the ſeverity of criticiſm is, on the preſent occaſion, with-held.

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* By *thread-bare*, we do not mean to inſinuate (what ſome politicians would have us believe) that Britannia is in *rags*.

Art. 30. *The Sea-Fight*; an Elegiac Poem, from Henry to Laura. Founded on an original Correſpondence between the Parties, in the Year 1759. Written at Sea by Charles Shillito. 4to. 1 s. 6 d. Dodſley.

However laudable it may be to devote, as Mr. Shillito has done, the leiſure hours which a ſea life will ſometimes afford, to literary amuſements; yet, with reſpect to the preſent poem, we are ſorry to ſay it is much too unfiniſhed for publication.

Art. 31. *A Ride and Walk through Stourhead*; a Poem. 4to. 1 s. Rivington. 1780.

This Writer's *attempt* upon the Muſe of blank verſe will be beſt explained by one of his own ſimiles:

> So has one ſeen cur-dog eight inches high
> Attempt the ſtately, arduous greyhound's love.

AFFAIRS OF IRELAND.

Art. 32. *Authentic Minutes of the Debate in the Iriſh Houſe of Commons*, Dec. 20, 1779, on receiving the Reſolutions of the Britiſh Houſe of Commons for granting to Ireland a free Trade. To which are added, the Speeches of ſome noble Lords, ſpoken on the ſame Occaſion, the Day following. 8vo. 1 s. 6 d. H. Payne, &c. 1780.

It will give pleaſure to the Engliſh reader, to obſerve how gratefully and handſomely the gentlemen of the Iriſh ſenate expreſſed themſelves, on the conciliatory diſpoſition manifeſted toward them by the Britiſh parliament.—Although theſe ſpecimens of Hibernian oratory are handed to us on unknown authority, we have no ſuſpicion of their authenticity; and we hope they contain the true and general ſenſe of that nation, in regard to the ſubject of BRITANNIA's late ſiſterly tokens of affection.—Some of our brethren on the other ſide the channel may, however, have their own peculiar method of expreſſing their ſatisfaction:—like Mr. Parnell (for inſtance), one of the members of their Houſe of Commons, who began his ſpeech, on the occaſion here alluded to, in the following blunt and honeſt terms:—"The higheſt compliment I can pay to the Engliſh government, is to ſay, that their preſent conduct is the reverſe of their former."

MISCELLANEOUS.

Art. 33. *A State of the Expedition from Canada*, as laid before the Houſe of Commons, by Lieutenant-General Burgoyne, and verified by Evidence; with a Collection of authentic Documents, and an Addition of many Circumſtances which were prevented from appearing before the Houſe by the Prorogation of Parliament. *Written and collected by* HIMSELF; and dedicated to the Officers of the Army he commanded. 4to, 12 s. Boards, Almon, 1780.

This is a publication of very conſiderable importance, abounding, as the title truly affirms, with 'authentic documents,' and affording a clear and comprehenſive view of whatever relates to the General's conduct, throughout the whole of that memorable and unfortunate expedition, which is the ſubject of the large collection of evidence now before us. General Burgoyne writes well; and we have only to lament, as Engliſhmen, that he was not, finally, as victorious in the field *, as he is upon paper. His very intereſting ſtory is, indeed, told in a maſterly manner; and the materials of which it is compoſed, will be held in great eſtimation by the hiſtorians who ſhall record the events of the unhappy war to which they owe their birth. The work is enriched with a variety of large and expenſive engravings, proper for the illuſtration of the military manœuvres, &c. &c.

Art. 34. *The Picture Gallery:* Containing near 200 Paintings, by the moſt diſtinguiſhed Ladies in Great Britain. To which are added, critical Strictures upon each Piece. 4to. 3 s. Kearſly.

Verily this newly invented method of ſtriking off characteriſtic reſemblances, by a ſtudied daſh of the pencil, liketh me not: it ſavoureth too much of the *paronomaſia*, or the "conundrum quaint."

MARTINUS SCRIBLERUS.

Art. 35. *Account of a Debate in Coachmaker's Hall.* By Harum Skarum, Eſq. 8vo. 1 s. Kearſly. 1780.

'Squire Harum Skarum laughs at the diſputants of Coachmaker's Hall. If his readers laugh *with* him, we ſuppoſe it is all that he aims at;—and if they have no objection to *the low*, they will here meet with *the riſible*.

Art. 36. *Advice to the Unwary*; or, an Abſtract of certain Penal Laws now in Force againſt Smuggling in general, and the Adulteration of Tea; with Remarks, neceſſary to be read by all Perſons, that they may not run themſelves into Difficulties, or incur Penalties. 8vo. 6 d. Robinſon. 1780.

Such publications as this are of great uſe when judiciouſly written; as all our ſtatutes require a tranſlation, or commentary, before common underſtandings know with certainty how to act under them.

Smugglers are as bad as houſe-breakers; they rob the Public in the firſt inſtance, and undermine the fair tradeſman in the ſecond; and the ſly dealers with them, however they may reconcile their doubtful bargains to profeſſions of honeſty, and perhaps piety, are no better than receivers of ſtolen goods, and deſerve treatment accordingly.

Art. 37. *A Letter to the Right Worſhipful William Wynne*, LL.D. Chancellor of the Dioceſe of London. Containing Obſervations on the Facts alleged, the Evidence produced, and the Sentence pronounced by him, in the Conſiſtorial Court of London, on the 6th of December, 1779, in a Cauſe in which Dr. Hind, the late Rector of St. Anne, Weſtminſter, was the Promoter, and his Curate the Reſpondent. By the Rev. Thomas Martyn. 8vo. 1 s. Almon.

Expoſtulates, with freedom and energy, but in the moſt decent and reſpectful terms, with Dr. Wynne, on account of the ſentence which he pronounced on the abovementioned occaſion. Mr. M. ſeems, as far as we can judge, barely from a peruſal of this pamphlet, to have ſufficient cauſe of complaint. His Letter is very well written.

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* We mean not here to convey any reflection on the General's conduct:—"'Tis not in mortals to command ſucceſs."

Art. 38. *A View of Univerſal Modern Hiſtory, from the Fall of the Roman Empire.* Tranſlated from the laſt Edition of the celebrated Chevalier Mehegan. By H. Fox. 8vo. 3 Vols. 18 s. Robinſon. 1779.

We gave an account of *the original* of this work, as a foreign article, in the *Appendix* to our Review vol. xxxvi. We commended the performance, and gave ſome ſpecimens of the Writer's animated and agreeable ſtyle.

RELIGIOUS and CONTROVERSIAL.

Art. 39. *Diſcourſes on various Subjects.* By Jacob Duché, A. M. Rector of Chriſt Church and St. Peter's in Philadelphia †; and formerly of Clare Hall, Cambridge. 8vo. 2 Vols. 10 s. 6 d. Boards Cadell, &c. 1779.

The number of ſermons in theſe volumes is forty-eight: the ſubjects of them as follows: The Character of Wiſdom's Children; evangelical Righteouſneſs; the Religion of Jeſus the only Source of Happineſs; true Religion a coſtly and continual Sacrifice; Truth the only Friend of Man; the Strength and Victory of Faith; the flouriſhing State of the righteous; the Cauſe and Cure of the Diſorders of human Nature; the Riches, Privileges, and Honours of the Chriſtian; Chriſt, known or unknown, the univerſal Saviour; human Life, a Pilgrimage; the true Knowledge of God; the Nativity of Chriſt; Poverty of Spirit; the Improvement of Times and Seaſons; the univerſal Shepherd; the Characters of the regenerate and unregenerate States; Hope in God, the only Refuge in Diſtreſs; a nominal, or partial Belief in the Goſpel, unprofitable; the Life and Death of the righteous; Jeſus ſleeping in the Ship; Regeneration; St. Peter's Denial of Chriſt; the Sufferings of Chriſt; the firſt or ſpiritual Reſurrection; a future Reſurrection; the Ground and Nature of private and public Worſhip, &c.

Concerning theſe Diſcourſes we have to obſerve, that they are pious and affectionate; rather declamatory; yet ſenſible,—though the Writer, in ſome inſtances, delivers plain and important truths with a kind of myſtical air; orthodox in ſome reſpects; but not Calviniſtical as to predeſtination. They have ſpirit and warmth, and at times are ſomewhat in the ſtrain of the old divines: perhaps there are paſſages which may be deemed enthuſiaſtic, and tinctured with Quakeriſm; yet, on the whole, they are practical and uſeful.

Mr. Duché ſpeaks of them himſelf in theſe terms: ' The Reader will find in them no diſplay of genius or of erudition. To the former the Author hath no claim: of the latter he contents himſelf with as much as is competent to the diſcharge of his paſtoral duty. His divinity, he truſts, is that of the Bible; to no other ſtandard of truth can he venture to appeal. Senſible however of his own fallibility, he wiſhes not to obtrude his peculiar ſentiments, nor to have them received any farther, than they carry with them that only fair title to reception, a conviction of their truth and uſefulneſs. From his own heart he hath written to the hearts of others; and if any of his Readers find not *there*, the ground of his doctrines, they are, ſurely, at liberty to paſs them by, if they do it with Chriſtian candour, and to leave it to time and their own reflections to diſcover that ground.'

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† Mr. Duché is ſaid to be a native of Philadelphia, and to have received his education in the college there. We are farther informed that he was Chaplain to the CONGRESS; and that his removal into England was the conſequence of his political converſion. For a farther account of this Gentleman and his writings, ſee Review, vol. lviii. p. 165.

Some of the phraſes in this collection intimate that this gentleman has been, or is, a diſciple of Jacob Behmen or Count Swedenburg; however, if he has any of their reveries, it muſt be acknowledged they are here applied to a ſolid and practical uſe.

An uncommon circumſtance of embelliſhment attends this religious publication, viz. a very elegant emblematical print, prefixed to each volume, by way of frontiſpiece.

Art. 40. *Biographia Evangelica:* or, An Hiſtorical Account of the Lives and Deaths of the moſt eminent and evangelical Authors or Preachers, both Britiſh and Foreign, in the ſeveral Denominations of Proteſtants, from the Beginning of the Reformation to the preſent Time; wherein are collected from authentic Hiſtorians, their moſt remarkable Actions, Sufferings, and Writings, exhibiting the Unity of their Faith and Experience in their ſeveral Ages, Countries, and Profeſſions; and illuſtrating the Power of Divine Grace in their holy living and dying. By the Rev. Eraſmus Middleton, Lecturer of St. Bennett's, Gracechurch-ſtreet; and of St. Helen's, Biſhopſgate-ſtreet. Vol. I. 6s. Hog. 1779.

This Writer's plan is very extenſive; though ſome may think it narrowed by the word *Evangelical.* There have been many excellent men, chriſtians, proteſtants,—men who were eminent for learning, and exemplary for piety and virtue, whom, nevertheleſs, ſome perſons might hardly deem to be *evangelical.* Mr. Middleton, however, entirely diſclaims a bigotted partiality to ſects and denominations, and profeſſes to give his whole attention to great and good, or as he terms them *gracious* characters, of all perſuaſions; but here he ſeems to limit himſelf again, when he adds, ' who hold the diſtinguiſhing principles of the goſpel.'

The lives contained in this volume are as follow; Wickliffe; Huſs; Jerom *of Prague*; John de Weſalia; Hamilton; Geldenhaur; Œcolampadius; Zuinglius; Bilney; Frith; Tindale; Lambert; Regius; Capito; Simon Grynæus; Leo Judæ; Brulius; Luther; Wiſhart; F. Myconius; Diazius; Cruciger; Fagius; Bucer; Munſter; Hedio; George, Prince of Anhalt; Rogers; Saunders; Hooper; Taylor; Ferrar; Bradford; Jonas; Latimer; Ridley; Philpot; Cranmer; Ponet; Melancthon; John à Laſco; P. Martyr; Thomas Grynæus; Vergerio. Thirteen engravings of the portraits of ſome of the principal of the above named perſons, are ſaid to be the performance of a young artiſt, and ſeem by no means to be ill executed.

The profeſſed deſign of this work is, to check the progreſs of irreligion, infidelity, and popery, by a review of the lives of the moſt eminent perſons in the proteſtant churches, from the beginning of the reformation to the preſent day. ‘ It may be ſafely ſaid,’ this compiler obſerves, ‘ that nothing has contributed ſo much to the reception of impious and ſuperſtitious tenets among us, as the ſpiritual darkneſs of our *preſent enlightened age*, which indeed has made great improvements in the knowledge of every thing *but* one—and that is, the *one thing needful.* Our youth are trained up according to the faſhion, in the ignorance and contempt of every thing ſacred; and no man is allowed either ſenſe or diſcretion, unleſs he is quite at eaſe with reſpect to religion, and indifferent to the great concerns of eternity.’

Should the features in the above picture be thought too ſtrong, it muſt ſtill be acknowledged, that it bears but too ſtriking a reſemblance of the original. Fox's *Acts and Monuments* is one principal ſource from whence the materials of this work are collected. This book of Fox's, it is obſerved, was formerly ordered, by authority, to be placed in every church, that the people of the ſeveral pariſhes in the kingdom might be led to a thorough deteſtation of the principles and practices of the Papiſts. Mr. Middleton regrets, that this order, like many others, is become obſolete; but he hopes that his compilation may, in ſome degree, contribute to ſupply that neglect. He wiſhes it to be conſidered as a family book, to be put into the hands of youth for their information and profit. This firſt volume conſiſts of 520 pages, and the print is not large; ſo that the price of the work may be reckoned ſmall, in proportion to the quantity, and to the number of the engravings,—which are conſiderable ornaments to it.

Art. 41. *Eſſays Moral and Religious*; or, God manifeſt in his Works. 12mo. 1 s. Goldney. 1779.

Notwithſtanding what may be due to that ‘ politeneſs and good-nature,’ which the Author of theſe Eſſays calls upon us to exerciſe towards a female writer; there are other claims which oblige us to declare, that, however well intended, they are in ſentiment too trite, and in language too incorrect, to merit any conſiderable degree of commendation.

Art. 42. *The Catechiſm of the Church of England.* With Notes explanatory; for the Uſe of young People. By A. Crocker, Schoolmaſter at Ilminſter. 12mo. 3 d. or 2 s. 6 d. per dozen. Robinſon.

Theſe notes ſeem to be well calculated for the purpoſe which they were written to anſwer; they are conciſe, plain, and orthodox.

Art. 43. *An humble Attempt for the Inſtruction of Youth in the Grounds, Principles, and Duties of Religion.* By way of Queſtion and Anſwer. 12mo. 6 d. Johnſon, &c. 1774.

Attempts for the inſtruction and aſſiſtance of youth are truly laudable. Humanity, piety, and public ſpirit, ever plead in their favour. The little performance before us is founded on the Scriptures. Numbers will, perhaps, deem it not ſufficiently evangelical; but, as far as it goes, it will probably be approved. By what accident our notice of it has been ſo long delayed, we cannot readily ſay; perhaps it was never advertiſed. The copy now before us was ſent by an unknown hand.

SERMONS, &c.

I. *Prayer for thoſe in Civil and Military Offices recommended.* Before the Election of the Magiſtrates of Edinburgh, Oct. 5, 1779. By John Erſkine, D. D. one of the Miniſters of Edinburgh. 8vo. 6 d. Edinburgh printed.

Whether this is the Dr. Erſkine who has diſtinguiſhed himſelf by his public diſapprobation of the American war, we cannot with certainty ſay. The ſermon before us, from Joſhua i. 17, is plain, pious, and practical. It leads us to an over-ruling Providence influencing and governing all human affairs; we find in it alſo ſome ſenſible obſervations on the preſent ſtate of our country. It ſeriouſly and warmly recommends fervent prayer and reformation.

II. Preached before the Univerſity of Oxford, Nov. 7, 1779. By George Bellas, D. D. Rector of Yattendon, and Vicar of Baſilden, Berkſhire. 4to. 1 s. Blyth, &c.

The immediate ſubject of this diſcourſe is, 2 Samuel xxiv. 11, 12, 13, the meſſage which was ſent by the prophet Gad to David. Dr. Bellas offers a juſt and ſenſible account of David's crime, and diſtinguiſhes rationally and properly between the very peculiar circumſtances of the Jewiſh ſtate, and that of every other country on earth. At the ſame time, he enquires when any other nation may be chargeable with a crime at all ſimilar to that to which the text alludes, viz. when it becomes generally impious, preſumptuous, and diſſolute. In the application, he recommends repentance and reformation to the inhabitants of this country.

III. Preached in the Pariſh Church of Whitby, before the Friendly Society, at their Anniverſary Meeting, on Whit-Monday, 1779, and publiſhed at their Requeſt. By the Rev. Joſeph Robertſon, Curate of the ſaid Church. 4to. 1 s. York, printed; London, ſold by Baldwin, &c.

'Every member of the Friendly Society, we are told in a note, by contributing eight-pence per month, is allowed five ſhillings a week, out of the joint ſtock, when rendered incapable of working by ſickneſs, lameneſs, or blindneſs. On the deceaſe of any member, his widow receives five pounds for defraying his funeral expences; and when any member's wife dies, he is allowed forty ſhillings for the ſame purpoſe.' We conclude alſo, though we are not directly informed, that a collection is made at the time of the ſermon for ſupporting this deſign. Mr. Robertſon, in this diſcourſe, urges the exerciſe of charity by convincing arguments, and pathetic repreſentations.

IV. *The Watchfulneſs incumbent on Miniſters, conſidered,* in a Charge, delivered at the Ordination of the Rev. Iſaac Smith, at Sidmouth, Devon, June 24, 1778. By Joſhua Toulmin, A. M. 8vo. 6 d. Taunton, printed; London, ſold by Johnſon.

This Charge, which now appears in a ſecond edition, was publiſhed together with the ſermon, &c. delivered on the ſame occaſion, in 1778 *. All of them have been noticed in our Review, and the account which was then given of them in their united ſtate, is applicable to the piece now ſeparately printed; viz. that it is pious, rational, and practical. Such diſcourſes cannot fail of doing honour to the Proteſtant Diſſenters. It may be proper to add, that this ſecond edition of the Charge is owing to the earneſt ſolicitation of Sir Harry Trelawney. Some ſmall parts of the diſcourſe, which, for want of time, were ſurpreſſed in its firſt delivery, are here inſerted.

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* Vide Review for September 1778, p. 239.

CORRESPONDENCE.

IT has ever been our cuſtom to pay due regard to the decent remonſtrances of reſpectable writers, who think their works, in any degree, miſrepreſented in our Review. On this principle, we publiſh the following letter from Mr. Hey, of Leeds, relative to our late account of his *Obſervations on the Blood:* ſee Review for November laſt, Art. VII. Our ſtrictures on that performance appeared, to us, to be juſt, at the time when we printed them; and we do not apprehend that he will attribute them to any perſonal diſreſpect. To enter into a controverſy on the ſubject, is not only unſuitable to the nature of our plan, but incompatible with our other engagements. What we have already ſaid, is ſubmitted to the judgment of our Readers; and to the ſame reſpectable court we now convey the plea of Mr. Hey, in his own behalf.

To the MONTHLY REVIEWERS.

GENTLEMEN,

Conſidering the great variety of ſubjects which come daily under your notice, it cannot be deemed a want of candour to ſuppoſe, that ſometimes the meaning of an author may be ſo far miſtaken, as to occaſion a criticiſm, which, upon ſecond thoughts, you would wiſh to alter or retract. My partiality, perhaps, may lead me to think, that this remark is applicable to ſome parts of your criticiſm on my *Obſervations on the Blood.* I ſhall beg leave to point out a few paſſages in which, I apprehend, you have miſtaken my meaning, as well as that of Mr. Hewſon, whoſe theory of ſizy blood I have animadverted upon.

The firſt paſſage I ſhall take notice of is that, in which you repreſent me as allowing the fundamental principle of Mr. Hewſon's theory, and miſtaking the meaning of his terms: "This" (Mr. Hewſon's) "doctrine is, that inflammation, inſtead of increaſing, leſſens the diſpoſition of blood to coagulate, and inſtead of thickening, thins it, at leaſt its coagulable part. And Mr. Hey, inſtead of controverting this fundamental principle, admits as a fact, that the ſurface of blood which is about to form a cruſt of ſize, remains much longer fluid, than that of blood in different circumſtances. So far, then, they agree; but Mr. Hewſon ſuppoſes, that what floats on the ſurface of ſuch blood is coagulable lymph, attenuated by the increaſed action of the blood veſſels: whereas Mr. Hey contends, that it is coagulable lymph diluted with ſerum. We muſt own, that the ſet of experiments which Mr. Hey produces here, to prove (what nobody would doubt) that the ſizy cruſt of blood really contains a watery or ſerous part, does not ſeem to us at all concluſive againſt the opinion of Mr. *Hewſon, who,* by uſing the term *attenuated*, certainly meant to convey the idea of its being of a dilute or aqueous conſiſtence. The *cauſe* here may be different; but the *effect*, as far as diſcoverable by experiment, will certainly be the ſame; dilution and attenuation being qualities not diſtinguiſhable, as we imagine, by common ſenſible teſts." Monthly Review, November, p. 341.

From ſeveral parts of Mr. Hewſon's *Experimental Inquiry* it appears, that by the term *coagulable lymph*, Mr. Hewſon meant, *that part of the blood which gives ſolidity to the craſſamentum, and retains a ſolid form when ſeparated from the ſerum and red globules.* As p. 6. "The craſſamentum conſiſts of two parts, of which one gives it ſolidity, and is termed the *coagulable lymph*; and of another, which gives the red colour to the blood, and is called the *red globules*. Theſe two parts can be ſeparated by waſhing the craſſamentum in water, the red particles diſſolving in the water, whilſt the coagulable lymph remains *ſolid*." And again, p. 106. "We ſometimes ſee almoſt the whole coagulable lymph collected at the top, forming a firm cruſt, which being free from the ſerum, as well as from the globules, contracts the ſurface into a hollow form:" though ſometimes "there is not time for its being ſeparated from the ſerum, of which it therefore contains a conſiderable quantity, and is of courſe more ſpongy and cellular."—In this laſt ſentence, the coagulable lymph is as clearly diſtinguiſhed from the ſerum which it contains in forming the white cruſt; as in the former it is diſtinguiſhed from the red globules, with which it unites to form the craſſamentum. I have followed Mr. Hewſon in uſing the term in this ſtrict and proper ſenſe, though both of us have ſometimes uſed it in a more lax way, for the white cruſt itſelf found upon the craſſamentum.

By the term *attenuation*, Mr. Hewſon meant to expreſs the approach of a ſubſtance towards the ſtate of perfect fluidity by an alteration made in the ſubſtance itſelf; by *dilution*, the approach towards perfect fluidity, by the addition of ſome other ſubſtance of greater tenuity. When Mr. Hewſon aſſerts, that the coagulable lymph is *attenuated* by inflammation, he does not mean to ſay, that inflammation cauſes the lymph to be of a more *dilute* or *aqueous* conſiſtence than uſual, by the addition of *ſerum*, or any other fluid of greater tenuity than itſelf*; for he expreſly ſays, that "the whole maſs of blood ſeems to be thinner than the ſerum alone; or, that the coagulable lymph ſeems to be ſo much *attenuated* in theſe caſes, as even to dilute the ſerum." P. 55. But his meaning plainly is, that inflammation increaſes the tenuity of the lymph, while circulating in the veſſels, by altering its properties, and that this tenuity remains for ſome time after the blood is let out of the veſſels, previouſly to its coagulation.

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* On the contrary, Mr. Hewſon declares his opinion to be, that the *more attenuated* the coagulable lymph is, the *leſs dilute* is its conſiſtence after coagulation. "The ſize is ſometimes very firm, and at other times ſpongy and cellular; theſe differences in its denſity are, I ſuſpect, in proportion to the degree of attenuation and leſſened diſpoſition of the blood to coagulate; for—*the more the lymph is attenuated*, and the ſlower it coagulates, the more will the film be able to ſeparate it from the red globules and the ſerum: thence perhaps it is, that—*we* ſometimes ſee the whole coagulable lymph collected at the top, forming a *firm cruſt*, &c. But when the blood has its diſpoſition to coagulate *leſs diminiſhed*—then—the lymph—contains a conſiderable quantity of ſerum, and is of courſe *more ſpongy and cellular*." P. 105, 106.

It is certain likewiſe, that Mr. Hewſon did not think that the coagulable lymph *was rendered thin*, in its fluid ſtate, by the admixture of ſerum; becauſe he expreſly *ſays, that the coagulable* lymph, when attenuated, diluted the ſerum. P. 55.

The force of Mr. Hewſon's arguments, which are drawn from the properties of the fluid obſerved upon the ſurface of blood, when a white cruſt is about to be formed, depends entirely upon the ſuppoſition, that this fluid is coagulable lymph. My experiments have, therefore, in the plaineſt manner ſhewn theſe arguments to be inconcluſive, by ſhewing that the fluid is *not* coagulable lymph; but that ſometimes $\frac{9}{10}$, and ſometimes near $\frac{29}{30}$ of it are ſomething elſe, viz. *ſerum*. Indeed, it is needleſs to attend to any arguments, which are deſigned to prove that this fluid is thinner than ſerum, as Mr. Hewſon aſſerts; ſince the teſtimony of the ſenſes will ſoon convince any one of the contrary, who will give himſelf the trouble of examining it.

Your next paragraph relates to an inconſiſtency into which you ſuppoſe I have fallen by aſſerting, that the blood may, at the ſame time, have an increaſed proportion of coagulable lymph and ſerum. "How theſe two oppoſite principles in the blood (one giving it denſity, and the other tenuity) can both be augmented at the ſame time, and from the ſame cauſe, we own ourſelves at a loſs to conceive." *Review*, p. 342.

I have no where ſaid, that the coagulable lymph and ſerum are increaſed by *the ſame cauſe*; on the contrary, I have expreſsly attributed their increaſe to different cauſes, as in the following paſſages: 'That the proportion of coagulable lymph is increaſed *by inflammation*, will be allowed by all,' &c. *Obſ. on the Blood*, p. 22. 'We need not wonder, that the *watery liquors*, which are drunk plentifully in theſe diſorders, ſhould *thin* the blood.' Ib. p. 28.

Neither have I ſaid that *it* (viz. the ſame thing) is at the ſame time thicker and thinner. But I have ſaid, that the proportion of coagulable lymph and ſerum are ſometimes increaſed at the ſame time; and I cannot ſee the difficulty, either of conceiving the poſſibility, or allowing the reality of this fact. Whenever we ſee the craſſamentum of a very firm texture, or covered with a ſtrong buffy coat, and throwing off a great quantity of ſerum, (which is the caſe in violent inflammatory diſorders after repeated bleeding) then we ſee the proportion of lymph and ſerum increaſed at the ſame time. And whenever this happens, the whole maſs of blood will look thin as it flows from the vein; though the craſſamentum, by having more than its uſual proportion of coagulable lymph, will be of an increaſed tenacity.

The laſt part of your criticiſm, which I ſhall beg leave to take notice of, would have been obviated by comparing Mr. Hewſon's expreſſions with mine, in our different accounts of the experiment made on the blood of ſlaughtered ſheep. You would not, I think, have imagined, that our difference might ariſe in part, from the ambiguous uſe of a term. "One cauſe of fallacy, indeed, we diſcern, in the different idea annexed to the term *coagulation*. Mr. Hey obſerves, that the laſt blood was more viſcid as it flowed, though it was the longeſt in coagulating *completely*. Now viſcidity differs only in degree from coagulation, and therefore this might appear to Mr. Hewſon as a very ſpeedy, though incomplete coagulation." Review, p. 342. The following compariſon of our deſcriptions of the laſt ſtage of the experiment will ſet this matter in its true light:

Mr. Hewſon ſays,	My account runs thus,
1. "The blood—which flowed when the animal became very weak, was *quite fluid* as it came from the veſſels. Exp. In. 70.	1. "That blood which flowed laſt appeared *the moſt viſcid*; or, —*ſuffered a partial coagulation* as it flowed. Obſ. p. 28.
2. "Yet had *hardly been received into the cup* before it congealed—And—*coagulated in an inſtant* after it once began." Ib. 71.	2. "Yet was the *lateſt in coagulating* completely, and had the ſofteſt craſſamentum." Ib.

So that, whatever was the cauſe, "the reſults" of our experiment, as you obſerve, "were directly contrary" to each other.

The deſign of my little eſſay has led me to take notice of the opinions of ſeveral authors whom I reſpect; but I have aimed at doing this with ſuch candour as I wiſh to experience from others. From ſome excellent writings, and a ſhort perſonal acquaintance, I judged Mr. Hewſon to be a perſon of great ingenuity and induſtry: and I ſincerely join with you in thinking, that experimental philoſophy ſuſtained a great loſs by his death.

Before I conclude this letter, permit me to offer one query for your conſideration, Whether it does not tend to caſt obſcurity on the theory of ſizy blood, to ſpeak of a change in the *nature* of the coagulable lymph, as a thing diſtinct from a change in its *quantity*? For if the proper definition of coagulable lymph be, *that which gives tenacity to the craſſamentum, and retains a ſolid form, when ſeparated from the other conſtituent parts of the blood*; it plainly follows, that when there is no tenacity in the craſſamentum, nor any thing in the blood that retains a ſolid form after the ſeparation of the ſerum and red globules, there is then no coagulable lymph. It is ſurely very unphiloſophical to ſay, that the coagulable lymph, in ſuch a caſe, remains undiminiſhed, but has changed its properties; for the idea we have of this ſubſtance is, that of ſomething exhibiting theſe properties. I am, Gentlemen, your obedient humble ſervant,

Leeds, Jan. 27, 1780. WILLIAM HEY.

. The receipt of a letter ſigned *Juſtus* is acknowledged; the Writer has our thanks for his hints; but we have no thoughts, at preſent, of printing a *General Index* to our monthly collections: ſee the laſt page of our Review for *February*. If any gentleman, or bookſeller, chuſes to riſk a publication of that kind, we ſhall be far from oppoſing the deſign; and any aſſiſtance that we can lend toward carrying it into execution, may be depended on,—provided the plan be ſuch as we can approve.

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††† A. Z. recommends to our notice a publication entitled, *The Reſtitution of all Things*, by J. White. As we have not ſeen this piece *advertiſed*, we are at a loſs where to enquire for a copy of it.

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THE

MONTHLY REVIEW,

For APRIL, 1780.

ART. I. *Concluſion of our Review of the new Edition of Shakſpeare,* by Steevens, &c. See Review for January.

WE now ſit down to fulfil our engagement to the Public by preſenting them with ſuch extracts from the annotations on Shakſpeare, as, we preſume, cannot fail of proving ſatisfactory to the admirers of that illuſtrious Bard.

In the firſt Scene, Act II. of the Tempeſt, Proſpero ſays to Ferdinand,

> ——— "for I
> "Have given you a *third* of my own life."

Mr. Theobald was diſſatisfied with the reading, and altered the text, by ſubſtituting *thread* for third. Dr. Johnſon reſtored the old reading, and apprehends that Proſpero, by calling his daughter Miranda "a *third* of his own life," alludes to ſome logical diſtinction of cauſes, making her the final cauſe. 'Though this conjecture (ſays Mr. Hawkins) be very ingenious, I cannot think the poet had any ſuch idea in his mind. The word *thread* was formerly ſpelt *third*, as appears from the following paſſage in the comedy of *Mucidorus* (1619):

> "Long maiſt thou live, and when the ſiſters ſhall decree
> "To cut in twain the twiſted *third* of life
> "Then let him die," &c.

Mr. Tollet adopts Mr. Theobald's emendation, and obſerves, that 'Proſpero conſiders himſelf as the *ſtock* or *parent-tree*, and his daughter as a *fibre* or *portion* of himſelf, and for whoſe benefit he himſelf lives. In this ſenſe the word is uſed in *Markham's Engliſh Huſbandman* (1635) "Every branch and *third* of the root," &c. Mr. Steevens confirms Mr. Hawkins's obſervation concerning the ancient method of ſpelling the word *thread*, by a curious quotation from an old poem, entitled, *Lingua*, publiſhed in 1607:

* " For as a ſubtle ſpider cloſely ſitting
" In center of her web that ſpreadeth round,
" If the leaſt fly but touch the ſmalleſt *third*
" She feels it inſtantly."——

'The following quotation, however (continues Mr. Steevens), ſhould ſeem to place the meaning beyond all diſpute. In *Acolaſtus*, a comedy (1529), is this paſſage:—" One of worldly ſhame's *children*, of his countenance, and THREDE of his body."

Our ingenious Editor hath well illuſtrated a paſſage in the *Two Gentlemen of Verona*, by a ſimilar expreſſion in a contemporary writer. Valentine ſays,

" Diſdain to root the *ſummer ſwelling* flower."

'I once thought (ſays Mr. Steevens) that the poet had written *ſummer-ſmelling* flower: but the epithet which ſtands in the text I have ſince met with in the tranſlation of Lucan by Sir Arthur Gorges (1614), B. VIII. P. 554.

——— " no Roman chieftaine ſhould
" Come near to Nyles Pelaſian mould
" But ſhun that *ſommer-ſwelling* ſhore."

'The original is—ripaſque *æſtate tumentes*, l. 829. *May* likewiſe renders it " *ſummer-ſwelled* banks."—The *ſummer-ſwelling* flower, is the flower which ſwells in ſummer till it expands itſelf into bloom.'

The implacable hatred that Shakſpeare bore to Sir *Thomas Lucy*, the gentleman who proſecuted him for ſtealing deer out of his park at Charlcott in Warwickſhire, hath been frequently taken notice of. His commentators are agreed in ſuppoſing that the poet hath burleſqued the Knight in the character of *Juſtice Shallow*, in the Merry Wives of Windſor. He hath given the ſame arms to both: and indulged himſelf in a vein of low humour on the ſimilitude of the ſound between *luce* and *louſe*. [Vid. the firſt Scene.] ' Mr. William Oldys (Norroy King at Arms, and well known from the ſhare he had in compiling the *Biographia Britannica)* among the collections which he left for a *Life of Shakſpeare*, obſerves that—" there was a very aged gentleman living in the neighbourhood of Stratford (where he died fifty years ſince) who had not only heard from ſeveral old people in that town, of Shakſpeare's tranſgreſſion; but could remember the firſt ſtanza of that bitter ballad, which repeating to one of his acquaintance, he preſerved it in writing; and here it is, neither better nor worſe, but faithfully tranſcribed from the copy which his relation very courteouſly communicated to me:

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* Pope in his Eſſay on Man deſcribes the exquiſite delicacy of the ſenſe of feeling in the ſpider in a manner exactly ſimilar to that of the old poet.

"A parliamente member, a juſtice of peace,
"At home a poore ſcare-crowe, at London an aſſe,
"If lowſie is Lucy, as ſome volke miſcalle it,
"Then Lucy is lowſie whatever befall it.
"He thinks himſelf greate
"Yet an aſſe in his ſtate;
"We allow by his ears, but with aſſes to mate.
"If Lucy is lowſie, as ſome volke miſcalle it,
"Then ſing lowſie Lucy whatever befall it."

'Contemptible (ſays our Editor) as this performance muſt now appear, at the time when it was written it might have had ſufficient power to irritate a vain, weak, and vindictive magiſtrate; eſpecially as it was affixed to ſome of his park gates, and conſequently publiſhed among his neighbours.—It may be remarked likewiſe, that the jingle on which it turns occurs in the firſt ſcene of the Merry Wives of Windſor.

'I may add, that the veracity of the late Mr. Oldys hath never yet been impeached; and it is not very probable that a ballad ſhould be forged, from which an undiſcovered wag could derive no triumph over antiquarian credulity.'

Mr. Steevens thinks 'it not improbable that Shakſpeare, in the character of Falſtaff, might have aimed ſome ſtrokes at the corpulence and intemperance of Ben Jonſon. Mr. Oldys, in his MS. additions to Langbaine's Account of Engliſh dramatic poets, introduces the following ſtory of Ben, which was found in a memorandum-book, written in the time of the civil wars by Mr. Oldiſworth, who was Secretary to Philip Earl of Pembroke.

"Mr. Camden recommended him to Sir Walter Raleigh, who truſted him with the care and education of his eldeſt ſon, Walter, a gay ſpark, who could not brook Ben's rigorous treatment: but perceiving one foible in his diſpoſition, made uſe of that to throw off the yoke of his government. This was an unlucky habit that Ben had contracted, through his love of jovial company, of being overtaken with liquor, which Sir Walter of all vices did moſt abominate, and hath moſt exclaimed againſt. One day when Ben had taken a plentiful doſe, and was fallen into a ſound ſleep, young Raleigh got a great baſket and a couple of men, who laid Ben in it, and then with a pole carried him to Sir Walter, telling him that their young maſter had ſent home his tutor." '

The expreſſion, '*delighted* ſpirit,' in the ſpeech of Claudio, in *Meaſure for Meaſure*, hath been a ſubject of much conjecture amongſt the critics. Sir Thomas Hanmer altered the word to *dilated*, "as if becauſe the ſpirit in the body is ſaid to be impriſoned, it was *crouded together* likewiſe, and ſo by death not only ſet free but expanded, which if true (ſays Dr. Warburton) would make it leſs ſenſible of pain." Dr. Johnſon acknowledges that "the moſt plauſible alteration is that which ſubſtitutes

——— 'the *benighted* ſpirit,'

alluding to the darkneſs always ſuppoſed in the place of future puniſhment." But however plauſible this correction might appear, the learned Critic is not diſpoſed to adopt it. He rather approves of an amendment propoſed by Mr. Thirlby, who would ſubſtitute *delinquent* for *delighted*. Mr. Steevens, in the preſent edition, adopts Dr. Warburton's reading, and remarks that, 'by *delighted* ſpirit, is meant *the ſoul once accuſtomed to delight*, which of courſe muſt render the ſufferings, afterwards deſcribed, leſs tolerable. Thus our Author calls youth, *bleſſed*, in a former ſcene, before he proceeds to ſhew its wants and its inconveniences.' If Dr. Johnſon's ingenious conjecture, that Shakſpeare writ *blaſted* and not *bleſſed* youth,' be well grounded, Mr. Steevens muſt look elſewhere for an illuſtration: and we think he hath not far to go for it. The *ſenſible warm motion* (mentioned in the preceding line) is as much in contraſt with the *kneaded clod*, as the *delighted ſpirit* with *fiery floods*. In this connection the meaning is perfectly obvious. The body, now warm with life, and active in its motions, will be reduced to a cold unanimated maſs; and the ſpirit now delighted or pleaſed with its ſituation and enjoyments in the body, will exchange it for the regions of unknown and unutterable horror.

We have heard of ſome ingenious conjectures relating to the paſſage in queſtion, that are not mentioned by any of the Editors of Shakſpeare, and which we think carry more plauſibility in them than the *dilated* of Sir Thomas Hanmer, or even the *delinquent* of a greater critic. A gentleman of great ingenuity hath propoſed the following alteration:

'Aye, but to die and go we know not where;
To lie in cold obſtruction and to rot:
This ſenſible warm motion to become
A kneaded clod; and the *delated* ſpirit
To bathe in fiery floods,' &c.

Delated is a law-term for *arraigned* or *accuſed*. We think this correction a very elegant one. It gives a grandeur to the expreſſion, and we ſhould be very ready to adopt it, if we were not convinced that *delighted* was the original word, and that it admits of a very juſt and natural interpretation.

Another curious and ingenious gentleman, who thinks himſelf at liberty with the reſt of the readers of Shakſpeare, to ſpeculate on a diſputed paſſage, offers a modeſt query in the following manner: "May not *delighted* bear the ſame meaning as the word *alighted*. If ſo, the ſenſe is obvious, and ſignifies a ſpirit *diſcharged* from the body."

It is curious to trace the progreſs of conjecture about the meaning of a paſſage, that in itſelf merits no attention, and would gain none, if it were found in any other author but Shakſpeare. The critics have been much divided about the ſignification of an aukward, ill-ſounding line in the ſpeech of Leonato, in *Much Ado about Nothing* (Act V. Sc. I.). Speaking of a parent whoſe diſtreſſes might be ſuppoſed as “ overwhelming” as his own, he ſays——

“ If ſuch a one will ſmile and ſtroke his beard ;
“ And, *ſorrow wag !* cry ; hem, when he ſhould groan——
“ ——— ——— —— bring him yet to me
“ And I of him will gather patience.”

Mr. Row, without any authority, altered the line to

——— “ And *hallow, wag,* cry hem,” &c.

Mr. Theobald, on conſulting the old quarto, the firſt and ſecond folios, found that the line originally ſtood thus——

And *ſorrow, wagge,* &c.

Hence he hit on an emendation ; without any great breach on the *letter* indeed ; but we think to the total annihilation of the *ſenſe.* He would ſubſtitute *wage* for *wag* ; and by a licence of ſpeech that no grammar will admit of he propoſes to read the line——

And *ſorrow wage,* cry hem, &c.

“ i. e. (ſays he) if ſuch a one will *combat with, ſtrive againſt* ſorrow, &c.”

Sir Thomas Hanmer, and after him Dr. Warburton, read *waive* inſtead of *wag* :—by which term they mean—*put aſide* or *ſhift off.*

Dr. Johnſon is much diſſatisfied with all the conjectures and emendations of preceding critics, and therefore reads the line as if it begun interjectionally :

——— “ Sorrow, wag !”———

i. e. *begone,* or as one might ſay, *wag off !*

Mr. Tyrwhitt chuſeth to read——

“ And ſorrow *gagge.*”———

i. e. ſtop the mouth of it.——But Mr. Warton diſlikes *wage,* and *waive,* and *wag,* and *gag* ; and therefore (as he ſays) with the leaſt departure from the old copies, and in entire conformity to the acknowledged and obvious ſenſe of the paſſage, he ventures to correct it thus :

“ If ſuch a one will ſmile———
“ And *ſorrowing,* cry hem, &c.

Mr. Steevens is willing to let *wag* ſtand ; not indeed in the humble ſtate of a verb ; but in the more important character of a noun ſubſtantive. But to effect this change, he muſt reduce the conſequence of a neighbouring word, and *ſorrow* muſt be converted into a *ſorry* adjective. To be as ſerious as we can on this ſubject—though we think Mr. Steevens not quite ſerious himſelf—we ſhall only propoſe the ingenious Editor's correction, and leave it to our Readers to make what uſe they pleaſe of it:

> "If ſuch a one will ſmile———
> "And, *ſorry wag!* cry hem! &c."

The following beautiful paſſage in the *Merchant of Venice* is, we think, judiciouſly explained by Mr. Malone:

> "There's not the ſmalleſt orb which thou behold'ſt,
> "But in his motion like an angel ſings,
> "Still quiring to the young-ey'd cherubims.
> "Such harmony is in immortal ſouls;
> "But whilſt this muddy veſture of decay
> "Doth groſly cloſe *it in*, we cannot hear it."

'Part of the difficulty of this paſſage *was* occaſioned by a wrong punctuation.——The whole runs thus: *There is not one of the heavenly orbs, but ſings as it moves, ſtill quiring to the cherubims. Similar to the harmony they make is that of immortal ſouls.* Or in other words—*Each of us have as perfect harmony in our ſouls as the harmony of the ſpheres, inaſmuch as we have the quality of being moved by ſweet ſounds: but our groſs, terreſtrial part, which environs us, deadens the ſound, and prevents our hearing it.*'

This ſaves all the confuſion which Dr. Warburton has introduced, who refers *ſouls* to *orbs*; and not being able to reconcile them, changes the word to *ſounds*.—"Doth cloſe *it* in."—This Dr. Johnſon conjectures to have been the original reading, in oppoſition to the folios, which read, "Doth groſsly cloſe *in* it."

Mr. Malone ſupports his interpretation of the paſſage by a ſimilar expreſſion in Marſton's *Antonio* and *Melido*, 1602.

> "—————— Heav'n's tones
> "Strike not ſuch harmony to *immortal ſouls*,
> "As your accordance ſweet my breaſt withal.

In a note on the word *fellow*, in Act IV. Sc. I. of *Taming of the Shrew*, we have the following anecdote:

'In the old play called the *Return from Parnaſſus*, we have a curious paſſage, which ſhews the opinion of contemporaries concerning the *learning* of *Shakſpeare*. The uſe of the word *fellow* brings it to my remembrance. Burbage and Kempe are introduced to teach the univerſity-men the art of acting, and are repreſented (eſpecially Kempe) as *leaden ſpouts—very illiterate*. "Few of the univerſity, ſays Kempe, pen plays well: they ſmell too much of that writer, *Ovid*, and that writer, *Metamorphoſis*:—Why here's our *fellow Shakſpeare* puts them all down."

On that obſcure expreſſion in *All's well that ends well* [Act I. Sc. II.]

——— " whoſe judgments are
" Mere *fathers* of their garments, whoſe conſtancies
" Expire before their faſhions."———

We have the following ingenious conjecture, from Mr. Tyrwhytt. 'I have a ſuſpicion that Shakſpeare wrote—" mere *feathers* of their garments:" i. e. whoſe judgments are merely *parts* (and inſignificant parts) *of their dreſs*, worn and laid aſide as *feathers* are, from the mere love of novelty and change.' The whole paſſage confirms this emendation.

In the ſame comedy we meet with the following very crabbed and almoſt unintelligible paſſage:

King. " What dar'ſt thou venture?
Hel. " Tax of impudence
" A ſtrumpet's boldneſs, a divulged ſhame,
" Traduc'd by odious ballads; my maiden's name
" Sear'd otherwiſe; no worſe of worſt extended,
" With vileſt torture let my life be ended."

Dr. Johnſon obſerves, that 'this paſſage is apparently corrupt, and he entertained ſmall hopes of rectifying it. The ingenious Mr. Malone hath remarked that the old copy reads—not *ſear'd* but *ſcar'd.*' The impreſſion (ſays he) in my book, is very faint, but I think that is the word. In the ſame line it reads, not *no*, but *ne*—probably an error for *the.* I would wiſh to read and point the paſſage thus:

" ——— a divulged ſhame——
" Traduc'd, by odious ballads, my maiden's name;——
" *Sear'd* otherwiſe; *the worſt of worſt*, extended
" With vileſt torture, let my life be ended."

i. e. Let my maiden reputation become the ſubject of ballads—let it be otherwiſe *mangled*; and (what is *the worſt of worſt*—the conſummation of miſery) my body extended on the rack by the moſt cruel torture, let my life pay the forfeit of my preſumption.'

Dr. Johnſon obſerved, in a former Edition of our Author, that a clown, in his dramas, is commonly taken for a *licenſed jeſter* or *domeſtic fool.* This circumſtance is confirmed by Mr. Steevens in a note on the 3d Scene, Act I. of the forementioned comedy, where the perſons introduced are the Counteſs, Steward, and *Clown.*

This dialogue (ſays the Editor) or that in *Twelfth Night*, between *Olivia* and the *Clown*, ſeems to have been particularly cenſured by Cartwright in one of the copies of verſes prefixed to the works of Beaumont and Fletcher:

" *Shakeſpeare* to thee was dull, whoſe beſt jeſt lies
" I'th' *Lady*'s queſtions and the *Fool*'s replies.
" Old faſhion'd wit, which walk'd from town to town,
" In trunk hoſe, which our father's call'd the *Clown.*"

In the MS. regiſter of Lord Stanhope of Harrington, Treaſurer of the chamber to King James I. from 1613 to 1616, are the following entries: “ Tom Derry, his Majeſty's *fool*, at 2 s. per diem, 1615. Paid John Mawe for the diet and lodging of Thomas Derrie, her Majeſty's *jeſter*, for thirteen weeks, 10 l. 18 s. 6 d. 1616.

Malvolio in *Twelfth Night*, ſays—“ the Lady of the *Strachy* married the yeoman of the wardrobe.”

Dr. Warburton, according to cuſtom, alters the word, in order, if poſſible, to extract ſome meaning out of it. He propoſes to read *Trachy*, i. e. *Thrace*. This alteration, in the opinion of Dr. Johnſon, added little to the credit of the text, whatever honour might accrue from it to the ſagacity of the critic. He honeſtly confeſſed his ignorance of the circumſtance or ſtory to which the expreſſion alluded. Mr. Smith conjectures that the word *Strachy* is derived from the Italian word *Straccio*, and ſignifies *clouts* or *tatters*. Mr. Steevens ſports an hypotheſis, for which he makes ſo ingenuous an apology, that we ſhould be diſpoſed to indulge him even if it were leſs probable than it is. He would alter, by a very eaſy tranſpoſition of a letter, *Strachy* to *Starchy*; i. e. the room in which linen underwent the once moſt complicated operation of *ſtarching*. ‘ The alteration (ſays he) was ſuggeſted to me by a typographical error in *The World toſs'd at Tennis*, 1620, by Middleton and Rowley, where *ſtraches* is printed for *ſtarches*. I cannot fairly be accuſed of having dealt much in conjectural emendation, and therefore feel the leſs reluctance to hazard a gueſs on this deſperate paſſage! Mr. Steevens indeed hath a right with the firſt critics on Shakſpeare to amuſe himſelf with the play of conjecture. His abilities entitle him to this indulgence in common with other commentators. But it is very ſeldom that he hath availed himſelf of the privilege. He adheres to the *ſimple text* as long as he finds any thing in it to ſupport him: and when he departs from it, it is always with diffidence and reluctance.

The true reading of a moſt obſcure paſſage in Act IV. Sc. III. of *Twelfth Night*, is, we think, reſtored by Mr. Tyrwhytt; and its meaning, with much probability, conjectured by the help of Sir John Hawkins's explanation of a term which occurs in it.

Sir Toby (drunk himſelf) ſays of Dick the ſurgeon (who, as the Clown informs him, had been “ drunk above an hour agone”)

“ Then he's a rogue, and a *paſſy-meaſure pavin*:
“ I hate a drunken rogue.”——

Paſſy-meaſure is a corruption of the Italian word *paſſamezzo*: it was a favourite air in the reign of Queen Elizabeth. The *pavan*, from *pavo*, a peacock, is a grave and majeſtic dance. The method of dancing it was anciently by gentlemen dreſſed with a cap and ſword—by thoſe of the long robe in their gowns—by princes in their mantles—and by ladies in gowns with long trains, the motion whereof in the dance reſembled that of a peacock's tail.

By the aſſiſtance of the above explanation, given by Sir John Hawkins, ‘ I think (ſays Mr. Tyrwhytt) I now ſee the meaning of this paſſage. The ſecond folio reads——

——— “ *after* a paſſy meaſure pavin———

So that I ſhould imagine the following regulation of the whole ſpeech would not be far from the truth:

“ Then he's a rogue:—*after* a paſſy-meaſure *or a* pavin
“ I hate a drunken rogue.”

i. e. *next* to a paſſy-meaſure or a pavin I hate a drunkard. It is in character that Sir Toby Belch ſhould expreſs a ſtrong diſlike of *ſerious* dances, &c. ſuch as the *paſſamezzo* and the *pavan* are deſcribed to be.’

Mr. Steevens hath reſtored the true reading of a corrupted paſſage in Act I. Sc. II. of the tragedy of Macbeth:

“ Till he diſburſed at St. Colmes' *kill iſle*.”

This is very erroneous, though adopted by all the modern editors. The folio reads

——— ——— at Saint Colmes' *ynch*.

i. e. *Colmes Inch*, or as it is now called *Inchcomb*, a ſmall iſland lying in the Firth of Edinburgh, with an abbey upon it, dedicated to St. Columb, called by Cambden *Inch Colum*, or the *Iſle of Columba*. *Colum kill* is quite a different iſland. This latter was the very celebrated *Iona*, that was anciently the reſidence of an abbot, and afterwards an epiſcopal ſee. It was noted for being the burial-place of the kings of Ireland, Scotland, and Norway. It was the ſeat of learning to the inhabitants of the northern countries: and the illuſtrious ſchool from whence iſſued ſome of the greateſt ornaments of the church in the middle ages. This famous iſland is ſituated among the Hebrides, in the weſtern ſeas, at a ſmall diſtance from the iſle of Mull. It was viſited a few years ſince by Dr. Johnſon; whoſe reflections on its ancient and preſent ſtate are equally pious and rational, and every way worthy of the philoſopher and the Chriſtian.

With reſpect to the iſland ſituated in the Firth of Forth, near Edinburgh, called *Colmes' Inch*, Mr. Steevens produces the following paſſage from Hollinſhed, to illuſtrate the circumſtance which this tragedy refers to in the line quoted above. “ The Danes that eſcaped and got once to their ſhips obtained of Macbeth for a great ſum of gold, that ſuch of their friends as were ſlaine might be buried in Saint *Colmes' Inch*. In memory whereof many old ſepultures are yet in the ſaid Inch graven with the arms of the Danes." *Inch* or *Inſhe*, in the Iriſh and Erſe languages, ſignifies an iſland *. Vid. *Lhynd's Arch.*

In the concluding Scene of the firſt Act of this inimitable drama, Macbeth is repreſented as ſaying in a ſoliloquy——

" ———— if the aſſaſſination
" Could trammel up the conſequence, and catch,
" With his ſurceaſe, ſucceſs:"————

Dr. Johnſon pleads for a tranſpoſition, and would give *ſucceſs* the precedence of *ſurceaſe*, and, moreover, would ſubſtitute *its* for *his*. With this alteration he underſtands the paſſage thus—'if *its ſucceſs* would enſure *its ſurceaſe*—if being once done *ſucceſsfully*, without detection, it could *fix a period* to all vengeance and enquiry—I would then venture on the deed, &c.'

Mr. Steevens appears to be ſatisfied with this explanation of the paſſage, and gives his ſanction to the alteration of *his* into *its*, by informing his readers that they are convertible terms. For our part, we ſee no difficulty in the paſſage as it ſtands at preſent, and are utterly averſe to all tranſpoſitions and alterations, unleſs abſolutely neceſſary to clear up ſome obſcurity, otherwiſe inſcrutable or warranted by good authority, or very clear analogy. " With *his* ſurceaſe"——appears to us to mean ſimply and literally *the death of Duncan*—which event Macbeth was at that moment meditating. *He* and *his* are uſed in the ſame ſoliloquy, without any mention of the royal name: and in the abruptneſs with which it begins, and the manner in which Macbeth ſpeaks of his gueſt, the poet diſcovers his vaſt knowledge of the moſt ſecret workings of the human heart, when it is full of ſome great but miſchievous conceptions to which it wiſhes, and yet heſitates to give expreſſion even in ſecret.

In a note on the word *Waſſel*, made uſe of by Lady Macbeth in this laſt ſcene, Mr. Steevens obſerves, that 'it was anciently called *was-haile*, and was an annual cuſtom, according to Selden, obſerved in the country on the vigil of the new year, and had its beginning, as ſome ſay, from the words which Ronix, daughter of Hengiſt, uſed, when ſhe drank to Vortigern—*loverd king*, *was-haile*. He anſwered her by direction of an interpreter—*Drinc-heile*.'—Waſſel is a note of *health-wiſhing*, and is ſuppoſed to be a corruption of *wiſh-heil*.

On this word we beg leave to remark, that in the weſtern counties, the cuſtom of *waſſel* is ſtill preſerved amongſt the country people, with ſome particular ceremonies: not indeed on the eve of the new year, but on the eve of *Twelfth-day.* The *waſſel-bowl*, as it is ſtill called, is filled with ale or cyder, into which is thrown a toaſt with ſpice and ſugar, and the firſt libation is made to the apple-trees. They are ſprinkled with the liquor while a ſong is ſung by the ſuperſtitious ruſtics, expreſſive of their wiſhes and hopes of a plentiful ſeaſon. In towns the boys parade the ſtreets on the eve of Twelfth day, and ſing the *waſſel-ſong.* It may be obſerved that they make uſe of the old Saxon word, *was-heil*, without any alteration, either of its original meaning or manner of pronunciation. It begins,

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* *I-Colme-kill* (called by Bede *Hy*, and by other writers *Iona*) is mentioned alſo in this tragedy. Vid. Act II. Sc. ult. The body of Duncan is reported to be

" ———— carried to *Colmes' kill*,
" The ſacred ſtorehouſe of his predeceſſors,
" And guardian of their bones."

> " *Was heil*, *was-heil* all o'er the town," &c.

i. e. *we wiſh health* to all the inhabitants.

In the *Archaeologia* there is a particular account of an ancient chimney-piece, on which the *waſſel-bowl* is carved, ornamented with leaves of the apple-tree. The gentleman who communicated his remarks on this remain of antiquity, conjectures that the *leaves* were emblematical of the good cyder which generally filled the bowl. We rather think they referred to the cuſtom of carrying the bowl into the orchards to ſprinkle the trees with the liquor it contained, whether it were cyder or ale.

Macbeth ſays to the Ghoſt——

> " If trembling I *inhabit*, then proteſt me
> " The baby of a girl."——

Mr. Pope alters the word to *inhibit*, and Dr. Warburton adopts the alteration. Dr. Johnſon diſapproves of this correction, and propoſes to read

> ——— " I *evade* it."———

Mr. Steevens prefers Mr. Pope's emendation, and reads the line thus:

> " If trembling I inhibit *thee*, proteſt me."

To *inhibit* is to *forbid.* It is more than once made uſe of by Shakſpeare.

Perhaps there is, after all, no neceſſity for any alteration. We know the licence of our Author with reſpect to his uſe of words. Scarcely a page but affords ſome inſtance or other of his giving a turn to words very different from that to which they had been accuſtomed by writers more attentive to the rules of grammatical phraſeology. May not *inhabit* mean the ſame as *harbour* or *give habitation* to? If ſo, the ſenſe is obvious at firſt ſight, and *trembling* is not to be underſtood as a participle, but as a ſubſtantive.

> " Augurs, and *underſtood relations*, have
> " By magot-pies, and choughs and rooks brought forth
> " The ſecret'ſt man of blood."

By *relation* Dr. Johnſon underſtands the connection of effects with cauſes.

The old copy has the paſſage thus:

> " *Augures*, and underſtood relations," &c.

'Perhaps (ſays Mr. Steevens) we ſhould read *auguries*, i. e. prognoſtications by means of omens. Theſe, together with the connection of effects with cauſes, being underſtood, have been inſtrumental in divulging the moſt ſecret murders.' This undoubtedly is the general ſenſe of the paſſage. But we doubt whether Shakſpeare by *relations* meant the *connection* between cauſe and effect, which our learned Editors ſuppoſe: or that by the expreſſion he ſhewed ſuch 'profound knowledge of antiquity,' as Dr. Warburton imagines he ſees in it. *Underſtood relations* may mean no more than *accounts* of things diſcovered by magot-pies, &c. and ſo well *underſtood* and interpreted as to be the means of bringing the moſt ſecret and diſguiſed murderer to public infamy and puniſhment. To effect this ſenſe, there muſt be a ſlight, but no unnatural tranſpoſition of the words. 'Auguries and relations by magot-pies, &c. underſtood, have brought forth the ſecret'ſt man of blood.'

The complaiſance of our poet to King James hath been often noticed. In this tragedy the power of curing the *King's Evil* is ſpoken of as hereditary in the houſe of Banquo, from whence that monarch traced his deſcent. On the paſſage which immediately refers to this power, Mr. Steevens hath the following note: 'The ingenious Editor of the *Houſehold Book of the Fifth E. of Northumb.* very acutely obſerves, "that the miraculous gift of curing the *evil* was left to be claimed by the Stuarts. Our ancient Plantagenets were humbly content to cure the cramp."

At the end of the firſt part of Henry IV. we have ſome curious obſervations, by Mr. Tollet, on the ancient *Morris Dancers.* Theſe obſervations are accompanied with a plate (of which they are in a great meaſure explanatory) repreſenting an antient window at Mr. Tollet's houſe, in which the figures, attitudes, and dreſſes, of the ſeveral dancers are delineated with great accuracy and elegance.

In a note on the celebrated exclamation of Richard, in the tragedy which goes by his name.

> "A horſe! a horſe! my kingdom for a horſe!"———

Dr. Farmer obſerves, 'that Burbage, the *alter Roſcius* of Camden, was the original Richard, as we may learn from a paſſage in the poems of Bp. Corbet, who introduces his hoſt at Boſworth deſcribing the battle:

> "But when he would have ſaid King Richard died,
> "And call'd *a horſe! a horſe!* he Burbage cried."

In the prologue to Henry VIII. there is a paſſage which lays much ſtreſs on the *truth* of the enſuing repreſentation. This circumſtance hath led Mr. Tyrrwhitt to conjecture (and we think with great appearance of probability) 'that this play of *Henry VIII.* is the very play mentioned by Sir Henry Wotton [in his letter of July 2, 1613. *Reliq. Wotton.* p. 425.] of a *new play*, acted by the King's players, at the Bank's Side, called *All is True*; repreſenting ſome principal pieces of the reign of Henry VIII. The *extraordinary circumſtances of pomp and majeſty*, with which that play was ſet forth, and the particular *incident of certain cannons ſhot off at the King's entry to a maſque at the Cardinal Wolſey's houſe* (by which the theatre was ſet on fire and burnt to the ground) are ſtrictly applicable to the play before us. Mr. Chamberlaine, in *Winwood's Memorials*, vol. iii. p. 469, mentions the burning of the *Globe*, or Play-houſe, on the *Bank Side*, on St. Peter's-Day, 1613, which, ſays he, fell out *by a peale of chambers*, that I know not on what occaſion were to be uſed in the play. Ben Jonſon, in his *Execration upon Vulcan*, ſays, they were *two poor chambers*. [See the ſtage direction in the play of Henry VIII. a little before the King's entrance, viz. "Drum and trumpet-*chambers diſcharged*.] The Continuator of Stowe's *Chronicle*, relating the ſame incident (p. 1003.) ſays expreſsly, that it happened *at the play of Henry VIII.*

In a MS. letter of Thomas Lorkin to Sir Thomas Puckering, dated London, *this laſt of June* 1613, this ſame fact is thus related. "No longer ſince, than *yeſterday*, while Burbage his company were acting at the *Globe the play of Henry VIII.* and there ſhooting of certain *chambers* in way of triumph, the fire catched, &c. &c. MS. Harl. 7002.'

[Mr. Steevens obſerves, that they were called chambers, becauſe they were mere *chambers* to lodge powder. It is the technical term for the cavity in ordnance which holds the *combuſtibles.*]

A paſſage in Coriolanus that had hitherto much puzzled the critics, is at length deciſively explained, by Mr. Steevens.

"Why in this *woolviſh gown* ſhould I ſtand here, &c."

Dr. Johnſon explains it thus—'*rough, hirſute* gown.' Mr. Steevens, on conſulting the old copy, was ſurpriſed to find, that it was 'woolviſh *tongue*.' He conjectures with good reaſon, that *tongue* was miſprinted for *toge*—the Roman *toga*. For, as Mr. Malone remarks, 'the very ſame miſtake of the printer happened in Othello, where we met with *tongued* inſtead of "*toged conſuls*." Beſides, as he farther obſerves, the old copy hath *in* and not *with*, which is a ſtrong proof that the original word was not *tongue*.' But what ſhall we make of the epithet *woolviſh?* Luckily Mr. Steevens hath hit on its preciſe meaning, in an old black letter book, entitled a "Merye Jeſt of a man called *Howleglas*." The hero of this merry jeſt binds himſelf to a taylor. He is ſet to work about a garment, "Then ſaid the maiſter, I ment that you ſhould have made up the ruſſet gown, for a huſbandman's gown is here called a *wolfe*." 'By a *woolviſh toge* or *gown*, Shakſpeare might have meant

Coriolanus, to compare the dreſs of a Roman candidate to the coarſe frock of a ploughman, who expoſed himſelf to ſolicit the votes of his fellow ruſtics.'

In the ſame play Menenius the friend of Coriolanus ſays,

> " Do not cry, havock, where you ſhould but hunt
> " With modeſt warrant."

In this paſſage, Mr. Tyrrwhitt obſerves, that to cry *havock*, ſeems originally to have been a ſporting phraſe from *hafoc*, which, in Saxon, ſignifies a *hawk*. It was afterwards uſed in war. So in K. John,

> " ——— *Cry, havock*, kings."

And in Julius Cæſar,

> " *Cry, havock*, and let ſlip the dogs of war."

It ſeems to have been the ſignal for general ſlaughter, and is expreſsly forbidden in the *Ordinances des Batailles*. 9 R. II. Art. 10. " Item, que nul ſoit ſi hardy de crier *havock*, ſur peine d'avoir la teſt coupe."

This expreſſion, *cry havock*, reminds us of a ſimilar paſſage in the concluding ſcene of Hamlet.

> " This quarry cries on *havock*"———

Sir Thomas Hanmer reads—" cries *out* havock!" Dr. Johnſon obſerves, that ' to cry *on* was to *exclaim againſt*. I ſuppoſe (ſays he) when unfair ſportſmen deſtroyed more *quarry* or *game* than was reaſonable, the cenſure was to cry havock.' This interpretation muſt undoubtedly be erroneous, if Mr. Tyrrwhitt's note, mentioned above, is allowed to have any weight. And, indeed, the obvious ſenſe of every other paſſage, where this expreſſion is made uſe of, confutes Dr. Johnſon's ſuppoſition. We are ſurpriſed, that ſo accurate a critic as Mr. Steevens ſhould have ſuffered Dr. Johnſon's note to paſs uncorrected. From his ſilence a perſon might be ready to infer his approbation.

The paſſage ſtrikes us in this light. When Fortinbras beholds the ſlaughter which had been made of ſo many noble perſonages, the ſcenes of a bloody hunt ruſh on his imagination. To ſlaughtered game (called *quarry*, in old books of hunting and falconry) he compared the victims of that mercileſs hunter, death. Viewing them, he exclaims:

" This quarry cries, i. e. repeats, or cries in my ear, the bloody ſignal by which they fell as hunted game to the hounds of death——" On! Havock!"

It may not be altogether unworthy of obſervation, that the terms commonly made uſe of in ſome parts of England by the gentlemen of the field to encourage the dogs, ſeems to have been derived from this antient ſignal of purſuit. " *Hoik! Havoik!*"

We would, with pleaſure, give further ſpecimens of the excellence and value of this new edition of Shakſpeare, but we have already, perhaps, extended this article too far.

Art. II. *Archaeologia: or,* Miſcellaneous Tracts relative to Antiquity, &c. Vol. V. *Concluded.* See Review for February.

THE *Dune,* or Tower of Dornadilla, is deſcribed by the Rev. Mr. Pope, miniſter of Reay. It is ſituated in the pariſh of Duirnes, on Lord Reay's eſtate. The height of its preſent ruins is 25 feet on one ſide; on the other, it is only 9. The door, 3 feet ſquare, fronts the north-eaſt, as we are told is the caſe in all round buildings in the north. The walls are very thick, and within is an opening or paſſage, divided into galleries, which run horizontally round about the building; each gallery is 5 feet high; the floor is laid with large flat ſtones, which gird and bind the whole building compactly together. The common conjecture is, that theſe galleries were for ſleeping-rooms, or barracks, in the hunting ſeaſon. Beſide theſe, there are other openings, full of ſhelves, formed of large flat ſtones, the uſe of which ſeems to have been to give light and freſh air to thoſe who ſlept in the galleries, to hold their quivers or baggage, and perhaps, the lower ſhelves were cup-boards, and preſſes for their victuals. What conveniency they had at the bottom is not known, nine feet being filled with ſtones. Three of the galleries are entire, and goats take ſhelter in them in ſnowy weather. The building was at firſt much higher, and would make, it is ſaid, a grand figure in a foreſt. The maſonry, we are told, is extremely well done, but without either lime or clay. Some maintain, that this Dune of Dornadilla was a druidical temple; but that, Mr. Pope obſerves, cannot be the caſe, as the Druids made no uſe of roofed, or covered buildings, and it appears, that this building was roofed like the round Pictiſh houſes; beſide, he adds, in that age, there were no inhabitants in theſe parts to worſhip in any temple. It does not, however, appear improbable, but that this Dune may have been erected by the Danes, as there are two buildings, ſaid to be exactly the ſame in other reſpects, only of larger dimenſions, in Glenbeg, which are aſcribed to that people. But Mr. Pope informs us, that there is a fragment of a very old poem ſtill preſerved, which mentions Dornadilla as the chieftain or prince, for whoſe ſake this building was erected. Concerning this Dornadilla, little more has reached the preſent day, than that he ſpent his time in hunting, and was the firſt who enacted foreſt laws. Mr. Pope does not mention the age in which Dornadilla lived. The print conſiſts of the elevation of the tower, and a ſection of it.

Stone coffins have been frequently found in different parts of England. Mr. Pegge, in a letter to Guſtavus Brander, Eſq; offers a few obſervations relative to ſome lately diſcovered at Chriſt-Church, Twynham. The *kiſt vaen* of the Britons, he apprehends, were of this kind, ſome of which rude ſepulchral receptacles, he ſays, he has ſeen in Derbyſhire. Theſe at Chriſt-Church are ſomewhat more artificial than thoſe of the ancient Britons, but as they are formed of ten or eleven pieces (a print of which is exhibited), and there does not appear to have been any ſtone underneath for the body interred to lie on, Mr. Pegge concludes, that they are very ancient, the production of a rude and barbarous age [perhaps the fourth century], and affording a ſtrong proof that *Twynham* was very anciently ſettled.

Mr. King preſents the Society with two ſmall fragments of antiquity; the one a brick of a very ſingular form, and ornamented with the repreſentation of ſome flower, which was found with ſeveral others, in clearing away the foundation of an old malting-houſe, in 1776, in Merſey Iſland: its texture leads him to ſuppoſe, that it is not of ſo high antiquity as the times of the Romans. The other fragment was dug up in the ſame year, near Colcheſter, by a labourer, who, at the time, diſcovered about thirty of the ſame ſort, but began immediately to daſh them all to pieces, with a view, as he ſaid, "to ſave himſelf the plague and trouble of anſwering the enquiries that would be made about them." It was merely by accident that three of them were preſerved. This veſſel (of which, and the other, is a little print) Mr. King ſuppoſes to be a kind of lachrymatory; made of courſe red earth. His article is but ſhort, and he apologizes for deſcanting on what may be thought trivial, by obſerving, that many things which appear of little importance when ſeen ſeparately, have been found very uſeful means of illuſtrating curious facts, when viewed with others collectively.

In the 23d article, written by Mr. Brooke, of the Herald's college, we have a deſcription of the great ſeal of Catherine Parr, the ſixth wife of Henry VIII. It is taken from an impreſſion in the collection of Mr. Guſtavus Brander. Henry, ſays Mr. Brooke, was exceeding kind in granting arms to his wives, though he deprived them of their heads. This ſeal, the ſculpture of which appears to have been very elegant, gives an opportunity for many obſervations on the family and connections of Catherine Parr; to which is added, a curious account of this great lady's funeral, taken from a book in the Cotton library, and never before made public.

The deſcription of an ancient fortification near Chriſt-Church, Hampſhire, is written by Francis Groſe, Eſq. It is accompanied with drawings of the entrenchment on Hengiſtbury-head, and the camp on St. Catherine's-hill. Mr. Groſe apprehends, that theſe are the remains of Roman works. The name of *Hengiſt* ſeems to direct us to another origin; but that name may have been given after the times of the Romans, though the works were raiſed by their ſkill and induſtry.

An account of ancient monuments and fortifications in the Highlands of Scotland, forms a long article, in a letter from Mr. James Anderſon to George Wilſon, Eſq. Mr. Anderſon reduces the remains of antiquities in Scotland to ſix claſſes. I. Mounds of earth thrown into a ſort of hemiſpherical form, which are ſometimes found in the ſouth of Scotland, and uſually diſtinguiſhed by the name of *mote* or *moat*, which, he ſuppoſes, from the name, and other circumſtances, to have been erected as theatres of juſtice by our Saxon anceſtors. II. The *Cairns*, which are evidently ſepulchral monuments, to be met with in every part of the country. III. The long ſtones ſet *on end* in the earth, which are known to be monuments, intended to perpetuate the memory of ſome ſignal event in war. Theſe, he ſuppoſes, to be of later date than the *cairns*, as there is hardly one of them whoſe traditional hiſtory is not preſerved by the country people in the neighbourhood; and it is not difficult to reconcile theſe traditional narratives with the records of hiſtory. Mr. Anderſon conjectures, that this kind of monument was firſt introduced into Britain by the Danes. IV. Large ſtones placed in an erect poſition and circular form, which, being leſs known than the former, and confined to a narrower diſtrict, are more particularly deſcribed. Their ſituation and form are ſaid to intimate, that they have been places deſtined for ſome kind of religious worſhip. Mr. Anderſon has examined a great number of them, and finds, that by reſtoring the parts which have been demoliſhed, they would all coincide very exactly with a plan here given, and drawn from one ſtill very entire, at a place called *Hill of Fiddeſs*. Theſe, without doubt, are druidical temples. V. Circular buildings, conſiſting of walls compoſed of ſtones, firmly bedded on one another, without any cement, and uſually diſtinguiſhed by the word *Dun*. A particular account, with a print annexed, is given of the remains of one of theſe buildings, called *Dun-Agglesſag*, in Roſs-ſhire. Mr. Anderſon concludes, that theſe have been places of religious worſhip, and obſerves, that though every erection of this kind has the ſyllable *Dun* prefixed to the name of the place in which it ſtands, yet the particular building itſelf is always called the *Druid's houſe*, as the *Druid's houſe* of Dun-Beath, of Dun-Aggleſag, &c. This remark ſeems rather to militate againſt Mr. Pope's opinion, as expreſſed above, concerning the *Dune* of *Dornadilla*; though it muſt be acknowledged, this latter Tower or Dun, ſeems to differ in ſome reſpects from thoſe here mentioned. VI. The moſt remarkable of all the Scottiſh antiquities are the vitrified walls; which conſiſt of ſtones piled rudely on one another, and firmly cemented together by a matter that has been vitrified by means of fire, which forms a kind of artificial rock, that reſiſts the viciſſitudes of the weather, perhaps better than any other artificial cement that has ever yet been diſcovered. In the northern parts of Scotland, a particular kind of earthy iron ore, of a vitreſcible nature, much abounds. Mr. Anderſon ſuppoſes, that theſe walls were raiſed of dry ſtones, piled one above another, the interſtices between them being filled with this vitreſcible iron ore; after which, a fire was kindled, ſufficiently intenſe to melt the ore, and thus to cement the whole into one coherent maſs, as far as the influence of that heat extended. A particular deſcription, attended with a print, is given of a fortification of this kind at *Knockferrel*, in Roſs-ſhire, and ſeveral ingenious remarks are added, for which we muſt refer the reader to the article itſelf, only obſerving, that the writer inclines to conſider theſe walls as entirely a Britiſh invention.

The derivation of the word *Romance*, formed an article in the laſt volume of Archaeologia *. Mr. Warton, in his hiſtory of Engliſh poetry, had ſuppoſed it of French extraction. Mr. Drake derives it from the Spaniſh: Mr. Bowles again, in this volume, defends Mr. Warton's opinion. But it appears a very immaterial diſpute, ſince all agree, that the word has its derivation from the language which the Romans introduced among the French and Spaniards, which was ſtyled *Romanſh*.

Mr. Pegge, in a diſſertation of ſeven pages, employs himſelf to amend and explain an hiſtorical paſſage of Gildas. His criticiſms are learned and ingenious, and appear to be judicious and ſatisfactory; but we cannot give our readers any juſt idea concerning it, without extracting a greater part of the article than our limits will allow. The paſſage is to be found, Gildas, cap. 15. and begins, Itaque illis ad ſua revertentibus, &c. Mr. Pegge's tranſlation is, "On the departure of the Romans to their own home, a horrid crew of Scots and Picts diſembarked, with the utmoſt haſte and eagerneſs, from on board the *corraghs in which they had croſſed the Iriſh ſea*, and being ſenſible that our allies were withdrawn, with a declaration never to return, they, with more boldneſs than ever, ſeized the north-eaſtern, and *remote part* of the country, even up to the wall, expelling thence all the natives, or former inhabitants."

The ſeal of Henrietta Maria, daughter of Henry IV. of France, and wife to our Charles I., affords a good plate. On the reverſe is the queen, at full length, under a canopy, crowned, and in royal robes, with the ſcepter in her right hand, and the globe in her left. It is of braſs, and appears to be finely cut. Mr. Brereton obſerves, that the portion this queen brought with her was only 60,000 French crowns, which Charles ſoon diſpoſed of, and made grants of lands to her in lieu of it, for lives and years, at Chertſey, and in ſeveral counties in England, which accounts for her having ſuch a ſeal. Several leaſes granted by her, with this ſeal annexed, are ſtill extant, and I have heard, ſays this gentleman, of one which appears to have been executed ſometime after her death, the ſeal being always kept in England.

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* Vid. Rev. vol. lvii. p. 265.

Within the ſpace of a few years back, ſome perſons, curious in antiquities, have obſerved a peculiar kind of red earthen ware among the cottage furniture of the fiſhermen, on the Kentiſh coaſt, within the mouth of the river Thames. The current tradition, concerning the great quantity of earthen ware of this kind, which has been found, is that ſome Roman veſſel, freighted with theſe wares, muſt have been many ages ago caſt away, ſince which, from time to time, parts of its lading have been dragged up by the fiſhermen's nets. The place of the wreck has been ſuppoſed to be ſomewhere about Whitſtable-Bay. Thomas Pownal, Eſq; has employed much attention and care to enquire into this fact. His brother, a commiſſioner of exciſe, at length prevailed with an old fiſherman, who had two or three of theſe Roman pans in his poſſeſſion for domeſtic uſe, to attend him to the ſpot, known by the name of *Pudding-pan-ſand*, or rock. On the firſt hale of the net, along one ſide of this ſhoal, they brought up a large fragment of brick-work cemented together, which might be about half a hundred weight, and with it pieces of broken pans. On farther trials they brought up three entire pans. Mr. Pownal obſerves, that this ſpot has been long known not only to our fiſhermen, but alſo to our geographers, for the long ſand in the middle of the mouth of the Thames, but particularly what has been called the *ſpeck* of it (perhaps from having been juſt there viſible) the *Pan-ſand*. It is ſo marked in all our oldeſt maps and charts. From the rocky feel of this *ſpeck*, and from the maſs of brick-work which was brought up, he concludes, that here are the ruins of buildings; at the ſame time, the quantities of earthen ware which have been diſcovered, indicate that there has been ſome ſtore or manufactory of this kind at this place. Under this idea, Mr. Pownal has examined the ancient geography, and finds, in Ptolemy's ſecond book of geography, two iſlands in the mouth of the Thames, Τολιαπις and Κωουνος Νησος, the former is known to be the iſle of Shepey, the ſecond cannot be the iſle of Thanet, on account of the latitude, which agrees with the ſpot under examination. After other conſiderations in ſupport of this ſuppoſition, he conſiders the ware here diſcovered, which is of two ſorts, the one red, the Ionian, or particularly the Samian, and this is moſt commonly found; the other of the dark Tuſcan brown, or black. The firſt is of a coarſer kind; the latter is thin, light, and of a finer texture. The veſſels of the firſt ſort are of the ſpecies of *Patera* and *Capedo*; thoſe of the ſecond kind, by the fragments which are met with, ſeem to have been of the ſpecies of the *ſimpula* and *lutini*. From conſidering the nature of theſe veſſels, he is led to imagine, that this was a manufactory, eſpecially employed in making the earthen veſſels, which, according to the Roman ritual, were uſed in religious ceremonies; for it is known that *earthen* ware was employed for this purpoſe, and ſome of the veſſels here found, are ſtamped in the manner ſuch ſacred utenſils were directed to be. Mr. Pownal's obſervations are ingenious, learned, amuſing, and, on the whole, they appear ſatisfactory.

We cannot avoid remarking, as a thing not improbable, that the veſſel of earth, mentioned by Mr. King, in a former number, and already noticed in this article (ſo many of which the labourer ſimply deſtroyed) might be of the ſpecies of the *ſimpula* uſed in the Heathen religious rites; particularly, as Mr. King obſerves, how very ſmall the aperture of this veſſel, or kind of bottle, is; and Varro, we think, ſomewhere ſpeaks of the *ſimpo* or *ſimpulum*, as a kind of cruet with a pipe to drop out wine. But to proceed:

In September 1777, on digging for the foundations of a new office for the Board of Ordnance, in the Tower of London, were found an ingot of ſilver, together with two gold coins, or *aurei*, of which an account is given by the Preſident of the Society. The piece of ſilver, in the form of a double wedge, is four inches long, two inches and three-fourths broad, in the broadeſt part, one and three-fourths in the narroweſt, and three-eighths of an inch thick in the middle. It is inſcribed with the name of Honorius, meaning, in all probability, the Emperor of that name, who came to the empire in 393, when he governed in the weſt, as his brother and colleague Arcadius did in the eaſt, and was the laſt of the Roman Emperors who preſerved any power in Britain; for, in the year 410, he reſtored to the inhabitants their freedom, and renounced all juriſdiction over them. The coins found at the ſame time confirm the belief that the Emperor Honorius is meant by the inſcription on the ſilver, as one is of this Emperor, and the other two of his brother Arcadius. Theſe *aurei* are ſaid to be in high preſervation, and of the moſt perfect weight, *viz.* ſeventy-three Troy grains each, which is preciſely the ſixth part of the Roman ounce. The Preſident largely and learnedly conſiders the ſubject.—Beſide the above, there were diſcovered, at the ſame time, a ſtone with a Roman inſcription, a ſmall glaſs crown, deſtined, perhaps, for the ornament of ſome ſtatue or image; a ring that ſeems to have been made of ſhell, with ſome letters obſcurely marked; together with other coins and jettons of baſe metal. This article is accompanied with a plate.

Mr. Whitaker, in his Hiſtory of Mancheſter, ſuppoſes the Engliſh language to have been radically formed of Celtic, or Britiſh materials, and to have derived but little aſſiſtance from the Teutonic. The Rev. Mr. Drake, who ſpeaks highly of Mr. Whitaker's performance, combats this ſuppoſition, and endeavours to prove, that the Engliſh language is purely Teutonic, radically derived from the Gothic and Saxon, the univerſal parent of moſt of the northern European tongues. To eſtabliſh his point, he takes a part of a chapter in *Ulphila's* Gothic verſion of the Goſpel, a work executed above fourteen hundred years ago, and confronts it with the ſame chapter of our preſent tranſlation; he apprehends, that the attentive reader will be amazed at the ſtriking affinity between the two languages, notwithſtanding the different mediums through which they have deſcended, and the many ages that have elapſed ſince they have been ſeparated. This ſubject Mr. Drake critically purſues through the greater part of the tenth chapter of St. John's Goſpel.

Two vaſes which have been found on the Moſquito-ſhore, in South America, open a field for much enquiry and ſpeculation. We are not expreſsly and exactly informed what is the ſize of theſe vaſes, only that the drawings are by a ſcale of one to four. Whether or not they are properly called vaſes ſeems uncertain: they appear to be ſupported by four legs, and in the form of ſome hooped tubs: one of them is larger than the other: how long they have been diſcovered we are not told; but they are now in the poſſeſſion of Lord Hillſborough, and have lain neglected among other things in an out-building. Governor Pownal, who writes an account of them, ſays, it is a decided fact, that they were made in South America, and on the Moſquito Shore: he obſerves, that they are curious exemplars of ſome of the firſt efforts of human ingenuity, and remains of what are become antiquities even among the Indians, who, he ſuppoſes, formerly uſed them for dreſſing ſome part of their food. He was at a loſs to diſcover the ſubſtance of theſe veſſels, till he applied to the ingenious Mr. Bentley, who, on a trial with *aquafortis*, convinced him, that it was neither compoſition nor any lime-ſtone, but real granite. In a poſtſcript, the Governor adds, that the remains of ancient potteries have been diſcovered high up the Black river, on the Moſquito coaſt, and further ſays, that Father D'Acuina mentions, that ſome of the Indians, on the river of Amazons, had carried that manufactory to a great extent, ſo as even to eſtabliſh a traffic with their neighbours for this ware. The potteries which are referred to, appear indeed to be very remarkable, and will give riſe, no doubt, to ſome entertaining and curious diſquiſitions. Some ſpecimens of the ancient pottery of this part of America, have lately been ſent to London; and we have been favoured with a ſight, and likewiſe with the following account of them, in a letter to one of our *corps*, from the very ingenious gentleman in whoſe poſſeſſion they remain:

Dear Sir, *March* 17, 1780.

The beſt account I can give you of the ſpecimens of antiquity from the Moſquito Shore, which you have examined with ſome degree of admiration, and enquired after with anxiety, will be very imperfect; and I have only to lament, that I have it not in my power to gratify your curioſity more fully.

The ſpecimens, in my poſſeſſion, were brought over by a very intelligent gentleman, who, by a long reſidence upon the Shore, had acquired the language of the natives, and had frequently traverſed the ſolitary regions between the Spaniſh and our ſettlements. Being of an inquiſitive diſpoſition, he had the curioſity to make an excurſion into the country, as far as ſeventy or eighty miles; and, guided by the natives, he found, on digging the earth, a number of curious remains of antiquity, moſt of them too maſſive to be removed; and, amongſt the reſt, a prodigious quantity of pieces of earthen ware, many of them like the maſks of the ancients, with ſome entire buſts, which his Indian conductors informed him, were the likeneſſes of chiefs, or other eminent perſons, and had been buried with them, as was the cuſtom in thoſe parts.

It is evident, that the natives of this country muſt formerly have had many arts amongſt them which are now only known to have exiſted, from tradition, and from the ſpecimens ſtill ſcattered in the remote uninhabited parts: but no preciſe information can, I fear, be now obtained of their antiquity, (which is, probably, *very remote*, indeed!) as the preſent race of Indians have not the leaſt knowledge of the art of making ſuch utenſils, &c. or of forming a certain compoſition, likewiſe found in many parts of the country, ſo extremely hard that no tool can make an impreſſion on it. This is all I have been able to collect on the ſubject, and have only to add, that I am, yours, &c.

D. B.

⁂ We have examined ſome of the ſpecimens above mentioned, reſembling the ‘ maſks of the ancients,’ and are ſatisfied that they are ornaments broken from earthen veſſels, perhaps urns, &c. and we particularly noticed, that ſome of the figures of human faces were *tatowed*, in the manner of the New-Zealanders, &c. deſcribed in Cook's Voyages. One of them had, alſo, the bridge of the noſe perforated; probably for the inſertion of the *ſkewer*. Vid. the account of theſe wooden noſe-jewels, or artificial whiſkers, given in the ſame Voyages.—The *hard compoſition*, mentioned by our *Correſpondent, is*, probably, not a compoſition, but a natural granite.

The deſcription of a Roman bath, diſcovered at Dover, is written by the Rev. Mr. Lyon. The remains are found under the weſt end of the pariſh-church of St. Mary, and ſeem indeed to be very curious. Mr. Lyon has employed great attention and exactneſs in delineating them, both in the letter and in the print annexed to it. He gives an account of the *Hypocauſtum*, the *Sudatorium*, the *Balneum*, the *Tepidarium*, the *Frigidarium*, &c. From a few letters on one of the titles, he infers, that this was a public work, for the common uſe of the *Legio Britannia*, and raiſed about the year 365 or 366. This gentleman adds ſome obſervations on the venerable octagon tower in Dover caſtle, and is inclined to conclude, that we may date the foundation of this weather-beaten ſtructure between the years of Chriſt 42 and 49.

In the following article, Mr. Benjamin Bartlet appropriates to their reſpective owners, the epiſcopal coins of Durham, and the monaſtic coins of Reading, minted during the reigns of Edward I. II. and III.

In the third volume of this work, Biſhop Lyttelton had given ſome account of the ſuppoſed *horns*, in the cathedral of Carliſle, which he thought were the teeth of ſome very large ſea fiſh, though, at the ſame time, he apprehended them to be the title by which the prior and convent held ſome lands or tythes granted by Henry I. * The Rev. Mr. Cole, we think, now proves, that the biſhop muſt have been miſtaken in the latter ſuppoſition, and that the horn given by the King muſt have been of ivory; and is now loſt. Mr. Cole adds a deſcription, with an engraving, of a curious Roman *fibula*, found by a peaſant in the year 1770, at no great diſtance from Rome; and he alſo offers ſome remarks on a charter horn, which he ſaw in the library at Utkington, lately belonging to Sir John Crew, in the pariſh of Torporley, Cheſhire.

Mr. Pegge conſiders, as a matter of ſome difficulty to account for, the appearance of ſo many *conventual original* ſeals, remembering, he ſays, in what manner theſe *matrices* were anciently diſpoſed of; as by paſſing in ſucceſſion from one perſon or officer to another, by being demanded by the ordinary on the deaths of abbots and priors, &c. and laſtly, directed to be broken to pieces on thoſe events. To account for this, Mr. Pegge ſuppoſes, that theſe official ſeals might be often changed or altered; that frequently the direction of giving them up might not be properly regarded; that when they were thus delivered, they were far from being always deſtroyed, &c. And theſe reaſons may be ſufficient; but it does not appear to be a very intereſting ſubject. We are ſomewhat more amuſed by

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* Vid. Rev. vol. liii. p. 414.

Obſervations on an ancient building at Warnford, in the county of Southampton, in a letter from Henry Penruddocke Wyndham, Eſq; who thinks, it is aſtoniſhing that theſe large remains of a building, erected, as he apprehends, before the year 700, and not very diſtant from a well frequented turnpike road, ſhould not have been more particularly regarded. Theſe ruins, of which we have three good engravings, are ſituated in the gardens of the Earl of Clanricarde. The erection is vulgarly called King John's houſe; but by what fatality, ſays Mr. Wyndham, ſo many ancient edifices came to be attributed to King John, and to bear his name, I am more diſpoſed to wonder at, than to attempt to inveſtigate. The remains, particularly four columns, rather ſtately, ſhew that it has been a building of ſome note. Mr. Wyndham ſuppoſes it to have been a church, and endeavours, by ſeveral ingenious arguments, to prove that it was erected by Wilfrid, archbiſhop of York, between the years 679 and 685.

An ancient pig of lead, lately diſcovered at Cromford, in Derbyſhire, affords the ingenious Mr. Pegge an opportunity for ſeveral ſenſible and learned obſervations. The weight of this block is ſaid to be 126 lb. The inſcription which it bears, indicates that it was ſmelted in the time of the Emperor Adrian.

The Rev. Mr. Drake, to confirm his opinion concerning the origin of the Engliſh language, preſents us, in the fortieth number of this work, with a compariſon of many other paſſages in the Gothic verſion of the Goſpel, and our preſent tranſlation. The Gothic word *gripun* (to gripe, ſeize, or compel), leads Mr. Drake to take notice of the term *Griffin*, a beaſt, ſays he, better known to the heralds than the naturaliſts. It has been ſuppoſed that, as the Byzantine Greeks are often called Griffones, by the writers of the middle age, the *Griffin*, in heraldry, was intended to ſignify a Greek, under the figure of an eaſtern monſter: this gentleman conſiders this as no ſatisfactory etymology: I am, he adds, rather inclined to think, that as this imaginary animal was formed of a lion and eagle, both of a rapacious nature, it was originally termed *grypin* or *gryppin*, which afterwards came by an eaſy alteration of pronunciation, to be ſounded *Gryffin*. He thinks, he can diſcern this monſter pictured in an old ballad under the name of *Grype*.

A famous penny, with the name of Rodbertus, has occaſioned ſome debate among Engliſh antiquaries. It had been aſſigned to Duke Robert, eldeſt ſon of William the Conqueror. In an article of the laſt volume of Archaeologia, Mr. Colebrooke contended, and laboured to prove, that it really belongs to Robert, Earl of Glouceſter, a natural ſon of Henry I.* Mr. Pegge, in a long diſſertation, honeſtly endeavours to reſtore it to the Conqueror. He examines with care Mr. Colebrooke's arguments, and while he anſwers them, takes notice of other miſtakes in regard to *nummulary* affairs. After theſe animadverſions, he concludes his memoir, by applauding the account Mr. Colebrooke has given of the method they formerly took in making their dyes *.

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* Vid. Rev. vol. lvii. p. 264.

The time when clocks were firſt made, is a curious ſubject of enquiry, and is here purſued by the Hon. Daines Barrington. He obſerves, that Dante is the firſt author who mentions an *orologio* which ſtruck the hour. Earlier inſtances of *horologia*, mentioned in different treatiſes, might be produced ; but as the word is indeterminate, ſignifying a *dial* or a *clock*, he conſiders Dante as the higheſt authority to which ſtriking clocks can deciſively be traced. Dante died in 1321 ; and it is concluded, that theſe meaſurers of time could not have been very uncommon in Italy, at the latter end of the thirteenth century. But their uſe was not confined to Italy at this period ; for we had, Mr. Barrington remarks, one of theſe artiſts in England, preciſely about the ſame time, who furniſhed the famous clock-houſe, near Weſtminſter-Hall, with a clock to be heard by the courts of law, out of a fine impoſed on the Chief Juſtice of the King's-Bench, in the ſixteenth year of Edward I. or A. D. 1288. This gentleman farther produces a proof, that not only clocks but watches were made in the beginning of the fourteenth century. Seven or eight years ago, he tells us, ſome labourers were employed at Bruce-Caſtle, in Fife-ſhire, where they found a watch, together with ſome coin, both of which they diſpoſed of to a ſhopkeeper of St. Andrews, who ſent the watch to his brother in London, conſidering it as a curious piece of antiquity. The outer caſe is of ſilver, raiſed, in rather a handſome pattern, over a ground of blue enamel, and Mr. Barrington thinks he can diſtinguiſh a cypher of R. B. at each corner of the enchaſed work. On the dial-plate is written, *Robertus B. Rex Scotorum*, and over it is a convex tranſparent horn, inſtead of the glaſſes we uſe at preſent. Robert Bruce, to whom this watch may, without much doubt, be referred, began his reign in 1305, and died in 1328.

A ſurvey of Nonſuch Houſe and Park *cum pertinentiis*, A. D. 1650, is taken from the original in the Augmentation Office. It is a curioſity, as giving us a view of the ſtate of this place at that time, which was 'percell of the poſſeſſions & joynture lands of Henrietta Maria, wife of Charles I.' But it will not properly admit of extracts or farther account, only we may obſerve, that the ſurveyors ſay that the materials of the ſaid man-ſion-houſe, and other buildings, ſhould they be taken down, are worth, excluſive of the charge of taking down the ſame, the ſum of 7020 l.

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* Vid. Rev. vol. lvii. p. 265.

This volume concludes by a ſhort ſupplement to the Preſident's Article, giving an account of ſome antiquities found near the Tower of London. This ſupplement preſents us with a pretty engraving of an elegant little crown, of the fineſt gold; having four ſtrawberry leaves placed on the fillet, in each of which are ſet three ſmall pearls, with an emerald in the center; round the center are placed eight ſmall pearls, four rough rubies, and four emeralds, a ruby under the center of each leaf, and an emerald under each intermediate point. It is ſuppoſed to have been intended to adorn the head of a ſmall ſtatue of the Virgin Mary, or ſome other ſaint which had been placed in an oratory, or private chapel.

We have thus laid before our Readers a brief account of the ſeveral papers of which this volume conſiſts. The book will afford ſome agreeable entertainment, and much information, for thoſe who have any taſte for ſtudies of this kind;—ſtudies which certainly merit the regard of all who do not think an acquaintance with *The Hiſtory of the Riſe and Progreſs of Human Societies* an uſeleſs attainment.

Art. III. *Concluſion of our Account of the Biſhop of London's* 'Isaiah.' See Review for March, 1779.

OUR learned Prelate's deſcription of the nature and different kinds of Hebrew poetry is ſo curious, and, at the ſame time, ſo new to the generality of our Readers, that we have thought ourſelves amply juſtified in aſſigning three Articles to that ſubject. Having, however, already afforded ſo much room to this important publication, our account of the remainder of it muſt neceſſarily be ſhortened.

In the latter part of the Preliminary Diſſertation, the Biſhop points out the firſt and principal buſineſs of a tranſlator, which is, to give the plain, literal, and grammatical ſenſe of his author; the obvious meaning of his words, phraſes, and ſentences. Whatever indulgence may be allowed him in other reſpects, the want of fidelity admits of no excuſe, and is intitled to no indulgence. It being then a tranſlator's indiſpenſable duty faithfully and religiouſly to expreſs the ſenſe of his author, he ought to take great care that he proceed upon juſt principles of criticiſm, in a rational method of interpretation; and that the copy from which he tranſlates be accurate and perfect in itſelf, or corrected as carefully as poſſible by the beſt authorities, and on the cleareſt reſult of critical inquiry.

Among other obſtructions to the right interpretation of the ſcriptures of the Old Teſtament, a progreſs in the ſtudy of theſe writings hath been greatly impeded by prejudice, and an ill-founded opinion of the authority of the Jews, both as interpreters and conſervators of them. Here Dr. Lowth takes occaſion to condemn the ſervile regard that hath been paid to the Maſoretic punctuation, which is in effect no more than an interpretation of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century; and which may be conſidered as their tranſlation of the Old Teſtament. Another prejudice, which has ſtood in the way, and obſtructed our progreſs in the true underſtanding of the Old Teſtament, is the notion that has prevailed of the great care and ſkill of the Jews in preſerving the text, and tranſmitting it down to the preſent times, pure and intirely free from all miſtakes as it came from the hands of the authors. In oppoſition to this opinion, the Biſhop conſiders the ſources of the variations in the ancient copies; and with regard to the real condition of the preſent Hebrew text, concludes it to be ſuch, as from the nature of the thing, the antiquity of the writings themſelves, and the want of due care, or critical ſkill, might in all reaſon have been expected. The miſtakes are frequent, and of various kinds; of letters, words, and ſentences; by variation, omiſſion, tranſpoſition; ſuch as often injure the beauty and elegance, embarraſs the conſtruction, alter or obſcure the ſenſe, and ſometimes render it quite unintelligible.

If it be objected that ſo large a conceſſion tends to invalidate the authority of ſcripture, our ingenious Writer thinks that this is a vain and groundleſs apprehenſion.

> ‘ Caſual errors, ſays he, may blemiſh parts, but do not deſtroy, or much alter the whole. If the Iliad or the Æneid had come down to us with more errors in all the copies than are to be found in the worſt Manuſcript now extant of either; without doubt many particular paſſages would have loſt much of their beauty, in many the ſenſe would have been greatly injured, in ſome rendered wholly unintelligible; but the plan of the Poem in the whole and in its parts, the Fable, the Mythology, the Machinery, the Characters, the great conſtituent parts, would ſtill have been viſible and apparent, without having ſuffered any eſſential diminution of their greatneſs. Of all the precious remains of antiquity, perhaps Ariſtotle's Treatiſe on Poetry is come down to us as much injured by time as any: as it has been greatly mutilated in the whole, ſome conſiderable members of it being loſt; ſo the parts remaining have ſuffered in proportion, and many paſſages are rendered very obſcure, probably by the imperfection and frequent miſtakes of the copies now extant. Yet, notwithſtanding theſe diſadvantages, this treatiſe, ſo much injured by time and ſo mutilated, ſtill continues to be the great Code of Criticiſm; the fundamental principles of which are plainly deducible from it: we ſtill have recourſe to it for the rules and laws of Epic

and Dramatic Poetry, and the imperfection of the Copy does not at all impeach the authority of the Legiſlator. Important and fundamental doctrines do not wholly depend on ſingle paſſages; an univerſal harmony runs through the Holy Scriptures; the parts mutually ſupport each other, and ſupply one another's deficiencies and obſcurities. Superficial damages and partial defects may greatly diminiſh the beauty of the edifice, without injuring its ſtrength, and bringing on utter ruin and deſtruction.'

The copies of the Holy Scriptures of the Old Teſtament being then ſubject, like all other ancient writings, to miſtakes ariſing from the unſkilfulneſs or inattention of tranſcribers, it is to be conſidered what remedy can be applied in this caſe; how ſuch miſtakes can be corrected upon certain or highly probable grounds. Now the caſe being the ſame, the method, which has been uſed with good effect in correcting ancient Greek and Latin authors, ought, in all reaſon, to be applied to the Hebrew writings. This and the other methods purſued by Dr. Lowth, in the preſent work, are here fully explained; and he is very particular in acknowledging his obligations to his learned friends, eſpecially to Dr. Kennicott.

Though the Biſhop hath ventured to call this a new tranſlation, he obſerves, that much of our vulgar tranſlation is retained in it, and he aſſigns unanſwerable reaſons to ſhew, that taking too great liberties in varying either the expreſſion or the compoſition, in order to give a new air to the whole, would be apt to have a very bad effect. Accordingly, our Author is of opinion, that, whenever it ſhall be thought proper to ſet forth the Holy Scriptures, for the public uſe of the Church, to better advantage than as they appear in the preſent Engliſh tranſlation (the expediency of which grows every day more and more evident), a reviſion or correction of that tranſlation may perhaps be more adviſable, than to attempt an entirely new one. For as to the ſtyle, it admits but of little improvement; but, in reſpect of the ſenſe, and the accuracy of the interpretation, the improvements of which it is capable are great and numberleſs.—In theſe remarks, we entirely agree with our worthy Prelate.

The deſign of the Notes is to give the reaſons and authorities on which this tranſlation is founded; to rectify or to explain the words of the text; to illuſtrate the ideas, the images and the alluſions of the prophet, by referring to objects, notions, and cuſtoms, which peculiarly belong to his age and country; and to point out the beauties of particular paſſages. Sometimes, indeed, our Right Reverend Author tells us that he endeavours to open the deſign of the prophecy, to ſhew the connection between its parts, and to point out the event which it foretels. But, in general, all that he undertakes, is faithfully *to expreſs* the literal ſenſe. If the Reader would go deeper into *the myſtical* ſenſe, into theological, hiſtorical, and chronological diſquiſitions, there are many learned expoſitors to whom he may have recourſe, who have written full commentaries on this prophet; to which title, ſays his Lordſhip, the preſent work has no pretenſions. ‘ The ſublime and ſpiritual uſes to be made of this peculiarly evangelical prophet, muſt be all founded on a faithful repreſentation of the literal ſenſe which his words contain. This is what I have endeavoured cloſely and exactly to expreſs. And within the limits of this humble, but neceſſary, province, my endeavours muſt be confined.’

We cannot, however, avoid expreſſing our ſincere regret that the Biſhop did not extend his views much farther; and we muſt acknowledge that in this reſpect we have been diſappointed. It is, no doubt, of great conſequence to have an accurate and elegant tranſlation of Iſaiah, accompanied with ſuch notes as are deſcribed above. But it is of much greater import to have the deſign of the prophecies in the Book of Iſaiah fully opened, and the events they predict preciſely and clearly aſcertained; and eſpecially that this ſhould be done, with regard to thoſe prophecies which relate, or are ſuppoſed to relate, to the Meſſiah, and the times of the goſpel. Notwithſtanding the labours of former commentators, there is ſtill room for much uſeful and important criticiſm upon theſe heads; and from whom was it to be expected, if not from the Biſhop of London?

As a ſpecimen of this excellent work, we ſhall inſert the tranſlation, with the notes, of the fourteenth chapter of Iſaiah, being part of the prophet's ſublime oracle concerning Babylon:

1 For JEHOVAH will have compaſſion on Jacob,
And will yet chooſe Iſrael.
And he ſhall give them reſt upon their own land:
And the ſtranger ſhall be joined unto them,
And ſhall cleave unto the houſe of Jacob.
2 And the nations ſhall take them, and bring them into their own place;
And the houſe of Jacob ſhall poſſeſs them in the land of JEHOVAH,
As ſervants, and as handmaids:
And they ſhall take them captive, whoſe captives they were;
And they ſhall rule over their oppreſſors.

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1. And will yet chooſe Iſrael.] That is, will ſtill regard Iſrael as his choſen people; however he may ſeem to deſert them, by giving them up to their enemies, and ſcattering them among the nations. Judah is ſometimes called Iſrael: ſee Ezek. xiii. 16. Malach. i. 1. ii. 11. but the name of Jacob, and of Iſrael, uſed apparently with deſign in this place; each of which names includes the twelve Tribes; and the other circumſtances mentioned in this and the next verſe, which did not in any complete ſenſe accompany the return from the captivity of Babylon; ſeem to intimate, that this whole prophecy extends its views beyond that event.

3 And it ſhall come to paſs in that day, that JEHOVAH ſhall give thee reſt from thine affliction, and from thy diſquiet, and from the hard ſervitude, which was laid upon thee:
4 and thou ſhalt pronounce this parable upon the king of Babylon; and ſhalt ſay:
How hath the oppreſſor ceaſed! the exactreſs of gold ceaſed!
5 JEHOVAH hath broken the ſtaff of the wicked, the ſceptre of the rulers.
6 He that ſmote the peoples in wrath, with a ſtroke unremitted;
He that ruled the nations in anger, is perſecuted, and none hindereth.
7 The whole earth is at reſt, is quiet; they burſt forth into a joyful ſhout:

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3. —in that day] ביום ההוא. The word ההוא is added in two MSS, and was in the copies from which the LXX and Vulg. tranſlated: εν τη ἡμερᾳ εκεινῃ, *in die illa*, (ἡ αναπαυσει, MS Pachom. adding ἡ). This is a matter of no great conſequence: however, it reſtores the text to the common form, almoſt conſtantly uſed on ſuch occaſions; and is one among many inſtances of a word loſt out of the printed copies.

4. —this parable—] *Maſhal.* I take this to be the general name for poetic ſtyle among the Hebrews, including every ſort of it, as ranging under one, or other, or all of the characters, of Sententious, Figurative, and Sublime; which are all contained in the original notion, or in the uſe and application of the word *maſhal.* Parables or Proverbs, ſuch as thoſe of Solomon, are always expreſſed in ſhort pointed ſentences; frequently figurative, being formed on ſome compariſon; generally forcible and authoritative, both in the matter and the form. And ſuch in general is the ſtyle of the Hebrew Poetry. The verb *maſhal* ſignifies to rule, to exerciſe authority; to make equal, to compare, one thing with another; to utter parables, or acute, weighty, and powerful ſpeeches, in the form and manner of parables, though not properly ſuch. Thus Balaam's firſt prophecy, Num. xxiii. 7—10, is called his *maſhal*; though it has hardly any thing figurative in it; but it is beautifully ſententious, and, from the very form and manner of it, has great ſpirit, force, and energy. Thus Job's laſt ſpeeches, in anſwer to the Three Friends, chap. xxvii,—xxxi. are called *maſhals*; from no one particular character, which diſcriminates them from the reſt of the poem, but from the ſublime, the figurative, the ſententious manner, which equally prevails through the whole poem, and makes it one of the firſt and moſt eminent examples extant of the truly great and beautiful in poetic ſtyle.

The LXX in this place render the word by θρηνος, *a lamentation.* They plainly conſider the ſpeech here introduced as a piece of poetry, and of that ſpecies of poetry, which we call the Elegiac: either from the ſubject, it being a poem on the fall and death of the king of Babylon; or from the form of the compoſition, which is of the Longer ſort of Hebrew verſe, in which the Lamentations of Jeremiah, called *by the LXX* θρηνοι, are written.

8 Even the fir-trees rejoice over thee, the cedars of Libanus:
Since thou art fallen, no feller hath come up againſt us.
9 Hades from beneath is moved becauſe of thee, to meet thee at thy coming:
He rouſeth for thee the mighty dead, all the great chiefs of the earth;
He maketh to riſe up from their thrones, all the kings of the nations.
10 All of them ſhall accoſt thee, and ſhall ſay unto thee:
Art thou, even thou too, become weak as we? art thou made like unto us?
11 Is then thy pride brought down to the grave; the ſound of thy ſprightly inſtruments?
Is the vermin become thy couch, and the earth-worm thy covering?
12 How art thou fallen from heaven, O Lucifer, ſon of the Morning!
Art cut down to the earth, thou that didſt ſubdue the nations!
13 Yet thou didſt ſay in thy heart: I will aſcend the heavens;
Above the ſtars of God I will exalt my throne;
And I will ſit upon the mount of the divine preſence, on the ſides of the north:
14 I will aſcend above the highths of the clouds; I will be like the moſt High.
15 But thou ſhalt be brought down to the grave, to the ſides of the pit.
16 Thoſe that ſee thee ſhall look attentively at thee; they ſhall well conſider thee:
Is this the man, that made the earth to tremble; that ſhook the kingdoms?
17 That made the world like a deſert; that deſtroyed the cities?
That never diſmiſſed his captives to their own home?

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11 —thy covering—] Twenty-eight MSS, (ten Ancient) and ſeven Editions, with the LXX and Vulg. read ומכסך, in the ſingular number.

13. The mount of the divine preſence—] It appears plainly from Exod. xxv. 22. and xxix. 42, 43. where God appoints the place of meeting with Moſes, and promiſes to meet with him before the ark, to commune with him, and to ſpeak unto him; and to meet the children of Iſrael at the door of the Tabernacle; that the Tabernacle, and afterward the Temple, and Mount Sion, (or Moriah, which is reckoned a part of Sion,) whereon it ſtood, was called the Tabernacle, and the Mount, of Convention, or of Appointment; not from the people's aſſembling there to perform the ſervices of their religion, (which is what our Tranſlation expreſſes by calling it the Tabernacle of the Congregation,) but becauſe God appointed that for the place, where He himſelf would meet with Moſes, and commune with him, and would meet with the people. Therefore, הר מועד, or אהל מועד, means the place appointed by God, where he would preſent himſelf: agreeably to which I have tendered it in this place, the Mount of the Divine Preſence.

18 All the kings of the nations, all of them,
Lie down in glory, each in his own ſepulchre:
19 But thou art caſt out of the grave, as the tree abominated;
Cloathed with the ſlain, with the pierced by the ſword,
With them that go down to the ſtones of the pit; as a trodden carcaſe.
20 Thou ſhalt not be joined unto them in burial;
Becauſe thou haſt deſtroyed thy country, thou haſt ſlain thy people:
The ſeed of evil doers ſhall never be renowned.
21 Prepare ye ſlaughter for his children, for the iniquity of their fathers;
Leſt they riſe, and poſſeſs the earth; and fill the face of the world with cities.
22 For I will ariſe againſt them, ſaith JEHOVAH God of Hoſts:
And I will cut off from Babylon the name, and the remnant;
And the ſon, and the ſon's ſon, ſaith JEHOVAH.

19.—like the tree abominated—] That is, as an object of abomination and deteſtation; ſuch as the tree is, on which a malefactor has been hanged. "It is written, ſaith St. Paul, Galat. iii. 13. curſed is every man that hangeth on a tree:" from Deut. xxi. 23. The Jews therefore held alſo as accurſed and polluted the tree itſelf on which a malefactor had been executed, or on which he had been hanged after having been put to death by ſtoning. "Non ſuſpendunt ſuper arbore, quæ radicibus ſolo adhæreat; ſed ſuper ligno eradicato, ut ne ſit exciſio moleſta: nam lignum, ſuper quo fuit aliquis ſuſpenſus, cum ſuſpendioſo ſepelitur; ne maneat illi malum nomen, & dicant homines, Iſtud eſt lignum, in quo ſuſpenſus eſt ille, ὁ δεῖνα. Sic lapis, quo aliquis fuit lapidatus; & gladius, quo fuit occiſus is qui eſt occiſus; & ſudarium ſive mantile, quo fuit aliquis ſtrangulatus; omnia hæc cum iis, qui perierunt, ſepeliuntur." Maimonides, apud Caſaub. in Baron. Exercitat. xvi. An. 34. Num. 134. "Cum itaque homo ſuſpenſus maximæ eſſet abominationi,—Judæi quoque præ cæteris abominabantur lignum quo fuerat ſuſpenſus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde Interpres Chaldæus hæc verba tranſtulit כחט טמיר, ſicut virgultum abſconditum, ſive ſepultum." Kalinſki, Vaticinia Obſervationibus illuſtrata, p. 342. Agreeably to which, Theodoret, Hiſt. Eccleſiaſt. i. 17, 18, in his account of the finding of the Croſs by Helena, ſays, that the three Croſſes were buried in the earth near the place of our Lord's ſepulchre.

Ibid. —cloathed with the ſlain.] Thirty five MSS (ten Ancient), and three Editions, have the word fully written, לבוש. It is not a noun, but the participle paſſive: thrown out among the common ſlain, and covered with the dead bodies. So ver. 11. the earthworm is ſaid to be his bed-covering.

20. Becauſe thou haſt deſtroyed thy country; thou haſt ſlain thy people.] Xenophon gives an inſtance of this king's wanton cruelty in killing the ſon of Gobrias, on no other provocation than that, in hunting, he ſtruck a boar and a lion, which the king had miſſed. *Cyrop. iv. p. 309.*

23 And I will make it an inheritance for the porcupine, and pools of water;
And I will plunge it in the miry gulph of deſtruction, ſaith JEHOVAH God of Hoſts.
24 JEHOVAH God of Hoſts hath ſworn, ſaying:
Surely as I have deviſed, ſo ſhall it be;
And as I have purpoſed, that thing ſhall ſtand:
25 To cruſh the Aſſyrian in my land, and to trample him on my mountains.
Then ſhall his yoke depart from off them;
And his burthen ſhall be removed from off their ſhoulder.
26 This is the decree, which is determined on the whole earth;
And this the hand, which is ſtretched out over all the nations:
27 For JEHOVAH God of Hoſts hath decreed; and who ſhall diſannul it?
And it is his hand, that is ſtretched out; and who ſhall turn it back?

28 IN THE YEAR, IN WHICH AHAZ THE KING DIED, THIS ORACLE WAS DELIVERED.

29 Rejoice not, O Philiſtia, with one conſent;
Becauſe the rod, that ſmote thee, is broken:
For from the root of the ſerpent ſhall come forth a baſiliſk;
And his fruit ſhall be a flying fiery ſerpent.
30 For the poor ſhall feed on my choice firſt-fruits;
And the needy ſhall lie down in ſecurity:
But he will kill thy root with drought;

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23. I will plunge it—] I have here very nearly followed the verſion of the LXX: the reaſons for which ſee in the laſt Note on De Poeſi Hebr. Prælect. xxviii.

25. To cruſh the Aſſyrian—on my mountains] The Aſſyrians and Babylonians are the ſame people: Herod. i. 199, 200. Babylon is reckoned the principal city in Aſſyria: ibid. 178. Strabo ſays the ſame thing; lib. xvi. ſub. init. The circumſtance of this judgment's being to be executed on God's mountains is of importance: it may mean the deſtruction of Senacherib's army near Jeruſalem; and have ſtill a further view: compare Ezek. xxxix. 4. and ſee Lowth on this place of Iſaiah.

28. Uzziah had ſubdued the Philiſtines, 2 Chron. xxvi. 6, 7; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in poſſeſſion ſome cities in the ſouthern part of the kingdom. On the death of Ahaz, Iſaiah delivers this prophecy, threatening them with the deſtruction that Hezekiah, his ſon, and great grandſon of Uzziah, ſhould bring upon them: which he effected; for "he ſmote the Philiſtines, even unto Gaza, and the borders thereof." 2 Kings xviii. 8. Uzziah therefore muſt be meant by the rod that ſmote them, and by the ſerpent, from whom ſhould ſpring the flying fiery ſerpent; that is, Hezekiah, a much more terrible enemy, than even Uzziah had been.

And thy remnant he will ſlay.
31 Howl, O gate; cry out, O city!
O Philiſtia, thou art altogether ſunk in conſternation!
For from the north cometh a ſmoke;
And there ſhall not be a ſtraggler among his levies.
32 And what anſwer ſhall be given to the ambaſſadors of the nations?
That JEHOVAH hath laid the foundation of Sion;
And the poor of his people ſhall take refuge in her.

Any perſon who ſhall hereafter be diſpoſed to enter more deeply into the theological explanation of the prophecies of Iſaiah, will now be enabled to purſue his deſign with ſingular advantage.

30. —He will ſlay] The LXX read המית, in the third perſon, ανελει; and ſo Chald. The Vulgate remedies the confuſion of perſons in the preſent text, by reading both the verbs in the firſt perſon.

31. From the North cometh a ſmoke] That is, a cloud of duſt, raiſed by the march of Hezekiah's army againſt Philiſtia, which lay to the ſouth-weſt from Jeruſalem. A great duſt raiſed has, at a diſtance, the appearance of ſmoke: "fumantes pulvere campi." Virg. Æn. xi. 908.

32. —to the ambaſſadors of the nations] The LXX read גוים, εθνων, plural; and ſo the Chaldee. The ambaſſadors of the neighbouring nations, that ſend to congratulate Hezekiah on his ſucceſs; which in his anſwer he will aſcribe to the protection of God. See 2 Chron. xxxii. 23. Or, if גוי, ſingular, the reading of the Text, be preferred, the ambaſſadors ſent by the Philiſtines to demand peace.

ART. IV. *The Britiſh Fruit-Gardener; and Art of Pruning;* compriſing, the moſt approved Methods of Planting and Raiſing every uſeful Fruit-Tree and Fruit-bearing-Shrub, whether for Walls, Eſpaliers, Standards, Half-Standards, or Dwarfs: The true ſucceſsful Practice of Pruning, Training, Grafting, Budding, &c. ſo as to render them abundantly fruitful: And full Directions concerning Soils, Situations, and Expoſures. By John Abercrombie, of Tottenham-Court, Gardener; Author of Every Man his own Gardener, Firſt publiſhed under the Name of Thomas Mawe. 4s. bound. Davis. 1779.

THOUGH the experienced Gardener may, perhaps, find little in the preſent publication that is altogether new, yet it is not without its uſe. Whatever has been hitherto written on this ſubject was rarely to be met with, except in voluminous works †, intermixed with other matter in which the mere fruit-gardener had no concern; or in compendiums of gardening, in which the ſubject was very imperfectly treated.

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† We muſt except Mr. Hitt's valuable tratiſe on Fruit-trees, in one octavo volume; an account of which was given in the 13th vol. of *our Review.*

'With regard to the method purſued in the work before us,' to uſe the Author's own words, 'it may be allowable to obſerve, that the directions, concerning the reſpective articles, are not confuſedly ſcattered up and down, in diſtant parts of the work, nor are the operations belonging to ONE, confounded with thoſe of another: in this Manual the reader will find every Fruit-tree ſeparately and completely treated of, as to its botanic claſs and genus, its growth, mode of bearing, flowers, fruit, and time of ripening; its method of propagation by grafting, budding, layers, cuttings, ſuckers, or ſeeds; and the different ſtocks ſuitable to the particular nature of the tree, with regard to grafting and budding. All which are pointed out under the name of that fruit-tree to which they reſpectively belong.

'As wall and eſpalier trees require ſingular care in the different operations of pruning and training, both in Summer and in Winter, theſe works are here explained with reſpect to the different ſtages of growth, and order of bearing.

'Concerning common ſtandards, the reader will alſo find ample directions: theſe do not require, indeed, like wall-trees, a general puning; a ſtrict attention, however, as well to their early growth, as to their advanced ſtate, being neceſſary, they were not to be omitted.'

His ſubjects are arranged in alphabetical order. The firſt that preſents itſelf is,

'The Almond Tree, eminent both as a fruit-tree, and for ornamenting the ſhrubbery, &c. early in ſpring, when in full bloom; it is the original of the ancient genus *Amygdalus*, which, by the botanic characters of the flowers, comprehends alſo the Peach and Nectarine, as ſpecies and varieties of the ſame family or genus; all of which belong alſo to the claſs and order, *icoſandria monogynia*, *i. e.* flowers containing twenty or more ſtamina, and one ſtyle.

'The botaniſts admit but of one real ſpecies of the common Almond tree, which they term

'*Amygdalus communis*, COMMON ALMOND; and is botanically deſcribed, *Amygdalus with ſpear ſhaped ſawed leaves, having glands at the baſe: and with flowers moſtly in pairs, ſitting cloſe to the branches, ſucceeded by large oval, downy, tough fruit, containing eatable kernels,* comprehending ſeveral eminent varieties, diſtinguiſhed by the following names and properties, viz.

'1. Common Almond with a bitter kernel.

'2. Sweet-kernelled Almond.

'3. Sweet Jordan Almond, large and ſuperior in goodneſs.

'4. Tender-ſhelled Almond.

'5. Hard-ſhelled Almond.

'The fruit, in general, of the Almond tree is valued only for the kernel incloſed in its centre in a ſtone or nut, it being the only edible part; and is by many greatly eſteemed as a choice deſſert fruit to eat, as well as for various domeſtic purpoſes.

'Conſidered as a fruit tree, the Almond, in all its varieties, deſerves a place in *almoſt every garden*, to encreaſe the variety of eat-

able

able fruits, eſpecially as ſtandard and half ſtandard trees, in which they will alſo adorn the premiſes very conſpicuouſly in ſpring, during their general bloom, and ſupply us with annual crops of fruit without trouble; ripening in September.

‘ The trees generally aſſume but a moderate growth, obtaining from fifteen to twenty feet ſtature, dividing regularly into many branches, and emitting numerous ſtraight ſhoots annually; the whole forming a large full head, adorned with long ſpear-ſhaped leaves, and pale red flowers, having five petals, producing flowers and fruit, moſtly on young wood of a year or two old, immediately from the eyes of the ſhoot.

‘ They flower early in ſpring, before the leaves; ariſing in a vaſt profuſion all along the young branches at almoſt every eye, ſucceeded by large oval downy fruit, conſiſting of a thick tough pulp, including an oblong nut or ſtone, containing one kernel, which is the Almond, and the only eſculent part, as before obſerved; the whole arriving to maturity in September; the outer tough cover ſplits open, and diſcharges the ſtone, with the kernel therein, which is fit both for immediate eating, and to be kept for future uſe.

‘ The trees are all hardy enough to ſucceed in any common ſoil of our gardens, in almoſt any ſituation and expoſure; and in favourable ſprings, when their early bloſſom is not deſtroyed by froſt, they generally produce abundant crops of fruit. However, when deſigned as fruit trees, they ſhould generally be indulged with a ſheltered ſunny ſituation.

‘ They are employed principally as ſtandards and half ſtandards, trained with ſtraight ſingle ſtems, ſix or ſeven feet high for full ſtandards, and four or five for half-ſtandards, branching out at theſe reſpective heights, all around into regular heads, planted at twenty or thirty feet diſtance, and ſuffered to extend every way nearly according to their natural order of growth; though, for variety ſometimes a few trees are cultivated, as dwarfs, for walls and eſpaliers, and trained in the order of wall trees, &c. nearly as directed for Peaches and Nectarines, and in which they often furniſh larger and forwarder fruit than on ſtandards.’

He next proceeds to the method of propagating them; and then, after pointing out the manner of planting, and the general culture, he concludes with particular directions for the pruning.

There is a uſe in this book we have not yet remarked. By deſcribing the genus or ſpecies of each tree botanically, it will inſenſibly infuſe into the reader, who has not yet applied to botanical ſtudies, ſuch general ideas of ſyſtematic botany, as may lead him forward to a more intimate acquaintance with that amuſing ſcience. There are ſome few inaccuracies in the ſtyle of this performance, for which candour will make allowances.

Art. V. *Sermons.* By Hugh Blair, D. D. One of the Miniſters of the High Church, and Profeſſor of Rhetoric and Belles Lettres in the Univerſity, of Edinburgh. Vol. II. Octavo. 6 s. Bound. Cadell. 1780.

THOSE who have read the firſt volume of Dr. Blair's Diſcourſes (and we believe there are few readers of ſermons who have not peruſed them) will naturally form great expectations from his ſecond; and we may venture to aſſure them, that they will not be diſappointed. The ſame elegance of compoſition, the ſame beauty and variety of ſentiment, in a word, every excellence which marked the firſt, is conſpicuous in the ſecond volume; and cannot fail of rendering it highly acceptable to the friends of rational religion.

The ſubject of the firſt ſermon is—*the importance of order in conduct.*—"*Let all things be done—in order.*" The Doctor introduces it with the following very juſt obſervation, *viz.* that order, method, and regularity, whether it be conſidered as, in itſelf, a moral duty, or not, is eſſential to the proper diſcharge of almoſt all duties,—and merits, on that account, a greater attention than is commonly paid to it in a religious view.—He proceeds to recommend to his Readers, order in the conduct of their affairs; in the diſtribution of their time; in the management of their fortune; in the regulation of their amuſements; and in the arrangement of their ſociety.

The ſecond and third are admirable ſermons indeed! the ſubject of them is extremely important, though its importance is but ſeldom perceived by the generality of mankind, who are apt to conſider the regulation of external conduct as the chief object of religion.—The words from which the Preacher diſcourſes are—*Keep thy heart with all diligence, &c.* In treating of the government of the heart, he conſiders, ſeparately, the government of the thoughts, of the paſſions, and of the temper.

The ſubject of the fourth ſermon is, *The unchangeableneſs of the divine nature.* The Doctor introduces it with obſerving, that the power, wiſdom, and goodneſs, of the Supreme Being, are ſounds familiar to our ears, but that we are leſs accuſtomed to conſider him in his immutability, though it is this perfection, perhaps, which more than any other diſtinguiſhes the divine nature from the human; gives complete energy to all its other attributes, and entitles it to the higheſt adoration. Goodneſs, he ſays, could produce no more than feeble and wavering hopes, and power would command very imperfect reverence, if we were left to ſuſpect, that the plans which goodneſs had framed might alter, or that the power of carrying them into execution might decreaſe. The contemplation of God, therefore, as unchangeable

able in his nature, and in all his perfections, muſt undoubtedly be fruitful, both of inſtruction and of conſolation to man.

The ſubject of the fifth ſermon, preached at the celebration of the ſacrament of the Lord's ſupper, is the compaſſion of Chriſt. That of the ſixth, the love of praiſe, from theſe words, John xii. 43. *For they loved the praiſe of men more than the praiſe of God.* In diſcourſing on this ſubject, the Preacher conſiders how far the love of praiſe is an allowable principle of action; when it begins to be criminal; and upon what accounts we ought to guard againſt its acquiring the entire aſcendant. Thoſe who aſpire after real dignity of character; thoſe to whom the approbation of Omniſcience is the higheſt object of ambition, will receive peculiar pleaſure from this excellent diſcourſe.

After ſhewing, that the love of praiſe is, in various reſpects, a natural and uſeful principle of action, the Doctor proceeds to conſider the arguments which ſhould guard us againſt the improper influence of praiſe, or cenſure, in the courſe of our duty.

‘ In the firſt place, the praiſe of men is not an object of any ſuch value in itſelf as to be intitled to become the leading principle of conduct. We degrade our character when we allow it more than ſubordinate regard. Like other worldly goods, it is apt to dazzle us with a falſe luſtre; but if we would aſcertain its true worth, let us reflect both on whom it is beſtowed, and from whom it proceeds. Were the applauſe of the world always the reward of merit; were it appropriated to ſuch alone as by real abilities, or by worthy actions, are entitled to riſe above the crowd, we might juſtly be flattered by poſſeſſing a rare and valuable diſtinction. But how far is this from being the caſe in fact? How often have the deſpicable and the vile, by dexterouſly catching the favour of the multitude, ſoared upon the wings of popular applauſe, while the virtuous and the deſerving have been either buried in obſcurity, or obliged to encounter the attacks of unjuſt reproach? The laurels which human praiſe confers are withered and blaſted by the unworthineſs of thoſe who wear them. Let the man who is vain of public favour be humbled by the reflection that, in the midſt of his ſucceſs, he is mingled with a crowd of impoſtors and deceivers, of hypocrites and enthuſiaſts, of ignorant pretenders and ſuperficial reaſoners, who, by various arts, have attained as high a rank as himſelf in temporary fame.

‘ We may eaſily be ſatisfied that applauſe will be often ſhared by the undeſerving, if we allow ourſelves to conſider from whom it proceeds. When it is the approbation of the wiſe only and the good which is purſued, the love of praiſe may then be accounted to contain itſelf within juſt bounds, and to run in its proper channel. But the teſtimony of the diſcerning few, modeſt and unaſſuming as they commonly are, forms but a ſmall part of the public voice. It ſeldom amounts to more than a whiſper, which amidſt the general clamour is drowned. When the love of praiſe has taken poſſeſſion of the mind, it confines not itſelf to an object ſo limited. It grows into an appetite for indiſcriminate praiſe. And who are they that confer this praiſe? A mixed multitude of men, who in their whole conduct are guided by humour and caprice, far more than by reaſon; who admire falſe appearances, and purſue falſe goods; who inquire ſuperficially, and judge raſhly; whoſe ſentiments are for the moſt part erroneous, always changeable, and often inconſiſtent. Nor let any one imagine, that by looking above the crowd, and courting the praiſe of the faſhionable and the great, he makes ſure of true honour. There are a great vulgar, as well as a ſmall. Rank often makes no difference in the underſtandings of men, or in their judicious diſtribution of praiſe. Luxury, pride, and vanity, have frequently as much influence in corrupting the ſentiments of the great, as ignorance, bigotry, and prejudice, have in miſleading the opinions of the crowd. —And is it to ſuch judges as theſe that you ſubmit the ſupreme direction of your conduct? Do you ſtoop to court their favour as your chief diſtinction, when an object of ſo much juſter and higher ambition is preſented to you in *the praiſe of God?* God is the only unerring judge of what is excellent. His approbation alone is the ſubſtance, all other praiſe is but the ſhadow, of honour. The character which you bear in his ſight is your only real one. How contemptible does it render you to be indifferent with reſpect to this, and to be ſolicitous about a name alone, a fictitious, imaginary character, which has no exiſtence except in the opinions of a few weak and credulous men around you? They ſee no farther than the outſide of things. They can judge of you by actions only; and not by the comprehenſive view of all your actions, but by ſuch merely as you have had opportunity of bringing forth to public notice. But the Sovereign of the world beholds you in every light in which you can be placed. The ſilent virtues of a generous purpoſe and a pious heart attract his notice equally with the moſt ſplendid deeds. From him you may reap the praiſe of good actions which you had no opportunity of performing. For he ſees them in their principle; he judges of you by your intentions; he knows what you would have done. You may be in his eyes a hero or a martyr, without undergoing the labours of the one, or the ſufferings of the other. His inſpection, therefore, opens a much wider field for praiſe than what the world can afford you: and for praiſe, too, certainly far more illuſtrious in the eye of reaſon. Every real artiſt ſtudies to approve himſelf to ſuch as are knowing in his art. To their judgment he appeals. On their approbation he reſts his character, and not on the praiſe of the unſkilled and rude. In the higheſt art of all, that of life and conduct, ſhall the opinions of ignorant men come into the moſt diſtant competition with his approbation who is the ſearcher of all hearts, and the ſtandard of all perfection?—The teſtimony of his praiſe is not indeed, as yet, openly beſtowed. But though the voice of the Almighty ſound not in your ears, yet by conſcience, his ſacred vicegerent, it is capable of being conveyed to your heart. The ſofteſt whiſper of divine approbation is ſweeter to the ſoul of a virtuous man, than the loudeſt ſhouts of that tumultuary applauſe which proceeds from the world.

Conſider, farther, how narrow and circumſcribed in its limits that fame is which the vain-glorious man ſo eagerly purſues. In order to ſhew him this, I ſhall not bid him reflect that it is confined to a ſmall diſtrict of the earth; and that when he looks a little beyond the region which he inhabits, he will find himſelf as much unknown as the moſt obſcure perſon around him. I ſhall not deſire him to conſider, that in the gulph of oblivion, where all human memorials are ſwallowed up, his name and fame muſt ſoon be inevitably loſt. He may imagine that ample honours remain to gratify ambition, though his reputation extend not over the whole globe, nor laſt till the end of time. But let him calmly reflect, that within the narrow boundaries of that country to which he belongs, and during that ſmall portion of time which his life fills up, his reputation, great as he may fancy it to be, occupies no more than an inconſiderable corner. Let him think what multitudes of thoſe among whom he dwells are totally ignorant of his name and character; how many imagine themſelves too important to regard him; how many are too much occupied with their own wants and purſuits to pay him the leaſt attention; and where his reputation is in any degree ſpread, how often it has been attacked, and how many rivals are daily riſing to abate it: Having attended to theſe circumſtances, he will find ſufficient materials for humiliation in the midſt of the higheſt applauſe. ——From all theſe conſiderations it clearly appears, that though the eſteem of our fellow-creatures be pleaſing, and the purſuit of it, in a moderate degree, be fair and lawful, yet that it affords no ſuch object to deſire as entitles it to be a ruling principle.'

We ſhall now lay before our Readers, part of what our Author advances on the ſubject of *candour*, from the words—*Charity—thinketh no evil.*

'It is neceſſary to obſerve, that true candour is altogether different from that guarded, inoffenſive language, and that ſtudied openneſs of behaviour, which we ſo frequently meet with among men of the world. Smiling, very often, is the aſpect, and ſmooth are the words of thoſe who inwardly are the moſt ready to think evil of others. That candour which is a Chriſtian virtue, conſiſts not in fairneſs of ſpeech, but in fairneſs of heart. It may want the blandiſhment of external courteſy, but ſupplies its place with humane and generous liberality of ſentiment. Its manners are unaffected, and its profeſſions cordial. Exempt, on one hand, from the dark jealouſy of a ſuſpicious mind; it is no leſs removed, on the other, from that eaſy credulity which is impoſed on by every ſpecious pretence. It is perfectly conſiſtent with extenſive knowledge of the world, and with due attention to our own ſafety. In that various intercourſe which we are obliged to carry on with perſons of every different character, ſuſpicion, to a certain degree, is a neceſſary guard. It is only when it exceeds the bounds of prudent caution, that it degenerates into vice. There is a proper mean between undiſtinguiſhing credulity, and univerſal jealouſy, which a ſound underſtanding diſcerns, and which the man of candour ſtudies to preſerve.

'He makes allowance for the mixture of evil with good, which is to be found in every human character. He expects none to be faultleſs; and he is unwilling to believe that there is any without ſome commendable quality. In the midſt of many defects, he can diſcover a virtue. In the midſt of perſonal reſentment, he can be juſt to the merit of an enemy. He never lends an open ear to thoſe defamatory *reports and dark* ſuggeſtions, which, among the tribes of the cenſorious,

rious, circulate with ſo much rapidity, and meet with ſuch ready acceptance. He is not haſty to judge; and he requires full evidence before he will condemn. As long as an action can be aſcribed to different motives, he holds it as no mark of ſagacity to impute it always to the worſt. Where there is juſt ground for doubt, he keeps his judgment undecided; and during the period of ſuſpence, leans to the moſt charitable conſtruction which an action can bear. When he muſt condemn, he condemns with regret; and without thoſe aggravations which the ſeverity of others adds to the crime. He liſtens calmly to the apology of the offender, and readily admits every extenuating circumſtance which equity can ſuggeſt. How much ſoever he may blame the principles of any ſect or party, he never confounds under one general cenſure all who belong to that party or ſect. He charges them not with ſuch conſequences of their tenets, as they refuſe and diſavow. From one wrong opinion, he does not infer the ſubverſion of all ſound principles; nor from one bad action, conclude that all regard to conſcience is overthrown. When he *beholds the mote in his brother's eye*, he remembers *the beam in his own*. He commiſerates human frailty; and judges of others according to the principles by which he would think it reaſonable that they ſhould judge of him. In a word, he views men and actions in the clear ſunſhine of charity and good-nature; and not in that dark and ſullen ſhade which jealouſy and party ſpirit throw over all characters.'

Such being, in general, the ſpirit of that charity *which thinketh no evil*, the Doctor proceeds to recommend, by various arguments, this important branch of Chriſtian virtue.

'Let us begin, ſays he, with obſerving what a neceſſary requiſite it is to the proper diſcharge of all the ſocial duties. I need not ſpend time in ſhowing that theſe hold a very high rank in the Chriſtian ſyſtem. The encomium which the Apoſtle in this chapter beſtows upon charity, is alone ſufficient to prove it. He places this grace at the head of all the gifts, and endowments, which can be poſſeſſed by man; and aſſures us that *though we had all faith ſo that we could remove mountains*, yet if we be deſtitute of charity, *it will profit us nothing*. Accordingly, *love, gentleneſs, meekneſs and long ſuffering*, are enumerated as diſtinguiſhing *fruits of the ſpirit* of Chriſt [*]. But it is impoſſible for ſuch virtues as theſe to find place in a breaſt, where the propenſity to think evil of others is predominant. Charitable and candid thoughts of men are the neceſſary introduction to all good-will and kindneſs. They form, if we may ſpeak ſo, the only climate in which love can grow up, and flouriſh. A ſuſpicious temper checks in the bud every kind affection. It hardens the heart, and eſtranges man from man. What friendſhip or gratitude can you expect from him, who views all your conduct with diſtruſtful eyes, and aſcribes every benefit you confer to artifice and ſtratagem? The utmoſt which you can hope from one of this character, is juſtice in his dealings; nor even that can you be aſſured of; as the ſuſpicions to which he is a prey will afford him frequent pretexts for departing from truth, and for defending himſelf with the ſame arms which he conceives to be employed againſt him. Unhappy will they be who are joined with him by any cloſe connexion; expoſed to every malignant ſuſpicion which ariſes in his own mind, and to every unjuſt ſuggeſtion which the malice of others may inſinuate againſt them. That ſtore of poiſon which is collected within him frequently throws out its venom on all who are within its reach. As a companion, he will be ſevere and ſatirical; as a friend, captious and dangerous; in his domeſtic ſphere, harſh, jealous and iraſcible; in his civil capacity, ſeditious and turbulent, prone to impute the conduct of his ſuperiours to improper motives, and upon looſe information to condemn their conduct.

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[*] Galat. v. 22, 23.

'The contrary of all this may be expected from a candid temper. Whatever is amiable in manners, or uſeful in ſociety, naturally and eaſily ingrafts itſelf upon it. Gentleneſs, humanity and compaſſion flow from it, as their native ſpring. Open and cheerful in itſelf, it diffuſes cheerfulneſs and good-humour over all who are under its influence. It is the chief ground of mutual confidence and union among men. It prevents thoſe animoſities from ariſing which are the offspring of groundleſs prejudice; or, by its benign interpoſition, allays them when ariſen. In the magiſtrate, it tempers juſtice with lenity. Among ſubjects, it promotes good order and ſubmiſſion. It connects humanity with piety. For he who is not given to think evil of his fellow-creatures, will not be ready to cenſure the diſpenſations of his Creator. Whereas the ſame turn of mind which renders one jealous and unjuſt towards men, will incline him to be querulous and impious towards God.

'In the ſecond place, as a ſuſpicious, uncharitable ſpirit is inconſiſtent with all ſocial virtue and happineſs, ſo, in itſelf, it is unreaſonable and unjuſt. In order to form ſound opinions concerning characters and actions, two things are eſpecially requiſite, information and impartiality. But ſuch as are moſt forward to decide unfavourably, are commonly deſtitute of both. Inſtead of poſſeſſing, or even requiring, full information, the grounds on which they proceed are frequently the moſt ſlight and frivolous. A tale, perhaps, which the idle have invented, the inquiſitive have liſtened to, and the credulous have propagated; or a real incident which rumour, in carrying it along, has exaggerated and diſguiſed, ſupplies them with materials of confident aſſertion, and deciſive judgment. From an action they preſently look into the heart, and infer the motive. This ſuppoſed motive, they conclude to be the ruling principle; and pronounce at once concerning the whole character.

'Nothing can be more contrary both to equity and to ſound reaſon, than ſuch precipitate judgments. Any man who attends to what paſſes within himſelf, may eaſily diſcern what a complicated ſyſtem the human character is, and what a variety of circumſtances muſt be taken into the account, in order to eſtimate it truly. No ſingle inſtance of conduct whatever, is ſufficient to determine it. As from one worthy action, it were credulity, not charity, to conclude a perſon to be free from all vice; ſo from one which is cenſurable, it is perfectly unjuſt to infer that the author of it is without conſcience, and without merit. Did you know all the attending circumſtances, it might appear in an excuſable light; nay, perhaps, under a commendable form. The motives of the actor may have been entirely different from thoſe which you aſcribe to him ; and where you ſuppoſe him impelled by bad deſign, he may have been prompted by conſcience and miſtaken principle. Admitting the action to have been in every view criminal, he may have been hurried into it through inadvertency and ſurpriſe. He may have ſincerely repented; and the virtuous principle may have now regained its full vigour. Perhaps this was the corner of frailty; the quarter on which he lay open to the incurſions of temptation; while the other avenues of his heart were firmly guarded by conſcience.

‘ No error is more palpable than to look for uniformity from human nature; though it is commonly on this ſuppoſition that our general concluſions concerning character are formed. Mankind are conſiſtent neither in good, nor in evil. In the preſent ſtate of frailty, all is mixed and blended. The ſtrongeſt contrarieties of piety and hypocriſy, of generoſity and avarice, of truth and duplicity, often meet in one character. The pureſt human virtue is conſiſtent with ſome vice; and in the midſt of much vice and diſorder, amiable, nay reſpectable, qualities may be found. There are few caſes in which we have ground to conclude that all goodneſs is loſt. At the bottom of the character there may lie ſome ſparks of piety and virtue, ſuppreſſed, but not extinguiſhed; which kept alive by the breath of heaven, and gathering ſtrength in ſecret from reflection, may, on the firſt favourable opening which is afforded them, be ready to break forth with ſplendour and force.—Placed, then, in a ſituation of ſo much uncertainty and darkneſs, where our knowledge of the hearts and characters of men is ſo limited, and our judgments concerning them are ſo apt to err, what a continual call do we receive either to ſuſpend our judgment, or to give it on the favourable ſide? eſpecially when we conſider that, as through imperfect information we are unqualified for deciding ſoundly, ſo through want of impartiality we are often tempted to decide wrong.’

We could with pleaſure extend this article to a much greater length, and preſent our readers with many beautiful and ſtriking paſſages from this volume of Dr. Blair's Sermons; but the extracts here given, are ſufficient, we are perſuaded, to juſtify our character of the diſcourſes contained in it.

The ſubjects of the ſermons not yet mentioned are,—the proper Eſtimate of Human Life—the Happineſs of a Future State—Death—the Character of Joſeph—the Character of Hazael—the Benefits to be derived from the Houſe of Mourning—the Divine Government of the Paſſions of Men—and the Importance of religious Knowledge to Mankind.

ART. VI. *The Hiſtory of the Town of* Thetford, *in the Counties of* Norfolk *and* Suffolk, *from the earlieſt Accounts to the preſent Time.* By the late Mr. Thomas Martin, of Palgrave, Suffolk, F. A. S. 4to. 1 l. 4 s. ſewed. Payne. 1779.

“HONEST Tom Martin, of Palgrave”—by which denomination he was diſtinguiſhed by his friends, as well as in the liſt of ſubſcribers to Grey's Hudibras in 1744—did not owe that appellation merely to his love of good fellowſhip, and contempt of money; but likewiſe to his moral conduct, as an honeſt attorney:—a profeſſion to which he was reluctantly brought up, under the care of an elder brother. Some of his objections to this employment, contained in a paper written when he was about the age of nineteen, are worth tranſcribing, as marking his character at that early period of his life.

OBJECTIONS.

'1. Firſt, my mind and inclinations are wholly to Cambridge, having already found by experience, that I can never ſettle to my preſent employment.

'3. I always wiſhed that I might lead a private retired life, which can never happen if I be an attorney. I muſt have the care and concern of ſeveral people's buſineſs beſides mine own, &c.

'5. It was always counted ruination for young perſons to be brought up at home, and I am ſure there's no worſe town under the ſun for breeding or converſation than this.

'6. Though I ſhould ſerve my time out with my brother, I ſhould never fancy the ſtudy of the law; *having got a taſte of a more noble and pleaſant ſtudy.*—I have ſtaid thus long, thinking continual uſe might have made it eaſy to me; but the longer I ſtay, the worſe I like it.'

The '*more noble and pleaſant ſtudy*,' to which he alludes above, was undoubtedly that of antiquities, to which he ſhewed an early predilection; appearing among the contributors to Mr. Le Neve's *Monumenta Anglicana*, when he was only twenty-two years of age. His taſte for ancient lore muſt have been increaſed as well as gratified by the conſequences following the death of Peter le Neve, Norroy king at arms; whoſe widow, as well as his valuable collection of Britiſh topographical antiquities, came into his poſſeſſion.

We are ſorry to cloſe this ſhort account of his life and character by adding, that his diſtreſſes obliged him to diſpoſe of many of his books a ſhort time before his death; and that his very large collection of antiquities, as well as ſcarce books, deeds, drawings, prints, and other curioſities, appears, from a relation here given, to have been in a regular courſe of diſperſion, by various ſales that have taken place, from the time of his death in 1771, to that of the ſale of Mr. Ives's collection in 1777; who had been a principal purchaſer at all the preceding ſales.

Few of our readers would be gratified by a tranſcript of any paſſages that we could ſelect from this hiſtory of a particular town;—though 'a fenced and royal city, from the unfortunate *overthrow of Boadicea*, till the eſtabliſhment of the heptarchy;

and afterwards the metropolis of the Eaſt Angles; it will be ſufficient to obſerve, that our topographical Hiſtorian has here collected together all that time has ſpared of its uneventful hiſtory, during the ſucceſſive governments of the Romans, Saxons, Danes, and Normans, in this iſland. He then proceeds to give a minute hiſtorical account of the various eccleſiaſtical and civil eſtabliſhments that have anciently been formed, or ſtill ſubſiſt, in this place; particularly the biſhopric, the various churches, priories, hoſpitals, manors, together with an account of Writers that have been natives of this town, ancient coins, natural hiſtory, &c. Under this laſt head, very little occurs, if we except a latin *Theſis* on a mineral water at this place, publiſhed in 1746 by the late Dr. Manning.

In an Appendix, are ſubjoined copies of various original papers relating to this borough, thirty-nine in number. We ſhall only extract a few particulars from the twenty-third; which contains the account of John le Forreſter, Mayor of the borough, in the tenth year of Edward III. A. 1336. It is ſo far curious, as it exhibits an authentic account of the value of many articles at that time; being a bill, inſerted in the town-book, of the expences attending the ſending two light horſemen from Thetford, to the army which was to march againſt the Scots that year.

	l.	*s.*	*d.*
' To two men choſen to go into the army againſt Scotland — — — —	1	0	0
' For cloth, and to the taylor for making it into two *gowns* — — — —	0	6	11
' For two pair of gloves, and a ſtick or ſtaff	0	0	2
' For two horſes — — —	1	15	0½
' For ſhoeing theſe horſes — — —	0	0	4
' For two pair of boots for the light horſemen	0	2	8
' Paid to a lad for going with the Mayor' (to Lenn) ' to take care of the horſes * — —	0	0	3
' To a boy for a *letter* at Lenn.' (viz. carrying it thither) — — — —	0	0	3
' Expences for the horſes of two light horſemen for four days before they departed. —	0	1	0

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* The diſtance between Thetford and Lynn is about 33 miles.

Art. VII. *An Eſſay towards attaining a true State of the Character and Reign of King Charles the Firſt, and the Cauſes of the Civil War.* Extracted from and delivered in the very Words of ſome of the moſt authentic and celebrated Hiſtorians; viz. Clarendon, Whitelock, Burnet, Coke, Echard, Rapin, Tindal, Neal, &c. Printed for W. Parker, Printer of the General Advertiſer. 8vo. 3 s. 6 d. 1780.

THIS Eſſay was certainly written many years ſince; and, poſſibly, it may have been publiſhed before; though it is now introduced to the world as a performance entirely new. To us indeed it is new: and if it ſhould chance to be an old thing, we hope the candid Reader will put down our total ignorance of it to its true account.

This performance is almoſt wholly made up of extracts from the hiſtories of the ſeveral writers quoted in the title-page, and of others whoſe names can throw no great luſtre on *quotation*, and will give but little authority to aſſertion.

In the Preface, the Collector gives a ſhort account of the principal authors from whom he profeſſes to derive his information reſpecting the character and reign of King Charles. Lord Clarendon, with great propriety, takes the lead: but in the account of this noble hiſtorian, our Eſſayiſt, either from great ignorance, or great malice, hath attempted to revive a calumny, long ſince refuted, reſpecting the authenticity of *the Hiſtory of the Rebellion.* ‘ This celebrated hiſtory, ſays the preſent Writer, lies under ſtrong ſuſpicion, if not evident proof, of being further ſoftened and garbled in favour of *that cauſe* (viz. the royal cauſe) by many groſs interpolations and alterations of the Editors. One of them, the learned * Mr. Smith of Chriſt Church, Oxon, acknowledged upon his death-bed, that himſelf had been concerned in it. “ There *was* (ſaid he—and they were ſome of his laſt words, of whoſe truth there can be no doubt) a fine hiſtory written by Lord Clarendon; but what was publiſhed under his name was only *patch-work*, and might as properly be called the Hiſtory of —— and —— and —— for to his knowledge it was altered; nay, that he himſelf was employed by them to interpolate and alter the original.”

This infamous ſlander, thrown on the characters of three very diſtinguiſhed churchmen (viz. Dean Aldrich, Biſhop Smaldridge, and Biſhop Atterbury) ſo haſtily caught at by the writer of the preſent Eſſay, was firſt publiſhed to the world by Oldmixon in his *Preface* to *the Hiſtory of the Stuarts.* The letter which relates this precious anecdote is without a name: though it afterwards turned out to be the production of a certain † Mr. Ducket, one of the *leſſer* heroes of Pope's Dunciad. What is more to be wondered at than the letter itſelf, is a circumſtance which Mr. Oldmixon (whoſe truth was always ſuppoſed to be equal to his candour and judgment!) relates concerning the *time* when he was ſo fortunate as to receive the letter. "I have, (ſays this grave hiſtorian) in more than one place of my hiſtory, mentioned the great reaſon there is to ſuſpect that the *Hiſtory of the Rebellion*, as it was publiſhed at *Oxford*, was not entirely the work of the Lord Clarendon; who did indeed write a hiſtory of thoſe times, and I doubt not a very good one: wherein, as I have been told (and I believe truly) the characters of the kings, whoſe reigns are here written, were very different from what they appear in the *Oxford* hiſtory, and its copy, Mr. Echard's. I ſpeak this by *hearſay*: but *hearſay* from a perſon ſuperior to all ſuſpicion, and too illuſtrious to be named without leave." Mr. Oldmixon goes on to preſs the matter very hard on an honourable perſon, and a reverend doctor, who, for aught we know, may be gentlemen in the clouds; for, entrenched behind his ſingular modeſty, or ſomething elſe, he ſecures himſelf by calling on *no name*, except the name of Mr. Smith, who had been dead near twenty years! "There is now (ſays he) in the cuſtody of a gentleman of diſtinction both for merit and quality, a *Hiſtory of the Rebellion*, of the firſt folio edition, *ſcored* in many places by Mr. Edmund Smith of Chriſt Church, Oxon, author of that excellent tragedy *Phædra and Hippolitus*, who himſelf altered the MS. hiſtory, and added what he has there marked, as he confeſſed with ſome of his laſt words before his death. Theſe alterations, written with his own hand, and to be ſeen by any one that knows it, may be publiſhed on another occaſion, with a farther account of this diſcovery.

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* Commonly called *Rag* Smith, or Captain Rag, on account of his *ſlovenlineſs*, owing to ſottiſhneſs. Rev.

"In the mean time, for the ſatisfaction of the Public, I inſert a letter entire, *which I received ſince the laſt paragraph was written*." Could any thing be more opportune? In a moment the point was brought to a deciſive iſſue! In one paragraph the hiſtorian was ſpeculating on *hearſay*. In the other, he was enabled to determine on poſitive evidence. Conjecture was reduced to certainty of a ſudden. Surely there was ſomething like conjuration in this!

But Dr. Johnſon hath given us the beſt account of this matter; and we will tranſcribe what he hath ſaid on the ſubject, from his Remarks on the Life and Character of Smith, in his late admired edition of the Engliſh Poets.

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† One of the authors of a moſt contemptible thing againſt Pope, entitled, *Homerides*, by Sir Iliad Doggrel. Rev.

“ Having formed his plan, and collected his materials, for a new tragedy (viz. of Lady Jane Grey) he declared that a few months would complete his deſign: and that he might purſue his work with fewer avocations, he was, in June 1710, invited by Mr. George Ducket to his houſe at Gartham in Wiltſhire. Here he found ſuch opportunities of indulgence as did not much forward his ſtudies, and particularly ſome ſtrong ale, too delicious to be reſiſted. He ate and drank till he found himſelf plethoric: and then, reſolving to cure himſelf by evacuation, he wrote to an apothecary in the neighbourhood a preſcription of a purge, ſo forcible that the apothecary thought it his duty to delay it till he had given notice of its danger. Smith, not pleaſed with the contradiction of a ſhopman, and boaſtful of his own knowledge, treated the notice with rude contempt, and ſwallowed his own medicine, which, in July 1710, brought him to the grave. He was buried at Gartham.

“ Many[‡] years afterwards Ducket communicated to Oldmixon the hiſtorian, an account pretended to have been received from Smith, that Clarendon’s Hiſtory was, in its publication, corrupted by Aldrich, Smallridge, and Atterbury, and that Smith was employed to forge and inſert the alterations.

“ The ſtory was publiſhed triumphantly by Oldmixon, and may be ſuppoſed to have been eagerly received: but its progreſs was ſoon checked; for finding its way into the Journal of Trevoux, it fell under the eye of Atterbury, then an exile in France, who immediately denied the charge, with this remarkable particular, *that he never in his whole life had once ſpoken to Smith:*—his company being, as muſt be inferred (viz. from his abandoned morals, and groſs licentiouſneſs) not accepted by thoſe who attended to their characters.

“ The charge was afterwards very diligently refuted by Dr. Burton of Eaton; a man eminent for literature, and, though not of the ſame party with Aldrich and Atterbury, too ſtudious of truth to leave them burthened with a falſe charge. The teſtimonies which he hath collected have convinced mankind that either Smith or Ducket were guilty of wilful and malicious falſehood. This controverſy brought into view thoſe parts of Smith’s life, which, with more honour to his name, might have been concealed.”

Let all theſe circumſtances be put together, and, we think, it will appear evident to every candid perſon, that the pretended diſcovery of which Oldmixon vaunted ſo freely, even in the title-page of his hiſtory, was, in fact, nothing but an impoſture, invented ſolely for the purpoſe of detracting from the credit of Lord Clarendon's Hiſtory, and fixing a foul opprobrium on ſome diſtinguiſhed characters of the church, whoſe great talents had excited the envy of the adverſe party.

[‡] Smith died in the year 1710, and Oldmixon’s Hiſtory was publiſhed in 1730. Rev.

As for the ſtreſs laid on Smith's *dying* declaration, it now appears that there was no foundation for the ſolemnity with which it is introduced. Ducket, in his letter, ſimply ſays, that 'Smith made him a viſit about June 1710, and continued at his houſe about ſix weeks, and died there.' One would imagine, from the ſerious manner in which the writer of this Eſſay expreſſes himſelf, that Smith had made a formal diſcovery of the villany in which he had borne a part, with two Biſhops and a Dean, from an honeſt impulſe of conſcience at the moment when he thought he was ſoon to appear before the great Judge of all, to give an account of himſelf and his actions. This was by no means the caſe. There is not the ſlighteſt hint of ſuch an awful proceſs of confeſſion, *even* in Ducket's letter; and, from Dr. Johnſon's account (which he had from the beſt authority) we learn that his death was too ſudden and unexpected to admit of thoſe particular enumerations of forged and interpolated paſſages, which Oldmixon, and this Writer after him, would fain make their readers believe were ſurreptitiouſly foiſted into Lord Clarendon's Hiſtory.

We are obliged, both from truth and candour, to make theſe free remarks on this flagrant miſrepreſentation of a circumſtance, that, having undergone the moſt rigorous ſcrutiny, had been long ſince brought to a decided iſſue, by the mutual ſuffrages of the moſt oppoſite parties.

The principal deſign of this Eſſay is to fix the blackeſt ſtigma of guilt and infamy on the character and principles of King Charles. From the cradle to the ſcaffold he is exhibited in the moſt odious point of view, and loaded with every foul accuſation that can diſgrace humanity, and bring royalty itſelf into contempt. The Author endeavours to ſupport his allegations by producing a number of extracts from a variety of hiſtorians. The deſign is invidious, and the execution of it is conducted on a partial and illiberal plan. King Charles is no favourite character of ours:—far, very far from it! But he was not the abhorred tyrant, the mercileſs perſecutor, the invidious hypocrite, the perjured villain, he is here reported to be. In detached views, and by partial quotations, he may be ſo repreſented; but this is not giving us 'the TRUE idea of the *general* character of King Charles.

⁂ We hope the honeſt printer †, for whoſe benefit this tract is publiſhed, will not impute the foregoing ſtrictures to any deſire in us to hurt his intereſt in the publication. Our zeal for the liberty of the preſs will be queſtioned by none of our Readers;—but we muſt not permit that zeal to encroach on the regard which is ever due to juſtice and truth:—*Amicus Plato, &c.*

† Now ſuffering under a ſentence of impriſonment in Newgate, for printing ſome advertiſements in honour of Admiral Keppel, which were deemed ſeditious.

ART. VIII. *Hiſtory of the Political Connection between England and Ireland,* from the Reign of Henry II. to the preſent Time. 4to. 7 s. 6 d. Cadell. 1780.

THIS uſeful work affords an ample hiſtory of one of the moſt ſingular political connections recorded in the annals of mankind. The judicious and well-informed Author appears to us to be happily exempted from thoſe national prejudices which have been diſcovered in the party writers of both kingdoms; and he has illuſtrated his ſubject more fully than is done by any former writer, Engliſh or Iriſh. To the generality of readers, perhaps, he will appear too minute and circumſtantial; but the circumſtances which make this work tireſome and diſagreeable to the many, will recommend it to the few, who conſider the great delicacy of all political connections, and the facility with which they may be miſrepreſented by the partiſans of either nation.

We find many valuable political obſervations ſcattered throughout this inſtructive performance; but, in general, the Author is ſatisfied with relating facts, leaving it to his readers to draw the natural deductions from them. He concludes with an accurate and perſpicuous abridgment of the principal topics that are treated in the work; which we ſhall inſert for the ſatisfaction of the Public:

‘ The courſe of ſix hundred years, through which it has been attempted to delineate the political connection between England and Ireland, may be divided into three periods; the firſt, containing 200 years, extends from the conqueſt to Richard II.; the ſecond, 240 years, from Richard II. to James I.; and the third, 160, from James I. to the preſent times. During the firſt period, ideas of legal government were extremely indiſtinct, even among the Engliſh; and, among the Iriſh, they ſeem not to have exiſted. What would now be called a regular parliament, had not long appeared in the former kingdom; in the latter, it had ſcarcely made any appearance. The ſame common law ſubſiſted in both kingdoms; and when any Engliſh ſtatute was judged uſeful for Ireland, it was tranſmitted under the Great Seal of England, and was entitled to every mark of reſpect and obedience. But the chief ſtatute-law of Ireland, in this period, was the ordinations occaſionally compoſed by the King and his Engliſh council.

‘ During the ſecond period, few inſtances occur of the interpoſition of the parliament of England in the government of Ireland, unleſs in furniſhing ſmall ſupplies of men and money for its ſupport. If the act relative to the eſtates of abſentees, and a few acts relative to trade and the reformation of religion, are excepted, the Engliſh ſtatute-book contains no laws which have that kingdom for their object. The Engliſh parliament ſeem to have been diſpoſed to leave the government of Ireland to the King and its own parliament, with a view to induce them to furniſh money ſufficient for its ſupport. The former, at leaſt, complained of the trouble and expence to which they were ſubjected by maintaining the civil conſtitution of a country from which they derived no advantage. Toward the end of this period, the Engliſh parliament found it requiſite to change their ſyſtem of indifference, becauſe they perceived, that, unleſs the dependence of Ireland were maintained, that country might be employed by their enemies to interrupt the peace, and, perhaps, to deſtroy the liberties of England. Queen Elizabeth, accordingly, firſt made effectual proviſion for the total ſubjugation of it, and may, with much more juſtice, be entitled its conqueror than Henry II. The civil arrangements of James I. were well calculated to ſecure its obedience.

‘ From the time of James I. no doubt ſeems to have been entertained in England concerning the ſupreme juriſdiction of the Engliſh parliament, and the validity of its acts to bind Ireland. The act of adventurers made in the year 1642, and the general act of indemnity paſſed at the Reſtoration, both which diſpoſed of great part of the property of Ireland; the act 1689, which abrogated the proceedings of the parliament held in Ireland by King James; the act of the ſame year, which ſuperſeded the Iriſh act of ſupremacy, made in the reign of Elizabeth, and appointed new oaths to be taken by the people, but particularly by the members of the parliament of Ireland; the act 1699, which authorized the ſale of forfeited lands in Ireland, and applied the price to the uſe of the Public, which authorized the mode of conducting the ſales, and vacated all grants of land, founded on acts of the Iriſh parliament; the acts regulating the trade of Ireland, particularly that of linen; and, laſtly, the declaratory act of the year 1719, leave no room to doubt concerning the ſentiments of the legiſlature of England.

‘ The Iriſh, in general, appear to have held ſimilar opinions of the ſupremacy of the Engliſh parliament. The frequent and earneſt petitions for redreſs of grievances preſented to the Engliſh Houſe of Commons before the commencement of the civil wars; the anxious ſolicitations preſented by the different parties in Ireland, to both Houſes, concerning the act of indemnity, paſſed after the Reſtoration; the thanks of the Iriſh parliament ſignified to King William, for the act of the Engliſh parliament, which abrogated the ſtatutes of the Iriſh parliament of James II. concur to prove, either that the Iriſh acknowledged the juriſdiction of the Engliſh parliament, or that they thought it vain to oppoſe it. Even the declaration of the Iriſh Houſe of Commons, in the year 1641, relative to the queries which maintained the independence of Ireland, is ſcarcely an objection; becauſe it was made in imitation of the encroachments of the Engliſh Houſe of Commons. It was ſuggeſted by the embarraſſment of affairs in England, and was aimed againſt the authority of the King, rather than that of parliament. The ſame legiſlators, who wiſhed to be held the aſſertors of the liberties of their country, heſitated not to acknowledge virtually the ſupremacy of the Commons of England, by ſupplicating from that body a redreſs of their grievances.

'What reflections the preceding narrative will ſuggeſt to perſons of different characters, and in different intereſts, I preſume not to conjecture. One remark, however, will occur to every reader, that the policy of England, with regard to Ireland, for the laſt hundred years, has gradually become more liberal, as commercial and political knowledge have been advanced and extended; but that all the examples of national generoſity, which this period can exhibit, diſappear, when compared with the magnitude of late acts and reſolutions, which are to extend to Ireland the advantages of a free trade. One ſtep only remains, perhaps, to ſecure the future proſperity and happineſs of the two kingdoms, to extend the benefits of the Britiſh conſtitution over the Britiſh Iſles.'

The above extract affords a ſufficient ſpecimen of the Author's ſtyle, which is ſimple, perſpicuous, and manly. His eloquence, we muſt however acknowledge, is of the *auſtere* kind; he endeavours rather to inform the underſtanding than to pleaſe the fancy; the harſhneſs of his periods too often offends the ear; and his performance would have been more agreeable and more popular, if he had ſhewn leſs diſdain of the graces of compoſition.

ART. IX. *Conſiderations on the Efficacy of Electricity, in removing Female Obſtructions*; to which are annexed Caſes and Remarks. By John Birch, Surgeon. 8vo. 1 s. 6 d. Cadell. 1779.

A Work which announces, on probable grounds, a *certain* remedy for any one diſorder with which the human ſpecies is afflicted—eſpecially the weaker and better half of it—we conſider as deſerving particular reſpect; and we take pleaſure in extending the knowledge of ſuch a remedy, to the faculty, and the public at large. Such a one, we are here aſſured, is *electricity*, when *properly directed*, in the removal of certain female obſtructions. Its efficacy, however, is by no means limited to this particular ſpecies of obſtruction; though the Author has choſen, in the preſent pamphlet, to confine his obſervations to this ſingle claſs; 'becauſe the caſes have been numerous, and the ſucceſs uniform.'

The happy effects produced by electricity, in the cure of diſeaſes, of which, we are told, every day has furniſhed freſh proofs, for two or three years paſt, was, ſays the Author, 'the fortunate diſcovery of my friend, Mr. Partington; and the credit which it has obtained in practice, ſince that period, has awakened the attention of the public in this metropolis.—I was induced to accompany him in his inquiries, from the ſucceſs which followed his judicious application of it, in ſome recent caſes of ſurgery which I ſent to him. But, cautious of being miſguided by falſe appearances, I proceeded ſlowly, and doubted much; till experience taught me, that when I was unſucceſsful, it oftener proceeded from want of judgment in the application, than from want of power in the remedy.'—The Author afterwards informs us, that a collection of caſes, and a view of the preſent ſtate of *Medical Electricity*, is preparing for the preſs, by Mr. Partington; and will be publiſhed as ſoon as that gentleman's avocations will permit.

When we reviewed *Dr. Prieſtley's Hiſtory of Electricity* *, we took particular notice of the uncertainty which, at that time, attended the medical adminiſtration of the electric fluid; by which, even then, ſome indubitable and extraordinary cures had been performed: though repeated failures had likewiſe attended the application of it in other inſtances. We then obſerved, that one, and that too a principal, cauſe of this uncertainty, was the difficulty of directing the courſe of the electric fluid through thoſe particular parts, where its action would be beneficial. By an attention to this capital circumſtance (and by means of ſome particular contrivances, as we conjecture;—for the Author appears very reſerved on this head) we apprehend he has been enabled to reduce his electrical method of cure to that degree of *certainty*, in the removal of female obſtructions, which he profeſſes to have attained to, 'by a *ſkilful* application of the electric ſhock;' ſo as '*never yet to have failed in one inſtance.*'

The Author, apologiſing for his ſeeming invaſion of the phyſician's province, by aſſuming the cure of a diſeaſe which has hitherto naturally fallen under the care of the phyſician, obſerves, that his mode of cure is ſtrictly *chirurgical*;—being 'an operation performed by the hand, with the aſſiſtance of inſtruments;' adding, that '*anatomical skill* is neceſſary to direct it with propriety and ſucceſs.'

We wiſh, however, that Mr. Birch had been ſomewhat more particular, with reſpect to his *modus operandi*;—uſing the phraſe, not in its common or medical acceptation, but in its chirurgical, or rather in its new *anatomico-electrical* ſenſe. We here meet with no particular directions on this avowedly very eſſential part of the ſubject. In the firſt caſe here related, the Author only obſerves, that no relief was obtained, during a whole fortnight, by drawing ſparks from the ſtomach and feet of the patient; or by paſſing ſhocks from the hands and the *vertebræ* of the neck to the feet: becauſe 'the electric matter ſeemed to act only, without any good or bad effect, on the external muſcles.' He, therefore, conſidering the obſtruction as being probably ſeated only in the veſſels of the *uterus*, concluded, that 'the ſhock ſhould be paſſed, if not confined, to the direction of thoſe veſſels:' and obſerves, that the effect was quick and ſalutary. He ſpeaks likewiſe of 'placing his *directors* in ſuch a manner, as to convey the electric matter through *every part of the uterus*.'—But *hoc opus, hic labor eſt!* The reader naturally wiſhes to know how this is to be done; or whether the Author is in poſſeſſion of any method, not generally known, of rendering the electrical fluid more manageable, and obſequious to the deſigns of the medical electrician.

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* See Monthly Review, vol. xxxvii. Dec. 1767. p. 449.

For the ſeven caſes related in this pamphlet, which the Author has ſelected from many other ſucceſsful trials, we muſt refer the faculty to the performance itſelf. They certainly exhibit the medical powers of electricity in a very advantageous point of view.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. X.

PLAN d'un Traité ſur l'Aurore Boreale, pour ſervir de Suite à Celui de M. de MAIRAN, &c. i. e. *The Plan of a Treatiſe on the Aurora Borealis, deſigned as a Supplement to that of* M. de Mairan, *on the ſame Subject.* By J. H. VAN SWINDEN, Profeſſor of Philoſophy at Franeker, Member of ſeveral Academies, and Correſpondent Member of the Royal Academy of Sciences at Paris. We have had more than once occaſion to mention Profeſſor VAN SWINDEN, with the high eſteem that is due to his unremitting induſtry, his judicious and well directed labours in the advancement of natural knowledge, and the ſagacity and preciſion that accompany his uncommon modeſty, in the concluſions he draws from his obſervations and reſearches. The intereſting work he has, at preſent, undertaken, and of which we have the plan now before us, will undoubtedly give him a new title to the attention and gratitude of both connoiſſeurs and *dilettanti* in natural philoſophy.

Every one acquainted with matters relative to this ſcience, knows the excellent treatiſe of M. de Mairan on the *Aurora Borealis*, or *Northern Light*, which is univerſally allowed to be a maſterpiece of induſtry, ſagacity, and genius. But as five and *twenty years* have paſſed ſince the laſt edition of that work was *publiſhed*, many diſcoveries have been made during that period, which open new views of this curious ſubject, and are adapted to carry our knowledge of it ſeveral ſteps farther toward the true theory of this remarkable phenomenon.

M. Van Swinden, during the ſpace of eight years, has obſerved above 200 of theſe meteors, compoſed accurate and circumſtantial deſcriptions of each, compared them with the motions of the magnetic needle, the different ſtates and modifications of the atmoſphere, and with the obſervations of the ſame phenomenon, made, during the ſame period, in other places, by learned men, whoſe accounts he has collected with care. This collection of his own obſervations and reaſonings, and thoſe of other eminent men, relative to the *Aurora Borealis*, he has reſolved to communicate to the Public; and as the treatiſe of M. de Mairan contains the theory, the principles, the combinations, and details, that muſt be the baſis of all well-directed reſearches on the ſubject in queſtion, our ingenious Profeſſor propoſes to employ his materials in ſuch a manner, that they will ſerve as a *Supplement* to the excellent work of the French Philoſopher.

M. de Mairan's work contains two parts. 1ſt, The *Hiſtorical* and *Phyſical*—and 2dly, The *Syſtematic*. The former is the principal object of M. Van Swinden's illuſtrations and reſearches:—the latter he means only to treat occaſionally, as M. de Mairan has pretty nearly ſaid all that can poſſibly be offered for the illuſtration and ſupport of his ſyſtem. The *Zodiacal Light*, and the *Aurora Borealis*, are the two important objects that compoſe the phyſical part of his work; the firſt of theſe he treats mathematically, aſtronomically, and phyſically; and as it is a part of M. Van Swinden's plan, to complete the liſt of obſervations that have been made on the *Zodiacal Light*, he entreats the learned, in all countries, to communicate to him any obſervations they may have made upon that ſubject. It is well known, that M. D'Alembert † has propoſed objections againſt the Zodiacal Light, conſidered as the ſolar atmoſphere, to which it is difficult to give a ſolid and ſatisfactory anſwer: nevertheleſs, as this light follows invariably the courſe of the ſun, M. Van Swinden thinks, that it muſt depend, in ſome way or other, on that luminous body; and this conſideration is ſufficient to juſtify thoſe who adopt the ſyſtem of M. de Mairan.

In order to ſhew our readers the extent and importance of the learned labours of M. Van Swinden, on this curious ſubject, it will be neceſſary to mention (as he has done in the plan before us) the eſſential parts that compoſe M. de Mairan's treatiſe on the *Aurora Borealis*: Theſe are, 1. An explanation of the *phenomena*.—2. A chronological liſt of theſe meteors.—3. The immediate conſequences deduced from facts, and the relations which the different phenomena bear to each other.—4. The influence of the Aurora Borealis upon certain phenomena, and that alſo which certain agents may have upon it.—5. An examination of the cauſes which have been aſſigned to this meteor.—6. The doubts and conjectures to which the diſcuſſion of what relates to the Aurora Borealis may give riſe.

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† *Opuſcules*, vol. vi. p. 333.

New obſervations and diſcoveries have enabled M. VAN SWINDEN to make intereſting additions to each of theſe articles, and the obſervations and diſcoveries he has found in the later works of learned men in England, France, Germany, Italy, and Holland, have been carefully attended to in the execution of his plan. He does not give us here a ſummary of his additions. He, however, tells us, that the moſt important obſervations, among thoſe which he has made or collected, relate to the phenomena of the Aurora Borealis,—to the ſilence, which, according to M. DE MAIRAN, reigns in all the parts and periods of this phenomenon,—or to the noiſe, which other obſervers have heard during its appearance,—and, finally, to the *Auroræ Boreales*, (or rather *Auſtrales*) which are formed near the antarctic pole, whoſe exiſtence M. VAN SWINDEN propoſes to demonſtrate by new obſervations.

2. With reſpect to the chronological liſt of theſe meteors, our Author's additions to, and improvement of, M. DE MAIRAN's excellent table (which goes as far as the year 1751, and contains 1441 of the phenomena in queſtion) will be very conſiderable. He propoſes, firſt, to continue the table down to the year 1778, or ſtill farther,—to complete it by an account of ſeveral of theſe meteors that appeared before the year 1752, but are not mentioned by M. DE MAIRAN,—to rectify the errors that this celebrated philoſopher has fallen into by imagining, that the dates in *Frobes*'s table (which he follows) were formed on the old ſtile, and reducing them to the new,—and to give the chronological table, a more exact, inſtructive, and convenient form, than it has in DE MAIRAN's work.

3. The *third* article of that learned work, which contains conſequences deduced from facts, and the relations which the different phenomena bear to each other, will alſo be enriched with many improvements from the obſervations and additions of Profeſſor VAN SWINDEN. Theſe will be relative to the great height of the Aurora Borealis (which we ſhall henceforth call *the Northern Light*) in the atmoſphere,—to the interruptions and returns that prevent its permanent appearance, even in the places that lie neareſt to the pole,—and to the correſpondence that there is between its appearances and that of the Zodiacal Light. Under theſe articles, our learned Profeſſor propoſes,

among other things, to determine, whether the *Northern Lights*, ſeen at the ſame time, in different places, are in reality, the ſame meteors placed at a great height, or different phenomena, merely local, and not much elevated, as is the opinion of ſome modern authors who have treated this ſubject ſince M. DE MAIRAN. In this diſcuſſion, our Author will draw conſiderable aſſiſtance from the compariſon of phenomena perceived, at the ſame time, in different places, and alſo from three learned diſſertations, publiſhed by M. BERGMAN, in the Memoirs of the Academy of Sweden.

4. As to the *influences* of the *Northern Light* upon certain phenomena, ſuch as *magnetiſm*, the *electricity* of the atmoſphere, and the temperature of the atmoſphere, M. VAN SWINDEN propoſes to treat largely on theſe intereſting ſubjects. The article of magnetiſm has attracted, particularly, his attention, and the obſervations he has made, during eight years paſt, on that phenomenon, will be employed with advantage in the preſent inveſtigation. Under the article of *electricity*, he will have occaſion to diſcuſs the following queſtion, Whether the air is more charged with the electrical fluid, during the appearance or the approach of the *Northern Light*, than at other times? And as to the influence of this meteor on the *temperature of the atmoſphere*, he means to inquire, whether it be true, as ſome obſervers have affirmed, that the appearance of the *Northern Light* is ordinarily followed by high winds; an obſervation that has been made by ſome navigators, and which Dr. Franklin * has endeavoured to explain.

5. The cauſes that have been ſuppoſed to produce the *northern light* may be reduced to five:—the *vapours* and *exhalations* of the earth, which hypotheſis is now almoſt entirely rejected—the *ice* and *ſnow* of the polar zone, which opinion has been revived by the learned Abbé Hell, in his *Ephemerides* of 1777—the *effluvia of magnetic particles*, which was Halley's ſyſtem—the *zodiacal light*, which is the ſyſtem of DE MAIRAN—and the *electrical fluid*, which has, ſince his time, put in bold pretenſions to the honour of producing the aurora borealis. All theſe cauſes our learned Profeſſor propoſes to diſcuſs with attention, as alſo to conſider the doubts and conjectures which may ariſe from theſe diſcuſſions.

We cannot here inſert, for want of room, a ſpecimen of the table, or chronological liſt of the *northern lights*, which we find at the end of M. VAN SWINDEN's plan; but we have ſeen nothing of the kind ſo accurate, ſo circumſtantial, and ſo complete. It is, beyond all compariſon, ſuperior to that of M. DE MAIRAN in every reſpect.

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* For the Doctor's hypotheſis, relative to the *Aurora Borealis*, ſee his *miſcellaneous and philoſophical pieces*, lately publiſhed; or our account of it, in the Review for laſt month, p. 207.

Before we cloſe this Article, we ſhould obſerve that the Royal Academy of Sciences at Paris have applauded the undertaking of Profeſſor Van Swinden, and expreſſed their deſire of ſeeing it ſpeedily executed, as they think it muſt contribute, in ſuch judicious hands, to encreaſe our knowledge of the curious phenomenon in queſtion, and of the effects which reſult from and depend upon it.

M. VAN SWINDEN has lately publiſhed an academical diſcourſe concerning the Newtonian philoſophy, of which we ſhall give an account in a ſubſequent Review. We feel a peculiar pleaſure in embracing every occaſion that offers of doing juſtice to the eminent merit of this excellent philoſopher.

MONTHLY CATALOGUE,

For APRIL, 1780.

LAW.

Art. 11. *Conſiderations on the Laws between Debtors and Creditors*; and an Abſtract of the Inſolvent Acts. With Thoughts on a Bill to enable Creditors to recover the Effects of their Debtors, and to aboliſh Impriſonment for Debt. 8vo. 1 s. 6 d. Bew. 1779.

THIS Writer is not ſufficiently maſter of his own opinion, to be able to inform or regulate that of the public. He appears indeed convinced himſelf, and takes ſome pains to convince others, that great abuſes flow from *the laws between debtors and creditors*; but till he can point out in human ſociety, any inſtitution which fraud and villany cannot pervert againſt the ends for which it was deſigned, he muſt content himſelf with pathetically lamenting the evils which he cannot remedy. Laws are in their nature general. We ſee the miſchiefs that their promiſcuous operation produces in particular inſtances. We forget, or do not perceive, the good effects with which they are attended upon the whole.

This pamphlet embraces a twofold object, and each is dictated by humanity. The Author (whoſe humanity, though it be greater than his judgment, certainly merits praiſe) firſt takes the ſide of the creditor againſt the arts of the diſhoneſt and fraudulent debtor: and afterwards, that of the debtor againſt the cruel and unrelenting creditor. In one caſe, the laws, it ſeems, are too ſevere againſt the debtor. In the former caſe, they are too mild, and too eaſily evaded. To correct theſe oppoſite defects (if the charge do not deſtroy itſelf by its inconſiſtency), and to find a middle path between them, requires the matureſt political wiſdom. We are afraid that no human laws can reach the human heart; and when an artful head and a corrupt heart meet, they muſt always prove an over-match for undeſigning ſimplicity, though guarded by all the legiſlative cautions and proviſos that ever were ſuggeſted. *The Laws between Debtors and Creditors* will be found like others,

"Still for the ſtrong too weak, the weak too ſtrong."

We have a better opinion of this Writer's powers of deſcription, than of his talents for legiſlation. However, as he recommends a ſtanding legiſlative proviſion on the principles of the late inſolvent acts, we may here ſafely truſt him leſs on his own credit than on the wiſdom of Parliament, which, by paſſing theſe acts ſo frequently, has, in effect, ſhewn the neceſſity of a perpetual inſolvent act. The chief impediment to this great object, this Writer imagines to be the *profeſſors* (we ſuppoſe, he means the *law practiſers*) of the law; whoſe gains, he tells us, riſe in proportion to the loſſes of others, and to whom the legiſlature leaves the ſubjects of the ſtate, "as ſheep to the dogs of their drivers: they are fleeced of all that can be got, and then barked into priſon, that gaolers and their followers may take what lawyers and their ſubordinates have left behind.

"There are a part of his Majeſty's ſubjects, forty thouſand or ſo, whoſe revenues riſe in part from the law that arreſts the perſon, and leaves the property of the debtor in his hands, to contend with the creditor. Every man that is arreſted, if he is not under a neceſſity, is generally in a humour, to go to law with his creditor. Every writ is a dividend to the profeſſion of the law; and an act to give liberty to debtors, and their property to their creditors, would be a law, though neither offenſive to juſtice, mercy, or the good of his Majeſty's induſtrious ſubjects, yet it would prejudice the intereſt of a numerous learned profeſſion, who live with great, good management on the labours of their fellow-ſubjects. This is the great objection againſt the Bill propoſed; and if the learned profeſſion unite together in one ſcale, they will probably be found to outweigh the moſt evident intereſts of the whole community in the other."

To take off the edge from theſe harſh and illiberal reflections, we ſhall juſt obſerve, that the preſent Bill, now depending before Parliament (called Lord Beauchamp's Bill), was not only penned by a great lawyer * of the preſent day, but has been alſo warmly ſupported by him in the Houſe of Commons; the truth is, the moſt formidable oppoſition to it has ariſen not from the tribe of men above alluded to (whom the Author wildly reckons at "*forty thouſand or ſo*"), but from the *trading* part of the community, who were apprehenſive that ſuch a meaſure would clip the wings of credit.

We hope, however, the experiment will be tried; and that the call of humanity, now ſo powerfully made on the legiſlature, will not be deadened by the clamours of miſtaken ſelfiſhneſs in ſome creditors, and the vindictive tyranny of others.

Art. 12. *A Brief Inquiry into the Juſtice and Policy of Long Confinement for Debt.* With a View of all the Inſolvent Acts. 8vo. 1 s. Bew.

Exhibits in a clear manner the ill policy, inutility, and cruelty, of veſting creditors with a power of confining inſolvent debtors, to the utter ruin of individuals and their families, and the injury of the community in general.

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* Mr. Wallace, Solicitor General.

POLITICAL.

Reſpecting IRELAND.

Art. 13. *A Letter to the Right Honourable Lord North,* on his Propoſitions in favour of Ireland. By Francis Dobbs, Eſq; Barriſter at Law. Dublin, printed; London, reprinted. 8vo. 6d. Bladon. 1778.

If Ireland does not aſſume the language and conduct of North America, the fault will not reſt with Mr. Dobbs, who ſeems ready to dye his bar-gown red to obtain a nominal diminutive independency, which could not perhaps be permanent.

Art. 14. *Seaſonable Advice to the People of Ireland,* during the preſent Receſs of Parliament. Dublin printed, London reprinted. 8vo. 6d. Wilkie. 1780.

A ſenſible, temperate repreſentation, calculated to conciliate the minds of the two nations.

Art. 15. *Thoughts on a Fund for the Improvement of Credit in Great Britain*; and the Eſtabliſhment of a National Bank in Ireland. 8vo. 1s. Murray. 1780.

Among the ſchemes for national improvement and convenience, that of *funding* is the moſt myſterious in its operations; at leaſt to us *authors,*—whoſe ſtudies are rather directed to overturn the unreaſonable credit which our bookſellers wiſh to eſtabliſh in their dealings with us. We therefore refer this ſubject to the mature conſideration of the Iriſh patriots, whom it more immediately concerns;—obſerving only, in general terms, that the pamphlet appears to be ſenſibly written; and that the *thoughts* contained in it deſerve the mature conſideration of all who may be intereſted in the ſcheme propoſed, on either ſide of the water.

POLITICAL.

Art. 16. *Political Reveries, and Utopian Schemes for the Welfare of Great Britain and Ireland.* By an Idle Man. With a Plan for new modelling the Britiſh Forces by Sea and Land. 8vo. 1s. 6d. Richardſon, in the Strand. 1780.

Where political ſchemes, various and extenſive in their objects, are formed, they are properly characterized as of an Utopian nature. Our preſent Idle Man is a buſy writer, and diſcuſſes many parts of our national policy, both internal and external. He decides againſt the probability of our reducing the continent of America, and would have our colonies to conſiſt only of iſlands, that might be controuled by our fleets. He proteſts againſt draining away our men for foreign land ſervice, and would raiſe German troops with Britiſh money for all ſuch occaſions, to diminiſh the inconveniencies of a half-pay liſt. He is for reducing our land forces according to this idea, and for increaſing our marines and artillery; properly remarking, that, as an inſular power, all our forces ought to be of an amphibious nature. But our Author does not confine himſelf to theſe objects; his Reveries extend incidentally to the moſt effectual mode of raiſing taxes; the propriety of an equal land-tax; the ſale of church-lands, and thoſe in public truſts; the planting oaks for ſhip-building; a ſtrict application of the ſinking fund; a general naturalization, &c.; ſo that his purchaſers have variety enough for their money. Without following ſo multifarious an author through all his meanders, we ſhall conclude with intimating, that while a writer of any abilities indulges his reveries, he may throw out remarks, and ſtart hints in the courſe of impracticable plans, that may nevertheleſs deſerve ſerious attention.

Art. 17. *The Speech of Leonard Smelt, Eſq*; delivered by him at the Meeting of the County of York, Dec. 30, 1779, with *Notes Variorum.* 8vo. 2s. York printed, and ſold by Faulder, in London.

The Editor obſerves, in his advertiſement, that as this ſpeech was not taken down in ſhort-hand, the preſent copy is not to be conſidered as pretending to be an exact copy of every word that was ſpoken by Mr. Smelt; but as it was put together from the notes taken by ſeveral gentlemen preſent, the Public may rely on its authenticity in point of argument and of ſentiment, as much as on that of any ſpeech in parliament that is not immediately publiſhed under the Author's own inſpection. He adds, it is preſumed that the Public will accordingly rely on "it, till its inaccuracy ſhall be proved by another edition, *ſo authenticated.*"—Another edition, *ſo authenticated*, has been publiſhed, and the difference between the two copies is great indeed (ſee the next article)! The *notes* to the *preſent* copy will, however, be eſteemed by many Readers, as containing a variety of ſhrewd political obſervations.

Art. 18. *An Account of ſome Particulars relative to the Meeting held at York*, on Thurſday, the 30th of December, 1779. By Leonard Smelt, Eſq. 8vo. 1s. Becket.

The public prints have ſufficiently informed us of the odium which this gentleman incurred by freely declaring his ſentiments in a general aſſembly, profeſſedly held to collect the opinions of the county. He complains that his ſpeech has been miſrepreſented, both in manner and ſubſtance, and he therefore does himſelf juſtice in this publication.

No one who has ever attended a numerous aſſembly of this nature, will boaſt much of the maturity of their deliberations, or of the liberality of their proceedings. When a particular point is to be carried, any indiſcreet individual who ventures to open his mouth againſt it, is ſure to be hooted into ſilence, and may eſteem himſelf happy if he eſcapes actual violence, while the favourites of the meeting may procure their eager ſanction to any thing they are prepared to offer.

But when the profeſſed advocates for liberty become arbitrary, which is ſometimes the caſe where their predominant humour is oppoſed, they act like ſome of the early reformers, who no ſooner revolted againſt the errors of the Romiſh church, and formed little eccleſiaſtical eſtabliſhments themſelves, than up ſtarted ſuch petty POPES as Calvin, who employed thoſe faggots, they had juſt eſcaped, againſt their brethren. It is a mild rebuke to apply the words in the goſpel to thoſe who have liberty in their mouths, and tyranny in their hearts —*Ye know not what manner of ſpirit ye are of.*

Mr. Smelt does not, in this authentic copy of his ſpeech, appear to be altogether the abject tool of deſpotiſm which he has been repreſented to be by his violent commentators on the other ſide of the queſtion.

Art. 19. *A Letter to Edmund Burke*, Eſq; occaſioned by his Speech in Parliament, February 11, 1780. 8vo. 1s. Bew.

An attack on the principles and tendency of Mr. Burke's celebrated ſyſtem of political œconomy, which is already under the review of the great council of the nation.

Art. 20. *Obſervations on Mr. Burke's Bill for the better Regulation of the Independence of Parliament, and œconomical Reformation of Eſtabliſhments.* By a Lady. Addreſſed to Lord North. 8vo. 1s. Becket. 1780.

There is ſufficient internal evidence to verify the declaration in the title-page, that theſe are the obſervations of a lady; and ſince the quondam Mrs. M. has ſuffered private concerns to withdraw her attention from public affairs, this lady is ready to ſucceed her. But ſhe muſt correct her principles, a little, before ſhe can hope to be inſtalled in Alfred-houſe.

Art. 21. *Mr. E—— B——'s Anſwer to his own Speech* of the 11th of February, with Mr. Fox's Animadverſions thereon. Taken in Short-hand at the C——— Tavern, in the Strand, February 2, and now firſt publiſhed by Lovel Tomlinſon. 8vo. 1s. White.

Mr. T. informs his Reader, that he overheard the converſation he has here publiſhed, through a partition, while he ſat drinking ſixpennyworth of punch at a tavern; and that he took it down in hopes of its paying for his punch. Probably he did not then recollect that the Printer and Stationer would ſtand between the Publiſher and his expected reimburſement. As he profeſſes brachygraphy, he may in future find it more profitable to wait for employment in that branch, than to exerciſe his talents upon ſpeculation.

Art. 22. *Reflexions on a Pamphlet*, entitled, "A ſhort Hiſtory "of Oppoſition;" with ſome Obſervations on the Views of the Minority, and Reflexions on the preſent State of Affairs. By a Country Gentleman. 8vo. 23 Pages. No Price, nor Bookſeller's Name.

The Writer does not give this tract 'as a full anſwer' to the pamphlet mentioned in the title-page, but only as a curſory animadverſion on ſuch parts of it as he deems 'the moſt exceptionable.' His deſign is to wipe off ſome of the aſperſions thrown out againſt, and to vindicate the characters of, a ſet of men [the gentlemen in oppoſition], whoſe views, in general, the Author is convinced, have been directed toward the public good! And I muſt own, ſays he, I feel a pleaſure in doing this *at a time*[*], when it is ſo unfaſhionable a thing to ſpeak well of them, and when their advocates can expect to reap little other reward for their trouble, than the pleaſure of being ſuch, when almoſt every pen is employed, and every art which proſtituted abilities can invent is made uſe of, to blacken and miſrepreſent their characters!'—This may be a well-meant, but it is a very ſlight and curſory performance.

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[*] This pamphlet is dated, December 11, 1779, but the *publication* did not then take place.

Art. 23. *The Aſſociators Vindicated, and the Proteſtors Anſwered.* 8vo. 1s. Johnſon.

Contains the ſober and judicious remarks of one who appears to be a ſteady friend to what we commonly underſtand by *revolution principles*. The Author, after defending the county aſſociations, reminds the freeholders, &c. of Great Britain, of the opportunity that will be afforded them by the next general election, of conſulting the ſecurity of our national rights, &c. in their choice of ſuch men for our repreſentatives in parliament, as have given the faireſt proofs of their due regard to the ſenſe of the people, as expreſſed in the county petitions. And he particularly exhorts them to beware of thoſe who preſume to ſtile themſelves *The King's Friends*; he conſiders the tenets uſually maintained by theſe arrogant gentlemen, &c. From thoſe tenets, he pronounces them to be enemies, not only to the conſtitution, but even to the King himſelf. For his arguments in proof of this point, we refer to his pamphlet.

POETICAL.

Art. 24. *Unanimity.* A Poem. Moſt reſpectfully inſcribed to that truly patriotic Nobleman the Duke of Leinſter. 4to. 1s. 6d. Bew.

Art. 25. *Rebellion and Oppoſition; or, the American War.* A Poem. 4to. 2s. 6d. Bladon.

It is the property of ſome poiſons to counteract each other's virulence. It will not be thought ill-judged, then, that the two poems above mentioned are claſſed together, that, as bane and antidote, they may accompany each other. Though dictated by very oppoſite principles (if, indeed, they are dictated by *any* principle), they are, notwithſtanding, ſo much of a complexion, that they ought to be inſeparable. Whoever has patience to read the one, cannot poſſibly think his time ill employed in a peruſal of the other.

Qui Bavium non odit, amet tua carmina, Maevi.

The former poem is as ſtupidly ſcurrilous as the latter is gloomily malignant: one of the Writers is a miniſterial inquiſitor, who laments the ill timed lenity of Government in not putting a ſtop to the turbulence of the times by death and confiſcation,—and then exclaims,

O! eternal Jove!
Forgive a vengeance *dictated by love*
To this fair iſle:—when ſcattering wide deſpair,
They bid us independency declare
To thoſe ſame ſubjects whom they rous'd to arms,
My breaſt the keeneſt indignation warms,
And I could ſee them prove the torture's ſtings,
Inflamed by all that hell or conſcience brings.

Rebellion and Oppoſition, page 18.

The other is a filthy calumniator, lineally deſcended from the honeſt gentleman in Hudibras, who rode

upon a pair of panniers,
Full-fraught with that which for good manners
Shall here be nameleſs, mixt with grains,
Which he diſpens'd among the ſwains,
And buſily upon the croud
At random round about beſtow'd.

For want, however, of due ſkill in the management of his noiſome materials, he rarely defiles any one but himſelf.—Here he comes, buſily employed in his vocation of throwing dirt indiſcriminately at all who ſtand in his way:

> Profeſſions *miniſterial* who believes?
> Saint St-ph-n's Chapel's but a den of th—ves;
> Whence courtly fumes fly off in fulſome ſtench,
> And quickly reach the noſtrils of the bench.
> Right Reverend —— C—nw-llis draws 'em in,
> And M-kh-m thinks groſs treachery no ſin.
> Snuffing up flatt'ry's incenſe Th-rlow's ſeen;
> Th-rlow, whom N—th had deſtin'd for a Dean.
> " A Dean!—What! ſneak in crape? (how ſtrange it feels!)
> " While I, well-tufted, ſwagger with the Seals?
> " No!—on the Bench the Doctor I muſt fix,
> " By G-d ſays Pilate— (let Jove ſwear by Styx)——
> " A dean'ry! damn his dean'ry! no ſuch tricks!
> " A dean'ry! Will not Tom, by Reynolds drawn,
> " Look full as well as Brownlow dreſs'd in lawn?
> " In Brownlow's humble aſpect who can trace
> " One line that ſpeaks epiſcopacy's grace?
> " Did not his purple mark the ſacred peer,
> " You'd gueſs his cure was forty pounds a year.
> " Now view *my* counterpart!—phlegmatic, dark,
> " Proud, ſelfiſh,—fit to be an hierarch!
> " Theſe outward ſigns of grace enforce my plan:
> " Tom's born to ſtrut a metropolitan."
>
> Unanimity, page 20.

Would any man imagine the principal object of this fooliſh ribaldry is as conſpicuous for his abilities and learning, as in his private character he is reſpectable? But with this Writer it is a ſufficient crime, it ſeems, even to be related to a perſon in office; as it would be with his *mild* and *amiable* companion to be in any degree connected with thoſe in Oppoſition.

With reſpect to the *literary* merit of this *par nobile fratrum*, our opinion is, in great meaſure, included by the ſpecimens we have given: our Readers will eaſily perceive that the poetry of theſe *congenial ſouls* is, at leaſt, equal to their moderation

Art. 26. POETICAL EFFUSIONS. To which is added, the War of *Inis-thona*; a Poem, from Oſſian: In Engliſh Verſe. 4to. 2 s. 6 d. Hand, Bew, &c.

Though ſtrict impartiality will not permit us to acknowledge that theſe Effuſions are *poſitively* poetical, yet that they are *negatively* ſo, we will readily own: in ſhort, they are not *unpoetical*. There is one pleaſant *effuſion*, in the manner of Hall's *Crazy Tales*: of which take the following ſpecimen:

> Talking of ADAM, makes me wonder,
> And 'tis a doubt I can't keep under,
> Whether or no
> Our firſt Great-grandmother below

'Was Miſs, or Madam;
Or whether our Progenitor thought right,
Having obſerv'd her with delight,
To ſay *Miſs* Eve, or *Mrs.* Adam:
If Miſs, I bluſh to ſay,
She was a naughty piece of clay;
For, after ſhe was in the garden,
Unleſs ſome beaſt
Acted as Prieſt,
There was no marriage worth a farthing.
I mention this for Women's fame,
For they've a right to act the ſame;
But, Ladies, if you doubt it,
Aſk any Parſon,
And he, to help the farce on,
Will tell you all about it.

Art. 27. *Matrimony*, a Tale; with an Apology. 4to. 1 s. 6 d. Exeter printed, by Truman; and ſold in London by Payne, &c. 1779.

Dr. Doddridge, ſpeaking of South's Sermons, ſays, ſomewhat harſhly, that many of them appear to have been written by the inſpiration of the devil. The Author of this performance pretends to inſpiration, and being *Muſe-valiant*, founds his high pretenſions on two lines of Horace:

" Spiritum Phœbus mihi, Phœbus artem
" Carminis, nomenque dedit poetæ."

But this poetaſter miſtakes the ſource of his inſpiration: the *devil* was in him when he wrote this abſurd and invidious tale. Not South's devil:—but the moſt ſilly of all poſſible devils.

Had this performance, indeed, been as witty as it is nonſenſical, its malignity would have precluded us from ſaying one word in its praiſe. We remember not to have read a more ridiculous, or a more diabolical piece, notwithſtanding the immenſe loads of traſh which we have, for ſo many years, been compelled to examine and account for to the Public.

We do not deliver this opinion of the preſent performance from the ſlighteſt reſentment which we have conceived at this Author's awkward attempt to diſparage and ridicule the judgment of

——— ——— 'Meſſieurs
The periodical *Reviewers*,'

No! in truth: for we always count on the hatred of fooliſh and wretched ſcribblers of every claſs; and ſhall ever prefer their abuſe to their commendation. " Oh! (ſays the patient Job, who, by the way, ſeems to have been admirably qualified for the office of a *Reviewer*) that my enemy had written a book!"

Utinam male qui mihi volunt, ſic fiunt! TER.

Art. 28. *The Religion of the Times; or, a new Mirror for the dignified Clergy.* By an Enemy to Tyranny, Perſecution, and Hypocriſy. 4to. 1 s. Wallis. 1780.

' The power of ridicule (ſays this Writer) hath often been found to work miracles, even upon arbitrary diſpoſitions; and the dread of being araigned at the tribunal of the Public hath had its effect, when every other conſideration hath been totally rejected.' We believe our Readers will give us full credit, when we aſſure them that we are no enemies to ridicule. We have often been its advocates againſt thoſe who have decried it through dulneſs: and would equally wiſh to exert our abilities in reſcuing it from the hands of the ſpiteful and malignant, who, through prejudice or impudence, proſtitute and abuſe it. With Mr. Pope (who, like Horace, *plays round the heart*, and yet *gives ſatire its full ſtrength)* we conſider ridicule as a *ſacred weapon!* But then (as he obſerves), it muſt be uſed in *Truth's defence*; and *is denied to all but heav'n directed hands.* If our Author's ridicule be examined by this teſt, it will be found deficient in the moſt eſſential quality; nor is he ſo complete in the ſubordinate qualities as to make the ſlighteſt recompence for ſuch a defect. He *calls* himſelf the 'Enemy of Tyranny, Perſecution, and Hypocriſy:' and yet the preſent performance bears ſtrong marks of a tyrannical—perſecuting—and we think we may ſay—hypocritical ſpirit. Could a tyrant or a perſecutor expreſs the rancour of his ſoul in more mercileſs and invidious language than this Writer hath done in the following paragraph, extracted from the Preface? 'As to thoſe miſcreants, the Methodiſts, &c. whoſe impudence can only be excelled by their ignorance, we would wiſh them, inſtead of being able to avail themſelves of the clemency of the laws, to be ſent to the Houſe of Correction till they be brought, by hard labour, to a ſenſe of that duty, which they owe, not only to their own families, but to the community.' This is the Enemy to Perſecution! Out of thine own mouth thou art condemned, thou brat of bloody Bonner!

As to this Writer's hypocriſy, we think it very obvious from the general deſign of this piece; and more eſpecially ſo from a compariſon of detached paſſages. He profeſſes himſelf to be a 'Friend to the eſtabliſhed Church of this kingdom'—and, in the concluſion of his poem, gives a pious charge to miniſters, in the language of St. Paul:

'Exhort, reprove———
'Fight the good fight of Faith, and live to die.'

Yes! this very Writer becomes a pious monitor of the clergy of *his own* church, and delivers his admonitions in *apoſtolic* language, who, but a few lines before, had thrown out ſome very indecent and profane hints reſpecting the love-feaſts of the Methodiſts; and, in the beginning of his poem, had ironically pleaded for craft, diſſimulation, and knavery, on the authority and example of St. Paul:

'*Flatt'ry* your higheſt card is ſure to win,
And at this game no cheating is a ſin.
Be all things to all men, and ne'er contend
But for the means to ſerve your pious end.
Follow St. Paul, you cannot miſs your way,
Purſue his plan, you cannot go aſtray.'

This Writer's poetry may rate well enough with his charity and ſincerity. It would ſuffer by any other compariſon. As to wit, we can trace out nothing that bears any reſemblance to it:—unleſs, perchance, it be found in the following notice, ſtuck up at the back of the preface: 'The Painter's pictures are now exhibiting for *ſale: if* any one is ſtruck with his own likeneſs, he may purchaſe it at a trifling expence: after it is taken home, ſhould it not be approved of, the painter promiſes a retouch, whenever he ſhall appear, with his features mended, and his complexion improved.'

We would adviſe this Writer to lay down the pen and take up the hammer. He would make a tolerable auctioneer!

Art. 29. *Paradiſe Regain'd; or, the Battle* * *of Adam and the Fox.* An Heroic Poem. 4to. 2 s. Bew.

We muſt honeſtly acknowledge that, in endeavouring to flounder through this chaos of half-formed ideas, we have been fairly jaded, and obliged to deſiſt from our intended journey before we got half way.

Art. 30. *Seduction:* The Spirit of the Times, or Petitions unmaſked, a Poem. Wherein is conſidered the dangerous Tendency of Aſſociations, and Committees of Correſpondence, for the Redreſs of Grievances. By a Real Patriot. 4to. 1 s. Beecroft.

We remember no inſtance of a perſon more groſsly miſtaking his talents than this honeſt, loyal Rhimeſter has done, in imagining himſelf qualified to addreſs the Public by means of the preſs.

DRAMATIC.

Art. 31. *The Deaf Lover,* a Farce. In Two Acts; as performed at the Theatre Royal, Covent-Garden. Written by F. Pilon. 8vo. 1 s. Bowen. 1780.

An old jeſt of Joe Miller very ſucceſsfully wire-drawn into two acts of low humour, though the cataſtrophe is rather too much precipitated even for a farce. We have no idea neither how the French *proverbe dramatique* of the *Poulet* could poſſibly have been connected, as the Author informs us it originally was, with the ſtory of this farce. But of theſe pieces he ſeems to think, like Gay's Beggar, of Operas, that "in this kind of drama it is no matter how abſurdly things are brought about."

Art. 32. *The Reaſonable Animals;* a ſatirical Sketch. As it is performed at the Theatre Royal in the Haymarket. 8vo. 6 d. Kearſly. 1780.

This appears to be a tranſverſion from the French, adapted to an Engliſh puppet-ſhew. The Author has a tolerable knack at double-rhyming.

Art. 33. *William and Lucy;* an Opera of Two Acts. An Attempt to ſuit the Style of the Scotch Muſic. 8vo. 1 s. Edinburgh, Creech. 1780.

The Author of this little Opera appears to be equal to works of more importance. In this light drama he has amplified, but not improved, the pretty Scotch ballad of *Auld Robin Gray.*

NOVELS and MEMOIRS.

Art. 34. *Letters between Clara and Antonia:* In which are interſperſed the intereſting Memoirs of Lord *Des Lunettes,* a Character in real Life. 2 Vols. 12mo. 6 s. bound. Bew. 1779.

To thoſe who read merely for amuſement, and who look no higher for it than to the noveliſt, we may recommend the Letters between

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* Duel between Mr. Fox and Mr. Adam.

Clara and Antonia. The time that will be beſtowed upon them, if not very uſefully employed, will, at leaſt, be ſpent innocently. The Memoirs of Lord *Des Lunettes*, from the Manner in which they are related, ſeem, as indeed the title-page imports, to be taken from real life. We are willing, however, to hope that ſome part of the picture is overcharged.

Art. 35. *Sutton Abbey*: A Novel. In a Series of Letters founded on Facts. 12mo. 6s. bound. Richardſon and Urquhart. 1779.

The generality of novels, being for the moſt part compoſed of the ſame materials, bear ſo ſtrong a reſemblance to each other, that it is difficult to characteriſe them. Their difference is that of the pebbles on the ſea ſhore; though no two are exactly of the ſame figure and dimenſions, yet the naturaliſt would be puzzled who ſhould undertake to point out their diſcriminating peculiarities. In Sutton-Abbey we meet with nothing ſufficiently excellent or defective to diſtinguiſh it from the common run of ſecond rate novels.

Art. 36. *The Tutor of Truth.* By the Author of the Pupil of Pleaſure, &c. 12mo. 2 Vols. 6s. bound. Richardſon and Urquhart. 1779.

The "Pupil of Pleaſure" having been cenſured for the glowing colours in which the vices of its hero are exhibited, Mr. Courtney Melmoth, who poſſeſſes that happy verſatility which qualifies him to be *in utrumque paratus*, here atones for his offence, by delineating a character in all reſpects the reverſe of the former; and he prefaces the narrative with a laboured attempt to point out a ſyſtematic relation between the two pieces, and to deduce an inſtructive moral from the contraſted characters.

Though this piece is, perhaps, more inoffenſive than any of the former productions of this Writer, it muſt alſo be ſaid, that it is leſs entertaining. In the humorous characters which are introduced, we diſcover little of the true comic. The wit of theſe characters conſiſts almoſt entirely in the falſe pronunciation or ſpelling of words, or in the uſe of vulgar or pedantic language. Some of the characters are exceedingly unnatural. We can conceive a *Malvolio* fancying his miſtreſs in love with his yellow ſtockings and croſſed garters; but we cannot ſuppoſe a lover ſo much a fool as to imagine a lady to be his "contracted ſpouſe," without any preliminary advances on either ſide. We alſo find ſome difficulty, even in this age of gallantry, in ſuppoſing it probable that a married woman would entertain ſo romantic a paſſion, as to follow from one country to another, a youth who, inſtead of ſeducing her, has treated her with perfect indifference, and who, from principle, has diſcouraged every advance towards an illicit amour.

MISCELLANEOUS.

Art. 37. *Remarks on General Burgoyne's State of the Expedition from Canada.* 8vo. 1s. Wilkie.

In our laſt month's catalogue we beſtowed the commendation on General Burgoyne's *ſtate* of the northern expedition, which we thought due to ſo elaborate and important a performance.—As a literary compoſition, this remarker has little or nothing to ſay to it; nor does he object to the accuracy or authenticity of the ſplendid engravings by which the General's defence is illuſtrated. The great point in diſpute is, the real innocence or delinquency of the unfortunate commander, with regard to thoſe movements and meaſures (entirely and confeſſedly *his own*) which were directly, perhaps naturally, attended by the abſolute overthrow of the enterprize, and the total loſs of the army.

We have obſerved, in our mention of *The State*, &c. that Mr. B. tells his ſtory well. He certainly does ſo; but this Writer contends, that the General has nevertheleſs rejected the ſolid baſis of fact, and reſted his defence on equivocation; conſequently, that 'the ſuperſtructure, however *finiſhed* and *decorated*, muſt fall, and bury his reputation under its ruins, or ſtand only to perpetuate his infamy.'

The whole of Mr B.'s defence is, therefore, brought to reſt ſolely on this queſtion—Did he, as he ſtrenuouſly urges, fail in his enterprize, merely in conſequence of his diſappointed expectation with reſpect to the co-operation of General Howe, in order to form a junction of the armies? This remarker ſets himſelf to prove, from authentic correſpondence, that Mr. B. actually experienced no ſuch diſappointment; that the northern colonies had as powerful charms for *him* as the ſouthern colonies had for Sir W. Howe; and that, in their ſtate of mutual repulſion, the latter '*propoſed*,' and the former 'heartily *acquieſced* in, their carrying on their operations entirely independent of each other.'

On this ground both the Generals are totally condemned, we might have ſaid *damned*, by their preſent ſcrutineer; and the MINISTRY, who well and wiſely planned the Canada expedition, are pronounced to 'ſtand' fully and for ever '*acquitted*,' which was, probably, the main object of this cloſe and acute inveſtigation.

Art. 38. *The Matrimonial Inſolvent Act*: or the Particulars of the Act intended to be brought into Parliament this Seſſion by a celebrated Commoner, under Promiſe of the zealous Concurrence of a very great Majority of both Houſes, for the Triennial Diſſolution, by thoſe who chooſe it, with or without mutual Conſent, of their unprolific and diſcordant matrimonial Engagements. Dedicated to the Biſhop of Llandaff. 8vo. 1 s. Millan. 1780.

This is the production of a wag, who ſo well knows how to keep his countenance, and has digeſted his ſcheme ſo methodically, as to give it a becoming gravity of appearance. In the courſe of his prefatory obſervations and comments on the ſeveral clauſes of his bill, he throws out many ſhrewd remarks, ſuggeſted by the preſent relaxed ſtate of matrimonial connections, and by the principle on which his plan is founded, which is briefly conveyed in the following words: 'Matrimony, moſt aſſuredly, is a co-partnerſhip buſineſs, that requires a joint ſtock of fidelity, affection, &c. to carry it ſucceſsfully on, in which to be deficient is to be inſolvent, and a ſpecies of inſolvency that has a much greater claim to legiſlative commiſeration and indulgence than that which proceeds from pecuniary miſhaps.

Art. 39. *Conſiderations Libres ſur le Divorce*, &c. Free Conſiderations on Divorce, ſubmitted to the Tribunal of the impartial Public. 8vo. Spilſbury. 1780.

Theſe Conſiderations are better entitled to the epithet of licentious, than to that of *free*. They are dedicated to the Ladies of England, and *written, if we believe the* dedication, by a French woman of condition.

dition, who, ‘ being perſecuted by a cruel and tyrannical huſband, ſeized the firſt opportunity of breaking her chains, and fled for refuge into the only country of Europe where perſonal liberty is reſpected, and its enjoyment ſecured to every individual, by the protection of the Laws.’ If we may judge by the language, this performance appears indeed to have been written by a native of France, whoſe genius, whatever it may be, ſeems not to have been cultivated by a very liberal education; but we have too much reſpect for the fair ſex to ſuppoſe it poſſible, that ‘ The Conſiderations’ ſhould come from one of their number, eſpecially as the publication is attended with a meanneſs, we had almoſt ſaid *fraud*, which is extremely diſgraceful. The pamphlet contains twenty-ſix pages of miſerable paper and print; its utmoſt value ſixpence. There is no price mentioned in the title-page or the advertiſement, but the work is ſold for *half a-crown*.

Art. 40. *Love and Madneſs.* A Story too true. In a Series of Letters between Parties, whoſe Names would perhaps be mentioned, were they leſs known or leſs lamented. 8vo. 3s. 6d. ſewed. Kearſly, 1780.

Theſe Letters are given as the correſpondence of the late unfortunate Mr. Hackman, with Miſs Ray. Of their authenticity we can ſay but little; for though we profeſs ourſelves critics, we pretend not to be conjurors. The Letters are well written, and, ſuppoſing them genuine, they muſt be extremely intereſting to every Reader They are enlivened with a variety of anecdotes, chiefly of a literary kind. Among other miſcellaneous matters, the ſtory of that extraordinary genius, Thomas Chatterton, is introduced at great length, with critical obſervations on his writings; an account of his publication of poems ſaid to have been written by one Rowley a Monk, about three hundred years ago; of his other ſchemes of authorſhip; and finally, of his unhappy exit, in the eighteenth year of his age.—This, if we miſtake not, is the moſt valuable part of the book. Mr. Hackman figures as the hiſtorian of Chatterton.—If this be all “ borrowed perſonage,” as Mr. Walpole expreſſes it, it is ſo ingenious a fiction, that the Author will be praiſed, perhaps, for his abilities, even by thoſe who may find themſelves inclined to impeach his honeſty.

RELIGIOUS and CONTROVERSIAL.

Art. 41. *A Letter to the Rev. Mr. Archdeacon Law*, on his Defence of Popery, as delivered in his Charge to the Clergy of the Archdeaconry of Rocheſter. 4to. 1s. Davies.

The weapons of irony are here very aukwardly, illiberally, and unſucceſsfully employed, in oppoſition to the ſolid ſenſe and manly arguments by which Mr. Archdeacon Law ſupports the principles of Catholiciſm and univerſal toleration.

Art. 42. *A Letter from the Rev. Sir Harry Trelawny*, Bart. A. B. to the Rev. Thomas Alcock, A. M. Vicar of Runcorn and of St. Budeaux, Devon. 8vo. 6d. Buckland. 1780.

From the verſatility of this gentleman's diſpoſition, it was conjectured that he would by this time have completed his *ſchiſmatical circuit*, and become ſtationary in the good old eaſy chair of *his own*, and his father's, and grandfather's church. But the *gay prophets*, who laughed at his eccentricity, and the grave ones, who wept over his apoſtacy, have been equally miſtaken in their calculations of this expected event. Sir Harry, indeed, "caſts a longing—lingering look behind"—on his *alma mater!* and complains very pathetically of the tender ſtruggles between inclination and conſcience. But in ſpite of 'early-formed attachments,' and every conſideration below that of real conviction, he continues a diſſenter, and declares 'as an honeſt man, that he cannot return to the communion of the eſtabliſhed church.' This letter is deſigned to juſtify, and in ſome degree explain the grounds and reaſons of his reſolution with reſpect to nonconformity. Sir Harry writes like an honeſt man; nor is he the fierce preſbyterian that many young converts, when they have left the church, have proved, through mere zeal for, and fond attachment to, *a new thing*. Sir Harry blames Mr. Robinſon for the ſame reaſon for which we had cenſured him before, in our account of his "Plan * of Lectures on Nonconformity." We hope Mr. Robinſon's good ſenſe hath taught him to make a true eſtimate of the *merit* of his performance, and we ſhall be happy to preſent the public with ſome of his confeſſions and retractations. Let him follow the example of Sir Harry, who is candid enough to make a very humble apology for the ſcenes in which he cut ſuch a ridiculous figure, when he was connected with the unlettered miſſionaries of the tabernacle, and made the tool of enthuſiaſm and craft. 'The fervour of inexperienced youth, a ſcrupulous mind, and converſation with *enthuſiaſtical* diſſenters, conſpired to produce all that religious phrenſy, which for many months hurried me into exceſſes that I ſhall not juſtify. May all this ſpace be conſidered as a parentheſis in the hiſtory of my life!' And yet we apprehend, that when Sir Harry's life is publiſhed, that which he wiſhes to have included in a *parentheſis*, will contain the moſt curious and original anecdotes of the whole *hiſtory*.

Art. 43. *Sermons* on various uſeful and important Subjects, adapted to the Family and Cloſet. By George Lambert. 8vo. 4 s. 6 d. Bound. York, printed; London, ſold by Dilly. 1779.

We have here twenty-eight diſcourſes, on the following ſubjects;—Sacred Logic; or the Comfort of Revelation ſupported on the Baſis of Reaſon: God honoured and Sinners pardoned, or Free Grace magnified: The Saviour's Honour and the Saint's Happineſs united: The Saint's Treaſure, or Help found in God: Strength in Chriſt: Jehovah's Immutability; or, a Sinner's Salvation all of God: God the Gracious *Remembrancer*; or, preſent Declenſions ſet in the Light of paſt Experience: The Spiritual Banquet; or, Proviſion made in God's Houſe for needy Sinners: God's Word the beſt Companion; or, the Duty of Parents and Children with reſpect to the Scripture: The Object and Nature of Faith: The Scripture Evidences of Faith: Love to God traced to its Origin: The Faint encouraged, and the Weak ſupported; or, Divine Strength perfected in human Weakneſs: Farewell to Life; or, the aged Believer going to Reſt, &c.

Theſe ſermons are not to be ranked with the elegant and learned; they are ſomewhat in what may be called the old ſtamp of preaching; but they are pious, ſerious, and affectionate;—in the calviniſtical ſtrain. Though we may not entirely concur in ſentiment with this

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* Vide Review, laſt vol. p. 291.

Writer, we read with ſome pleaſure, the account he gives of the harmony which ſubſiſts not merely in his own immediate flock, but in the town of Hull; and 'which,' he ſays, 'I truſt, is more than the ſhadow of ceremony, or the ſound of report.'

SCHOOL-BOOK.

Art. 44. *A complete Syſtem of Practical Arithmetic, and Three Forms of Book-keeping:* The Two firſt of which are upon a more uſeful Plan for Retail Trade than any extant, and the laſt by Double Entry. By William Hedley, Mathematician. 12mo. 2 s. 6 d. Newcaſtle upon Tyne printed, by Saint. Sold by Macgowan in Paternoſter-Row, London. 1779.

We recollect to have heard it repeatedly aſſerted by a *Maſter Reviewer* (not our own), that he "never met with a mathematician who knew any thing of fine language." To the ſame purport, though not in ſuch direct terms, we recollect an expreſſion of the famous *John James Rouſſeau:* his words, as near as we can remember, are, "*none but blockheads and geometricians write without epithets.*" To convince the latter, if he had fortunately been living to be convinced, that there are mathematicians (for all geometers are mathematicians) who do not write without epithets; and to ſtrike the former gentleman dumb for ever (on this ſubject), we bring forward into public view Mr. William Hedley, of Cambo, mathematician; who, in the preface to this COMPLETE *Syſtem of Practical Arithmetic,* thus writeth;

'Apologies for ſwelling the number of ſuch publications are *peculiar to the generality of authors, both ancient and modern*; and conformable to the prevalence of cuſtom, it will be natural from ſo imbibed a faſhion, to expect, and even be deemed neceſſary, that this treatiſe ſhould be uſhered into the world in the ſame *hackney'd ſerpentine alleys* of its predeceſſors.

'But from what ſource ariſeth apologizing inevitable, when conſcious the undertaking reſts upon the baſis of public weal, unprejudiced by principle or pecuniary expectations?

'Such is the *motive* of my *inducement*; yet notwithſtanding the juſtneſs of the perſuaſion, I am well aware that it will ſink far beneath the ſummit of perfection (an elevated precipice the moſt ambitious cannot attain) in the eyes of the judicious; but particularly ſo to thoſe whoſe misfortune it is to be the poſſeſſors of a *lens* incapable of diſplaying the objects of their fellow-labourers in any other light but deformity.'

If, after reading this extract, there remain any Reviewers (*maſters* or *men*, no matter which) who yet doubt that mathematicians uſe epithets, and can, when occaſions require it, write *fine* language, may they be obliged to read not only Mr. Hedley's preface, but alſo his Complete Syſtem of Practical Arithmetic, and Three Forms of Book-keeping, Waſte-Book, Journal, &c. quite through, even to the laſt page of his Ledger by Double Entry; where they will find 'Balance D^{r} to *ſpontaneous* Farm for value remaining 1800 l.'

The Complete Syſtem of Practical Arithmetic is chiefly made up of the "ſhreds and clippings" of other *complete* ſyſtems which have been formerly uſhered in, in the ſame 'hackney'd ſerpentine alleys' *with itſelf.* We ſpeak not this out of any diſreſpect to the modern method of making books with ſciſſars and paſte, inſtead of pens and ink: very good books may have been made by this method; and ſo, perhaps, might a very good book of arithmetic, provided the clippings were done with ſkill, and the ſhreds collected with judgment: but we are ſorry to add, Mr. Hedley muſt neither clip nor ſelect for us.

As to his three forms of book-keeping, it will be ſufficient to obſerve, that ſometime ago the author of a book of arithmetic, *for the uſe of ſchools*, wanting a pretence for adding ſix-pence to the price of his book, bethought him of putting a form of book-keeping at the end of it; ſoon after *another* author adds two to *his* publication: and Mr. Hedley, that he might exceed all who have gone before him, has added *three*.

SERMONS on the late GENERAL FAST, Feb. 4, 1780.

I. Preached before the Univerſity of Cambridge. By Richard Watſon, D. D. F. R. S. Regius Profeſſor of Divinity in that Univerſity. 4to. 1s. Rivington, &c.

We give the precedence to this diſcourſe, becauſe, from the peculiar excellence of the Author's ſentiments, and the force and elegance of his language, we think it intitled to this diſtinction.—We here behold the manly freedom and reſolution of the honeſt Briton, ſo admirably blended with the moderation and piety of the good Chriſtian, that while we are animated by the ſpirit of the one, we are improved by the principles of the other. The learned and ingenious Profeſſor deals not in that ſtrain of looſe and empty declamation, ſo common on ſuch occaſions. He does not ſacrifice ſenſe to ſound; nor ſupply the want of argument by the abundance of metaphor. He delivers his opinion with a decency which does credit to his manners, and with a firmneſs which is conſiſtent with integrity. An ancient Roman would have applauded his zeal; and a primitive Chriſtian would have acknowledged the juſtneſs of it. He hath not ſunk religion into politics: he hath founded politics on religion. In a word, for dignity and liberality of ſentiment—for energy and perſpicuity of language—and for an unaffected ſpirit of honeſty and plain-heartedneſs, which inſpires the whole, we, without heſitation, rank this diſcourſe in the firſt claſs of pulpit productions.

We think the following quotations will pleaſe all but the ſlaves of a corrupt ſtate, who, under the pretence of national glory, will ſacrifice every duty of common juſtice and general benevolence;—though, indeed, national good is only the pretence, the real motive is private intereſt.

'The councils of princes are uſually governed, either by the princes themſelves, or by a few individuals of their own appointment, who being in moſt countries free from human animadverſion, and the fear of puniſhment, too frequently ſuppoſe themſelves ſuperior to all controul. Men of this ſtamp, if they do not look upon religion as a human contrivance, invented by ſtateſmen to keep the ignorant in awe, are apt to conſider its influence as limited by the concerns of private life. The proſperity of the ſtate, or, which is with them, the ſame thing, the gratification of their ambition, or any other paſſion, they think, may be proſecuted by all poſſible means. In public tranſactions they acknowledge no juſtice but what ſprings from *utility*, and is regulated thereby. The ſanctity of treaties is deſpiſed: guaranties are broken as ſoon as made: and they conſider him as a ſorry politician indeed, who expects that any nation will adhere to its engagements longer than while it is their intereſt not to break them. There can be no doubt, that individuals profeſſing principles ſuch as theſe are not Chriſtians. They may be potent princes; experienced ſtateſmen; able generals:—but they are not Chriſtians. Chriſtianity, in its regards, ſteps beyond the narrow bounds of national advantage in queſt of univerſal good. It doth not encourage particular patriotiſm in oppoſition to general benignity; or prompt us to love our country at the expence of our integrity; or allow us to indulge our paſſions to the detriment of thouſands. It looks upon all the human race as children of the ſame father, and wiſhes them equal bleſſings:—in ordering us to do good; to love as brethren; to forgive injuries; and to ſtudy peace. It quite annihilates the diſpoſition for martial glory, and utterly debaſes the pomp of war.

'It is not here inſinuated, that a nation of Chriſtians is bound to give way to the depredations of an unjuſt invader. That would not be doing good, but harm. It would be encouraging the wicked to oppreſs the innocent. But though the right of juſt defence be certainly allowed us, upon the principles of Chriſtianity, yet woe be to that man who puts us to the neceſſity of uſing it!—who, from motives of pride, ambition, intereſt, or reſentment, commences, or carries on an unjuſt war! He may chance to meet with the favour of his prince; be extolled by his fellow-citizens; admired by ſurrounding nations; yet muſt he anſwer for his conduct at a tribunal, where princes cannot protect him, nor the praiſes of the people follow him; nor reaſons and neceſſities of ſtate, much leſs prejudices and paſſions, be urged in his defence. Diveſted of the pride of office, and the inſolence of power, he muſt there ſtand a deſolated, unprotected individual. The tears of the widow and the orphan will be produced againſt him, and the blood of thouſands will cry aloud for vengeance.

'There is ſcarcely a court or council in Europe, in which private intereſt has not made ſhipwreck of men's conſciences. This is a ſore evil every where, beyond the example of former times. It is ſaid to be a national evil amongſt ourſelves: and on a day, ſuch as this, when we confeſs a nation's ſins, want of political principles ſhould not be overlooked. I mean not to offend any party: but if truth can be offenſive, I fear not in ſpeaking truth to offend them all. He, who from apprehenſion or expectation, from gratitude or reſentment, or from any other worldly motive, ſpeaks or acts contrary to his decided judgment, in ſupporting or oppoſing any particular ſyſtem of politics, is guilty of a great ſin, the conſequences of which no worldly intereſt can compenſate.'—'Probity is a uniform principle: it cannot be put on in our private cloſet, and put off in the council-chamber, or the ſenate. And it is no inconſiderable part of probity to ſpeak, as occaſion offers, with boldneſs, and to act with firmneſs, according to the dictates of conſcience. Did all men do this, which it is unqueſtionably each man's eſpecial duty to do, and which, but for ſome dirty proſpect of intereſt, every man would do, the world would be much better than it is. He who acts contrary to conviction as a public man, let him boaſt what he will of his integrity as a private man, ſtill he is not the honeſt man he ought to be:—if he doubts the aſſertion——let him lay his hand on his heart:—it will throb with conſcious ſhame, and tell him it is true.'

We have made larger extracts from this ſermon, than we are accuſtomed to do from a ſingle diſcourſe. Their excellence and propriety will be our beſt apology.

II. Preached before the Lords Spiritual and Temporal, in the Abbey Church, Weſtminſter. By John Lord Biſhop of St. David's. 4to. 1s. Davis.

This ſermon bears few traces of profound judgment, and diſcovers very little ſkill in compoſition. It is calculated to flatter the haughtineſs of authority. The reſt is nought but what might have been the production of any Curate in his Lordſhip's dioceſe—a looſe, general, and indefinite harangue on the trite topics of ſin and reformation: —rebellion and loyalty!

III. Preached before the Honourable Houſe of Commons, at the Church of St. Margaret's, Weſtminſter. By George Horne, D. D. Preſident of Magdalen College, Oxford, and Chaplain in Ordinary to his Majeſty. 4to. 1s. Rivington.

Dr. Horne is an ingenious writer; and his ſermons abound with the beauties of ſentiment and language. He is, however, too much inclined to a myſtic method of interpretation; and he frequently pays his orthodoxy a very poor compliment, by ſeeking a refuge for it in allegory, when it loſes its ſupport in plain ſcripture, and common ſenſe. If we had not known Dr. Horne to be a churchman *at all points*, we ſhould have ſuſpected that he had been indebted for many of his Scripture alluſions to the Preſbyterian ſermons preached before the Parliament, in the laſt century. Their political principles, indeed, are quite at variance with each other: but their theological ſentiments have a very near affinity: and references to the Old Teſtament—to Lot and Aſſur; to Iſrael and Reuben; are as common with the one as with the other.

But Dr. Horne might have dealt in myſtery and metaphor, if his fancy had led him to an amuſement of that ſort. We might have ſmiled at ſeeing a grave divine *playing* with texts of Scripture before the Houſe of Commons. But we think the Doctor had ſomething worſe than a play toy in his head, when he penned and delivered the following paragraph.

'He [viz. Jehovah] looketh on all the inhabitants of THIS land, and conſidereth all THEIR works. And when he thus looketh, what doth he behold?——He beholdeth — — — the faith once delivered to the ſaints, deſerted for the dregs of Socinianiſm;—a ſet of men, ſtyling themſelves *philoſophers*, wantoning in all the paradoxical abſurdities of ſcepticiſm, leaving us, between them, neither *matter* nor *ſpirit*, neither body nor ſoul, and doing their beſt endeavours in their lives, and after their deaths, to render us a nation literally "without God in the world."

This jingling and affected alluſion to Dr. Prieſtley is equally uncandid and unjuſt. 'Styling *themſelves* philoſophers!' No, Mr. Preſident! the Doctor never *aſſumed* the title. All Europe hath given it to him. '*Leaving neither matter nor ſpirit*!' He hath left what will effectually anſwer every purpoſe of the Goſpel. He hath left *man*, whatever he *may* be compoſed of, in the hands of the God who created him out of nothing:—he hath left him to be judged by the everlaſting Goſpel at the Great Day, when his "corruptible ſhall put on incorruption, and his mortal be clothed with immortality."

IV. Preached in the Cathedral, Canterbury. By the Honourable and Rev. James Cornwallis, LL. D. Dean of Canterbury. 4to. 6 d. Robſon.

A ſerious and candid diſcourſe, containing many juſt and pious reflections on the interpoſition of divine Providence, in the various revolutions of ſtates and empires. The text, as well as the occaſion, led immediately to ſuch reflections. Job xii. ver. 23. "He encreaſeth the nations and deſtroyeth them: he enlargeth the nations and ſtraiteneth them again." The following remarks are ingenious and pertinent. 'Amidſt the univerſal cenſures upon our enemies, we are not to forget our own ſituation, or be blind to our own failings: and neither the flagrancy of their public offences, nor the ſtriking licentiouſneſs of their manners, ought, in the ſmalleſt degree, to ſhake our belief in the Supreme Governor of the world. *Theſe*, their iniquities, do not at all leſſen the probability of their being employed as inſtruments to humble us. The Babylonians, at the time of the Jewiſh captivity, were inferior to the Jews in morality; and the moſt horrid and unparalleled crimes ſtain the annals of the Romans, about the time of the deſtruction of Jeruſalem But as theſe events had been foretold, there can be no room for thinking that they were not directed by the immediate hand of God. They evidently were ſo. To the Jews much had been given, and of them, therefore, the more was required.' The application of theſe reflections to our own country, privileged to ſo high a degree, is obvious and ſtriking.

V. *National Depravity, the Cauſe and Mark of Divine Judgment upon a Land*, &c. from Luke xiii. 3. By Benjamin Dawſon, LL. D. Rector of Burgh, in Suffolk. 4to. 6 d. Wilkie.

Contains ſome good obſervations on the propenſity, too common with mankind, to conclude from particular events, that great ſufferings are the immediate conſequences of divine judgments. The concluſion, when it relates to individuals, is generally the effect of ignorance, bigotry, and perſonal hatred. After guarding his hearers, according to the example of our Saviour, in the verſes which precede the text, againſt raſh and uncharitable judgment, the Doctor obſerves, that 'though we have no right to pronounce *when*, and on *whom*, the judgments of God are brought from any calamities that befal others, yet that ſin and wickedneſs tend to bring them upon a land and nation, and that the text ſhews us, in a very awful declaration, how afflictive viſitations of heaven ſhould affect us, and be improved by us.—"Except ye repent, ye ſhall all likewiſe periſh."

The concluding part of this diſcourſe is leſs of a practical, and more of a political nature. Neither the church nor the ſtate (i. e. *as they now* are) will conclude much on the Doctor's orthodoxy. In *a note, he* makes an apology for the freedom he hath taken with the *latter in this* diſcourſe. The perſons the moſt ready to make a complaint on this head, are thoſe, he ſuppoſes, who would be perfectly content, on ſome days of ‘ ſtate-appointment—ſuch as the *martyrdom* of the BLESSED king; the reſtoration, &c. &c. to liſten to doctrines and maxims of the moſt dangerous and pernicious tendency; ſuch as, *paſſive obedience* and *non-reſiſtance*—the *divine* and *hereditary* right of kings, &c. &c.’——How far the Doctor's apology will be admitted, muſt be left to the determination of his readers.

VI. Preached and publiſhed for the Uſe of the Pariſhes of Boneleghe and Luſhleigh, in the County of Devon. By Robert Tripp, A. M. Chaplain to the Earl of Egremont. 8vo. 6d. Exeter printed for Thorn.

It is in vain for a man to ſay that he *publiſhes* a ſermon for the uſe of his pariſhioners. When it is ſent abroad into the world, it invites the reading, and virtually appeals to the judgment, of every one. Mr. Tripp muſt not think of ſhielding himſelf beneath the modeſt pretence of his title-page. He ſufficiently diſcovered his weakneſs, by preaching ſuch a futile, puerile ſermon, even to the poor ſouls of Boneleghe and Luſhleigh. His *publiſhing* it betrayed his vanity, and expoſed that incapacity for literary compoſition, which, but for this unlucky ſtep, might never have got beyond the walls of his pariſh churches.

VI. *A national Change in Morals, in Meaſures, and in Politics, neceſſary to national Proſperity.* 8vo. 1 s. Cadell.

If we miſtake not, this Sermon was announced in the public papers, as the performance of ‘ a Cheſhire clergyman.’ The Author informs us, in his preface, that ‘ he hath *no* connection either with the leaders of, or the dependents on, adminiſtration; with thoſe who diſtribute, or thoſe who enjoy the honours and emoluments of office. Much leſs does he think, and much *leſs* has he to do with the demagogues or their dupes; with the political empirics, or the ſubjects of their impoſition; with the original venders, or the ſmall dealers in ſedition; with the rebels, their agents, accomplices, or aſſociations.’ This Sermon bears a ſtriking reſemblance of the malignant ſpirit which inſpires the writings of that ‘ political empiric,’ Dr. Shebbeare. The ſame indiſcriminate abuſe of all the members of the Oppoſition—the ſame inſolent and preſumptuous arraignment of ſecret motives, which are the notorious characteriſtics of Dr. Shebbeare's productions, diſgrace the Sermon before us. If it be really the compoſition of a clergyman, and if it was indeed preached to any congregation of Chriſtians, we are ſorry for it. His zeal for the government hath led him to tranſgreſs all the bounds of modeſty and candour. He converted the pulpit into a theatre of ſcandal and defamation. He forgot the very firſt deſign of a day of humiliation; and in his rage to caſt out one devil, “ took with him ſeven other devils more wicked than the firſt.”

This Writer, who calls the gentlemen of the Oppoſition, ‘ a needy and noiſy party,’—who are ‘ inceſſantly moroſe, querulous, and *croaking*,’ a ‘ rancorous, unrelenting, malignant, diſappointed, deſperate faction, whoſe ſole mortification is to be out of place, and whoſe bittereſt vexation is never to be credited by thoſe they threaten ;’ deſcends ſo low, ſo very low in the vocabulary of abuſe and ſcurrility, as to call the Americans—'YANKIES.' And all this, gentle reader, in a *ſermon!*—in a ſermon too, on a lowly and contrite *Faſt-day!*

VIII. Preached at Charlotte Street Chapel, Pimlico, &c. By the Rev. Richard Harriſon, Miniſter of the ſaid Chapel. 8vo. 1 s. Bew.

This performance breathes a ſpirit of piety. The Author, after lamenting the corruptions in faith and practice, which have crept into the church, and in his opinion, have made a moſt alarming progreſs among the Diſſenters (once eminent for their ſtrictneſs and orthodoxy!) informs his Readers, 'that the very fathers and guardians of the church are *aſleep*, while its enemies are quietly, but boldly and publicly, ſowing the tares of hereſy and infidelity amongſt us.' Mr. Harriſon's zeal, indeed, makes him "fear where no fear is." In the catalogue of national and crying ſins, he hath produced the general neglect of 'the *holy* ſeaſon of Lent,' as a ſtriking and corroborative 'proof of the degeneracy of our church.' Verily this is an alarming conſideration!

IX. *The Neceſſity of making God our Friend at this alarming Criſis; ſeriouſly urged.*—At the Pariſh Church of Kirk-Heaton. By the Rev. John Sunderland. 8vo. 6d. Huddersfield printed, and ſold by Brook, &c.

A tolerably decent diſcourſe.—The Preacher, indeed, ſeems to be a better Chriſtian than a Politician. Witneſs the following paſſage: 'As the preſent war has not been entered upon from a *vain principle of ambition*—to gratify the *reſentment* of an *angry*, or the pride of an aſpiring monarch, but in *defence* of the *plaineſt* rights and privileges—and after *every other* method of reconciliation had been tried in vain, ſo it behoves us, eſpecially at this juncture, to beware of encouraging any meaſure of deſigning men, which may tend to weaken the hands of government.'—Can any one, acquainted with the hiſtory of the American ſyſtem of affairs, lay his hand on his boſom, and ſeriouſly utter ſuch language as this? Let others do as they pleaſe. We CANNOT: and amidſt the ſolemn devotions of a Faſt-day, we ſhould have eſteemed it the moſt impious piece of mockery to the all-ſeeing God, had we joined in ſuch an aſſertion.

X. Preached in Hackney-church, and publiſhed at the Requeſt of the congregation. 8vo. 6d. Dilly.

A ſerious expoſtulation with ſinners, to turn from their wicked ways. The text is taken from 2 Chron. vii. 14.

XI. To a Congregation of Proteſtant Diſſenters, at York, and publiſhed at the Requeſt of the Audience. By Newcombe Cappe. 8vo. 1 s. Johnſon.

This Sermon abounds with ſtriking ſentiments, and we wiſh others, who have thought proper to exhibit to the world their faſt-day declamations, had been inſpired with the piety and candour of this ſenſible and amiable miniſter.

With paying this juſt tribute to the abilities and temper of Mr. Cappe, impartiality obliges us to remark, that his language is very far from being a proper model of pulpit eloquence. We could quote paſſages remarkably pleaſing and elegant, in point of ſtyle; but Mr.

Cappe is ſo much of a *manneriſt* (as the painters ſay), that in a *whole* piece he becomes tireſome. One ſentence frequently involves in it ſeveral diſtinct ideas, and on that account becomes obſcure. In reading it, we often loſe the beginning before we arrive at the end, and are obliged to review the paſſage, in order to collect its meaning. Mr. Cappe may charge all this to the account of our dulneſs, and not to his want of perſpicuity. It may be ſo. Perhaps we *are* dull; but the misfortune is, that there is not, poſſibly, one of an hundred readers of faſt ſermons but may be as dull as ourſelves!

XII. *The Character of a true Patriot briefly delineated*—to a Society of Proteſtant Diſſenters, at Preſcot. By the Rev. John Wilding. 8vo. 1s. Johnſon.

An illuſtration of a patriotic character, from the example of Nehemiah, prime miniſter of the Jews, after the captivity.

XIII. *Virtue and Patriotiſm founded on Religion:* Preached at Yarmouth. By Thomas Howe. 8vo. 6d. Law.

A pious and candid diſcourſe, and not deſtitute of animation.

XIV. *Profeſſors admoniſhed in the Day of Calamity*; *or*, *The Lord's Controverſy with Iſrael*; at the Meeting-Houſe in Little Moorfields. By W. Bennet. 8vo. 6d. Buckland.

This diſcourſe is formed (and we believe with a very honeſt and godly intention) on the old puritanical model. The Preacher hath adopted all the cant phraſes of the nonconformiſts of the laſt century, ſuch as the '*ingathering* of the people to *king Jeſus*—the *withdrawment* of God's gracious comforting preſence—the crying ſins of dreſs and faſhion, cards and playhouſes, &c.' In this diſmal picture which he hath exhibited of the preſent times, he hath drawn a flattering outline of puritaniſm, in order to aggravate their deformity by the contraſt. 'The *Puritans* (ſays Mr. Bennet) were an ornament to their cauſe, the glory of their churches, and the terror of their enemies.' Terrible indeed, when they had the art of frightening the old women of both ſexes by the awfulneſs of their viſages, and the deep and direful tone of ſpiritual commination! Their terror was ſomething *more* than the *form* of mock authority,

> * "When in the ſaddle of one ſteed,
> "The *Saracen* and *Chriſtian* rid."

CORRESPONDENCE.

OUR Correſpondent, *Philo-Martinus*, who points out to us an inconſiſtency that ſtruck him, in the two firſt ſentences of the ſecond paragraph of our account of Dr. Duncan's late publication of Mr. Baxter's poſthumous work, [See our Review for January laſt, p. 58]

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* The late very learned Biſhop of Glouceſter appears to have been indebted to theſe lines of Hudibras, for a curious, and as many thought, *original*, delineation of puritaniſm, in his "Doctrine of Grace." Speaking of the gradations of enthuſiaſm, from the *Preciſian* to the *Methodiſt*, he obſerves, that "the methodiſt is now an apoſtolic independent, and the independent was then a *Mahometan* methodiſt."—The *Saracen* and Chriſtian! Admirable compoſition! But ſo it was.

p. 58] ſhould have reflected that a *Monthly* Reviewer may not be able, with all his wits about him, to expreſs, in the compaſs of four or five lines, the preciſe meaning which his Author has at large conveyed, perhaps in as many pages; ſo as to eſcape the piercing eye of an author, or of an attentive and warm friend. The Reviewer's meaning, in theſe two ſentences, would, however, to a leſs ſtrict reader, moſt probably appear to be this:——that Dr. Duncan originally conceived a deſire of mixing in the *Prieſtleyan* controverſy reſpecting the *Soul*; but wiſhed to divert the attention of the Public from the *metaphyſical* conſideration of the ſubject.

In fact, the Reviewer, in the firſt of theſe two ſentences, uſes the phraſe—“ the late controverſy concerning the *materiality* of the ſoul”—merely as a general name or *title*, by which he meant to deſign the controverſy reſpecting the *ſoul*: and it is not a “ palpable abſurdity,” as our Correſpondent chooſes to expreſs himſelf, to ſay that Dr. Duncan wiſhed to write on the *ſubject*; though he diſliked the *metaphyſical* turn which the controverſy had taken.—But even the paſſage, *literally* taken, can ſcarce, except by the captious, be ſaid to involve a *palpable abſurdity*. A man may ſurely “ conceive a deſire of offering his ſentiments on the *ſubject*” of a *metaphyſical* controverſy; and yet, very conſiſtently, wiſh to diſſuade the Public from attending to the ſubject heretofore *metaphyſically* treated; and may recommend a better mode of treating it.—If this implies an abſurdity, the guilt is Dr. Duncan's, not the Reviewer's.

Our Correſpondent makes a remark likewiſe on our note at the bottom of p. 60; where he thinks we have left too much to the ſagacity of our Readers. The Reviewer has not, at preſent, acceſs to the book itſelf; but would willingly here ſubjoin the context with which our Correſpondent has favoured us in his letter, were it there preſented in ſuch a manner as to throw light upon the ſubject.

⁂ T. S. recommends to our notice, a miſcellaneous publication, by Mr. Charles Graham, of Penrith. The book has not been advertiſed for ſale in London; but if it ſhould fall in our way, we muſt, in courſe, mention it to our Readers: meantime, the *ſpecimen* which this Correſpondent hath ſent us, excites no impatience in us to peruſe the other compoſitions of a perſon whoſe natural capacity ſo evidently wants the advantages of literary cultivation. Without thoſe advantages, it cannot be expected that ‘ illiterate ‡ mechanics’ will ever arrive at any eminence in the republic of letters; or that their writings ſhould be conſidered as a valuable addition to our libraries: which are, indeed, greatly over-ſtocked with the compoſitions of minor poets, and minor proſe-writers, of every claſs and denomination.

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†|† We acknowledge the receipt of *B.*'s communications; but he has miſtaken the plan of the Monthly Review. Our Journal is not ſupported by contributions from perſons unknown.

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‡ Our Correſpondent's expreſſion.

THE

MONTHLY REVIEW,

For MAY, 1780.

ART. I. *The Hiſtory of the Eſtabliſhment of the Reformation of Religion in Scotland.* By Gilbert Stuart, LL. D. 4to. 10 s. 6 d. Boards. Murray. 1780.

OF all events in the hiſtory of Scotland, the reformation of religion is the moſt curious, and the moſt important. When we conſider the nature and magnitude of the event itſelf, the wonderful means by which it was effected, and the many extraordinary circumſtances by which it was accompanied, there is reaſon to expect that, as this great revolution is ſuſceptible of a high degree of hiſtorical ornament, it ought to have been treated with the moſt induſtrious exertions of cultivated genius. But if a ſubject peculiarly adapted to entertain the fancy, and to intereſt the paſſions of the reader, ſhould not have met with an eloquent, it was ſtill to be wiſhed that it ſhould meet with a comprehenſive and an impartial hiſtorian. Yet in the general hiſtories of Scotland, the introduction of the reformed religion is not explained with that circumſtantial minuteneſs which the ſubject requires; and in the books written profeſſedly concerning eccleſiaſtical affairs, there is often an improper mixture of prejudice and controverſy, which renders the peruſal of them tireſome and diſagreeable to the generality of readers. In order to remedy theſe defects, Dr. Stuart has given to the Public the performance before us, in which it has been his earneſt endeavour 'to exerciſe that preciſion, which is not uſually expected from the general hiſtorian, and that impartiality which is never to be found in the apologiſt of a faction.'

The origin, progreſs, and final eſtabliſhment of opinions, which produced a total change in the religious, and a conſiderable change in the civil ſtate of half the nations of Europe, have been illuſtrated by the ingenious labours of ſeveral of the moſt eminent modern hiſtorians. The great and general cauſes of the reformation are to be diſcovered in the abſurd doctrines of Popery, the profligate lives of prieſts, and the rapid diffuſion of knowledge, which, after the invention of printing, took place in the fifteenth and ſixteenth centuries. Theſe cauſes operated alike in the ſeveral countries of Europe which embraced the reformed faith; but the particular mode of reformation adopted by each community, depended on a ſeries of events, which, as they are leſs palpable and obvious, have generally eſcaped obſervation. To point out, and to explain the events of this kind which immediately produced the eccleſiaſtical eſtabliſhment peculiar to Scotland, is the principal ſubject of the work before us; which, we will venture to pronounce, is the cleareſt and moſt comprehenſive, as well as the moſt entertaining performance that we have met with reſpecting this important branch of hiſtory.

In explaining the immediate and particular cauſes of reformation, great attention ought to be paid to the characters of the principal agents employed by Providence to effect this remarkable revolution. Dr. Stuart has beſtowed on this part of his ſubject the attention which it deſerves, and he diſplays equal induſtry and ingenuity in deſcribing the motives, manners, and character of the perſons introduced on the ſcene of action. As a ſpecimen of his abilities in this way, we ſhall take the liberty of inſerting his character of Lord James Stuart, who was the chief promoter of reformation in Scotland.

'This illuſtrious man was the natural ſon of James V. by Margaret, the daughter of John Lord Ereſkine. He had been appointed, at an early age, to the priory of St. Andrews; but he poſſeſſed not that pacific mind, which, unintereſted in the preſent world, delights to look to the future, and to buſy itſelf in the indolent formalities of devotion. The activity of his nature compelled him to ſeek agitation and employment; the perturbed period in which he lived ſupplied him with ſcenes of action; and the eminence of his abilities diſplayed itſelf. He diſcovered a paſſion for liberty and a zeal for religion; and he diſtinguiſhed himſelf by an openneſs and ſincerity of carriage. Theſe popular qualities pleaſed the Congregation, and procured to him their confidence. The love of liberty, however, was not, in him, the effect of patriotiſm, but of pride; his zeal for religion was a political virtue; and under the appearance of openneſs and ſincerity, he could conceal more ſecurely his purpoſes. Power was the idol which he worſhipped; and he was ready to acquire it by methods the moſt criminal. He was bold, firm, and penetrating. His various mind fitted him alike for intrigue and for war. He was deſtined to flouriſh in the midſt of difficulties. His ſagacity enabled him to foreſee dangers, his prudence to prepare for them, and his fortitude to ſurmount them. To his talents, his genius, and his reſources, Scotland is indebted for the Reformation.

But by this memorable atchievement, he meant nothing more than to advance himſelf in the road to greatneſs. To this point all his actions were directed. It gave the limits to his generoſity, which has been extolled as unbounded. His praiſe, his careſſes, and his ſervices, his diſſimulation, his perfidiouſneſs, and his enmities, were all ſacrifices to ambition: and miſcarriage, which has raviſhed ſo many laurels from great men, did not tarniſh his glory. His ſucceſs was ſo conſpicuous, that he ſeemed to have the command of fortune.'

From the merit of this ſpecimen we are led to regret that the Author has not attempted to give a delineation of the character of the famous John Knox. Dr. S. has probably reſtrained himſelf from this undertaking, becauſe Knox had been ſo often painted by former writers, of great reputation. We could wiſh, however, that he had ſtill added a few ſtrokes of his pencil, which, we are perſuaded, would not have hurt the reſemblance, and which, indeed, was to have been expected on this occaſion, as Knox is ſo capital a figure in a reformation piece, that he has a juſt title to be placed in the foreground, and to be drawn at full length.

Dr. S. diſcovers a happy talent for relating political tranſactions and debates; of which we have a ſtriking example in his account of the project of the Queen Regent, for introducing a ſtanding army into Scotland.

'In another improvement, which the Queen Regent attempted by the advice of her French council, the manners and genius of the nation were not ſufficiently conſulted. There are precautions and inſtitutions of great utility in themſelves, which do not ſuit particular conditions of ſociety, and which politicians and ſtateſmen cannot eſtabliſh with propriety or ſucceſs, till circumſtances and time have pointed out and illuſtrated their expediency. Though a ſtanding army had been long familiar to the French, there could be nothing ſo impracticable as its introduction at this time into Scotland, which was governed by the free and peculiar maxims of the feudal law. Yet the Queen Regent was induced to venture the experiment. It was propoſed that the poſſeſſions of every proprietor of land in the kingdom ſhould be valued and entered into regiſters; and that a proportional payment ſhould be made by each. The application of this fund was to maintain a regular and ſtanding body of ſoldiers. This guard or army, it was urged, being at all times in readineſs to march againſt an enemy, would protect effectually the frontiers; and there would no longer be any neceſſity for the nobles to be continually in motion on every rumour of hoſtility or incurſion from Engliſh invaders. No art, however, or argument, could recommend theſe meaſures. A perpetual tax and a ſtanding army were conceived to be the genuine characteriſtics of deſpotiſm. All ranks of men conſidered themſelves to be inſulted and abuſed; and three hundred tenants of the crown aſſembling at Edinburgh, and giving way to their indignation, ſent their remonſtrances to the Quee gent in a ſtrong and expreſſive language.

'They informed her, that their anceſtors had been able not only to protect Scotland, but to acquire renown by carrying their arms into England. They were not degenerated from their anceſtors; and England was now leſs powerful. No neceſſity exiſted for a humiliating taxation, and for bands of mercenaries. The lives and eſtates of all the landed proprietors of the nation were at its call. Soldiers, allured with pay, had no ſentiment of honour. It was a wild infatuation to confide in them in preference to men who fought for every thing that was moſt dear to them, their country, their reputation, their families, their fortunes. Money was a feeble tie of duty, and the ſervice it bought was cold and languid. And, if mercenaries, when they atchieved their beſt, were ineffectual and without zeal as a defence and a barrier, it ought to be remembered that this defence or this barrier, weak as it was, could not be relied upon as certain and ſecure. A higher bribe could compaſs its treachery; and the kings of England knew how to apply their treaſures. In conſenting to the elevation of the Queen Regent, they had expreſſed the good opinion they entertained of her; but whatever confidence they might repoſe in the rectitude of her intentions, they were not ſure that this tax, and this army, for which ſhe was ſo anxious, would not be abuſed by their own princes. From ſuch innovations the moſt deſtructive calamities might proceed. They reſpected their conſtitution as ſacred; and in its ſtability they acknowledged a deciſive proof of the wiſdom with which it had been framed. They could not, therefore, ſubmit to any mockery of its forms, and were not diſpoſed to ſurrender any of their natural or political rights. If the fundamental principles of their compact and union were invaded, they would yield to the duties which they owed to themſelves and to poſterity; and, drawing their ſwords, would employ them to uphold that venerable fabric, which had been built and cemented by the valour and the blood of their anceſtors.'

We ſhall not attempt to give any ſummary of the tranſactions which, in the courſe of about thirty years, led to the final ſettlement of the Preſbyterian form of worſhip in Scotland; an event which happened in the beginning of the year fifteen hundred and ſixty-one. There is a rapidity in Dr. Stuart's narration which makes it agreeable to read, but renders it difficult to abridge his work. We ſhall therefore conclude this Article with the ſenſible, manly, and ſpirited reflections which we find at the end of this inſtructive and entertaining hiſtory.

'I have thus endeavoured to deſcribe the riſe, progreſs, and eſtabliſhment of the Reformation in Scotland; employing a narrative which aims at ſimplicity, and which is ambitious to record the truth. From the order and the laws of our nature it perpetually happens that advantages are mixed with misfortune. The conflicts which led to a purer religion, while they excite, under one aſpect, the livelieſt tranſports of joy, create, in another, a mournful ſentiment of ſympathy and compaſſion. Amidſt the felicities which were obtained, and the trophies which were won, we deplore the melancholy ravages of the paſſions, and weep over the ruins of ancient magnificence. *But while* the contentions and the ferments of men, even in the road to improvements and excellence, are ever deſtined to be polluted with miſchief and blood, a tribute of the higheſt panegyric and praiſe is yet juſtly to be paid to the actors in the Reformation. They gave way to the movements of a liberal and a reſolute ſpirit. They taught the rulers of nations, that the obedience of the ſubject is the child of juſtice, and that men muſt be governed by their opinions and their reaſon. Their magnanimity is illuſtrated by great and conſpicuous exploits; which at the ſame time that they awaken admiration, are an example to ſupport and animate virtue in the hour of trial and peril. The exiſtence of civil liberty was deeply connected with the doctrines for which they contended and fought. While they treated with ſcorn an abject and a cruel ſuperſtition, and lifted and ſublimed the dignity of man, by calling his attention to a ſimpler and a wiſer theology, they were ſtrenuous to give a permanent ſecurity to the political conſtitution of their ſtate. The happieſt and the beſt intereſts of ſociety were the objects for which they buckled on their armour; and to wiſh and to act for their duration and ſtability are perhaps the moſt important employments of patriotiſm and public affection. The Reformation may ſuffer fluctuations in its forms; but, for the good and the proſperity of mankind, it is to be hoped that it is never to yield and to ſubmit to the errors and the ſuperſtitions which it overwhelmed; that it is to guard with anxiety againſt their advances, to be ſcrupulouſly jealous, and to take an early alarm. In this enlightened age of philoſophy and reflexion, it is difficult indeed to be conceived that any ſerious attempts to eſtabliſh them ſhall be made; yet, if by ſome fatality in human affairs, ſuch endeavours ſhould actually be tried, and ſhould ſucceed, it may be concluded, without the poſſibility of a doubt, that all the boaſted freedom which the Reformation has foſtered would then periſh for ever. The ſentiment of liberty, and the fire of heaven which our fathers tranſmitted to their poſterity, would expire and be extinguiſhed. Men would know the debaſement of ſervility, and forget the honours of their kind. They would renounce their natural, their religious, and their political rights; and be contented to creep upon the earth, to lick its duſt, and to adore the caprices and the power of a tyrant.'

We have only to add that, annexed to this Hiſtory, we have a judicious ſelection of the moſt valuable papers and records reſpecting the eſtabliſhment of the reformed religion in Scotland. —For our general opinion of the Author's ſtyle, ſee our remark at the end of our account of his *View of Society in Europe*, in the Review for March, 1778, p. 207; and a farther ſtricture at the cloſe of the critique on his *Obſervations concerning the Law and Conſtitution of Scotland*, Rev. April 1779, p. 280.

Art. II. *A Grammar of the Bengal Language.* By Nathaniel Braſſey Halhed. Printed at Hoogly, in Bengal. Small 4to. 1 l. 1 s. 1778. Sold by Elmſley in London *.

THE wiſdom of the Britiſh parliament having, within theſe few years, taken a deciſive part in the internal policy and civil adminiſtration of its Aſiatic territories, and having, by a formal act of authority, in the eſtabliſhment of a ſupreme court of juſtice, incorporated the kingdom of Bengal with the Britiſh empire, it is the duty of a good citizen to put in execution every meaſure in his power that may tend to complete the great work which has been ſo happily begun. No meaſure appears more proper for this purpoſe ‘ than the cultivation of a right underſtanding, and of a general medium of intercourſe between the Government and its ſubjects; between the natives of Europe, who are to rule, and the inhabitants of India, who are to obey.’

In order to contribute his ſhare toward the public ſervice, the Author has attempted the preſent grammatical explanation of the vernacular language of Bengal, a language extremely different from that idiom, which, under the name of *Moors*, has been ſuppoſed to prevail over all India.

The native language of Bengal is intimately connected with the Shanſcrit, the grand ſource of Indian literature, and the parent of almoſt every dialect, from the Perſian gulph to the Chineſe ſeas. The Shanſcrit tongue, which was of the greateſt extent, and of the moſt venerable and unfathomable antiquity, is at preſent ſhut up in the libraries of Bramins, and appropriated to the records of their religion. Traces of its general prevalence may be found in the Perſian and Arabic; and the Hindoſtanic or Indian language has exactly the ſame connexion with it as the modern dialects of France and Italy have with pure Latin; the groundwork being the ſame, the inflexions and arrangement different. But of all Oriental languages, the Bengaleſe is the neareſt to the Shanſcrit in expreſſion, conſtruction, and character.

This circumſtance will doubtleſs recommend the preſent performance to the curious, eſpecially if we may credit an aſſertion which the Author gives on the authority of the Raja of Kiſhenagur, the moſt learned and able antiquary that Bengal has produced within this century. The Raja ſays that he has, in his own poſſeſſion, Shanſcrit books which give an account of a communication formerly ſubſiſting between India and Egypt; wherein the Egyptians are conſtantly deſcribed as diſciples, not as inſtructors; and as ſeeking that liberal education and thoſe ſciences in Hindoſtan, which none of their own countrymen had ſufficient knowledge to impart. The ſew paſſages of Greek authors reſpecting the Brachmans ſeem to confirm this obſervation, which, if admitted, will deprive Egypt of its long boaſted claim to originality in language, in policy, and in religion.

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* Though printed, in the Eaſt Indies, in 1778, this Grammar was *not publiſhed* in London till the year 1780.

The connexion between the Bengaleſe and the Shanſcrit renders the preſent work very intereſting to the learned; and the purpoſes to which the former is applied in the kingdom of Bengal equally recommends it to the buſy and commercial part of his Majeſty's ſubjects in the Eaſt. 'The Bengaleſe is the ſole channel of perſonal and epiſtolary communication among the Hindoos, of every occupation and tribe. All their buſineſs is tranſacted, and all their accounts are kept in it; and, as their ſyſtem of education is, in general, very confined, there are few among them that can write or read any other idiom; the uneducated, or eight parts in ten of the whole nation, are neceſſarily confined to the uſage of their mother tongue.

'The Board of Commerce at Calcutta, and the ſeveral chiefs of the ſubordinate factories, cannot properly conduct the India Company's mercantile correſpondence and negociations, without the intermediate agency of Bengal interpreters; for the whole ſyſtem of the inveſtment, in every ſtage of its preparation and proviſion, is managed in the language of the country.'

Important as this language muſt conſequently appear in a commercial line, its adoption would be no leſs beneficial to the revenue department: 'For although the contracts, leaſes, and other obligations executed between government and its immediate dependants, continue to be drawn out in the Perſian dialect, yet the under-leaſes and engagements, which theſe in their turn grant to the peaſants and cultivators of the ground, and all thoſe copyhold tenures called Pottahs, are conſtantly written in Bengaleſe. The internal policy of the kingdom demands an equal ſhare of attention; and the many impoſitions to which the poorer ſort are expoſed, in a country ſtill fluctuating between the relics of former deſpotic dominion and the liberal ſpirit of its preſent legiſlature, have long cried out for a remedy. This has lately been propoſed in the appointment of gentlemen of mature experience in the manners and cuſtoms of the natives of Bengal, to act as juſticiary arbitrators between the head farmer and his under-tenants: with whom the indigent villager might find immediate and effectual redreſs from the exactions of an imperious landlord or graſping collector, freed from the delays of an ordinary court of juſtice, and the expence and inconvenience of a regular ſuit. Such a meaſure, by holding out to each induſtrious individual a near proſpect of property and ſecurity in his poſſeſſions, promiſes, in the moſt effectual manner, to enſure ſtability to our conqueſts, and popularity to our adminiſtration; and will probably ſet open the Britiſh territories as an aſylum for the diſcouraged huſbandman, the neglected artiſt, and oppreſſed labourer from every quarter of Hindoſtan.'

Such are the important objects which Mr. Halhed preſents to his readers, as intimately connected with the ſtudy of the Bengaleſe tongue; and there can ſcarcely be entertained the ſmalleſt doubt that an attention to this language may be attended with conſiderable advantages both to the European governors and the Aſiatic ſubjects.

'The Romans, ſays Mr. Halhed, a people of little learning, and leſs taſte, had no ſooner conquered Greece, than they applied themſelves to the ſtudy of the Greek: they adopted its laws even before they could read them, and civiliſed themſelves in ſubduing their enemies. The Engliſh, who have made ſuch a capital progreſs in the polite arts, and who are maſters of Bengal, may, with more eaſe and greater propriety, add its language to their acquiſitions; that they may explain the benevolent principles of that legiſlation whoſe decrees they enforce; that they may convince while they command; and be at once the diſpenſers of laws and of ſcience to an extenſive nation.'

In the above paſſage the Author, ſurely, treats the Romans with too much ſeverity, condemning their want of taſte, in the ſame moment that he mentions their careful ſtudy of the Greek language, than which nothing can ſet their good taſte in a more advantageous point of view. The ſucceſs with which the Roman poets, orators, and hiſtorians imitated the Grecian originals, diſcovers no leſs taſte than judgment; and if we except the city of Athens, what other, on the face of the earth, was adorned with more literary genius than the capital of the Roman empire! The Romans indeed borrowed all their improvements in the fine arts from the Greeks, but what European nation has not done the ſame? The Greek language, therefore, was not only an uſeful and ornamental, but, in ſome meaſure, a neceſſary branch of ſtudy among all who pretended to taſte and refinement. It became the language of learning and philoſophy over the whole Roman empire; but it never was adopted in the weſtern provinces, at leaſt as the language of legiſlation, policy, or even of common intercourſe and converſation. The Romans were peculiarly attentive to the diffuſion of the Latin language, as we are informed by hiſtory, and as every one may be convinced from the great mixture of Latin in the modern languages of Europe. We much queſtion, therefore, whether the *example of* the Romans in learning the Greek can, with any propriety, be urged as an argument with the Engliſh for learning the Bengaleſe language. Were England to follow the policy of Rome, ſhe would be at the utmoſt pains to extend the knowledge of the Engliſh language over her Oriental dominions; if any books *could be* diſcovered in the Arabic, the Perſian, or the Shanſcrit tongues, that deſerved notice on account of the regularity of invention, beauty of compoſition, and force of reaſoning, which diſtinguiſh the Greek and Roman claſſics, England would be particularly careful to tranſlate ſuch writings, and to adopt them as her own; but ſhe would never condeſcend to employ a foreign dialect as the medium of either commercial or political intercourſe with people whom ſhe regarded as her ſubjects.

ART. II. *Experiments upon Vegetables, diſcovering their great Power of purifying the common Air in the Sun ſhine, and of injuring it in the Shade, and at Night, &c.* By John Ingenhouſz, Counſellor of the Court, and Body Phyſician to their Imperial and Royal Majeſties, F R.S. &c. 8vo. 5 s. ſewed. Elmſly. 1779.

THOSE who have attended to the numerous and important diſcoveries made by Dr. Prieſtley, particularly on the ſubject of *Air*, muſt have been greatly ſtruck with the laſt obſervations communicated by him to the public; relative to the production of the pureſt *dephlogiſticated* air, apparently proceeding from a green and undoubtedly *vegetable* ſubſtance, which appears at the lower part of an inverted receiver filled with water, and which has for ſome time been expoſed to the *light* of the ſun *.

During the laſt ſummer Dr. Ingenhouſz has ſucceſsfully proſecuted this intereſting ſubject; and in the preſent work has communicated to the public the very extraordinary reſults that attended his inveſtigation of it. For the purpoſe of proſecuting his inquiries, in a proper ſituation, and without interruption, he informs us, that he diſengaged himſelf from the noiſe of the metropolis, and retired to a ſmall villa; and that this work contains a part of the reſult of above 500 experiments, which were all made in leſs than three months: 'having begun them in June, and finiſhed them in the beginning of September laſt, working from morning till night.'—'Whatever I have been able to deduce from my labours,' he adds, 'is done in a haſty manner; as my ſtay in this country was far too limited to allow me to compoſe my work in a regular and more ſatisfactory manner.'

The ingenious Author had not long been employed in interrogating nature, in his rural retreat, before he ſaw 'a moſt important ſcene opened to his view.' In the following recapitulation we have collected together the principal deductions which he made from his experiments.

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* See his *Experiments and Obſervations on various Branches of Natural Philoſophy*; and our particular account of this ſubject, in the firſt article of our Review for September laſt, page 165, &c.

He obſerved—that plants have not only a power of correcting bad air in 6 or 10 days, by growing in it, as the experiments of Dr. Prieſtley indicate; but that they perform this important office, in a complete manner, in a *few hours*; and that this wonderful operation is by no means owing merely to the *vegetation* of the plant, but to the influence of the *light* of the *ſun* upon it:——

That plants, *expoſed to the light of the ſun*, have likewiſe the ſurpriſing faculty of elaborating the air which they contain, and have abſorbed from the common atmoſphere, into real *dephlogiſticated air*; which they emit, principally from the under ſurface of their numerous leaves, into the common maſs;—that this operation commences only after the ſun has appeared for ſome time above the horizon, and is carried on more or leſs briſkly in proportion to the clearneſs or dulneſs of the day, or the more or leſs favourable expoſition of the leaves to the rays of the ſun; and that this production of pure air diminiſhes towards the cloſe of the day, and ceaſes entirely at ſun-ſet, except in a few plants which perform this function ſomewhat longer than others:

That acrid, ill ſcented, and even the moſt poiſonous plants perform this office in common with the mildeſt and the moſt ſalutary; though ſome elaborate dephlogiſticated air more copiouſly than others, particularly ſome of the aquatic plants:

That, on the contrary, *all plants whatever* emit a noxious air, *in the night*; and even thoſe which excel others in yielding the pureſt air in the ſun-ſhine, ſurpaſs them in the power of infecting the circumambient air in the dark; to ſuch a degree that, even in a few hours, they render a large quantity of good air ſo noxious, that an animal confined in it loſes its life in a few ſeconds; and that, even in the day-time, plants ſhaded by high buildings, or growing under a dark ſhade of other plants, emit an air that is noxious to animals:

That the *flowers* of plants, univerſally, render the ſurrounding air highly noxious, equally by *night* and by *day*; that their roots, detached from the ground, poſſeſs the ſame property, ſome few excepted; but that fruits in general, even the moſt delicious, have this deleterious quality (though principally in the dark), to ſuch an aſtoniſhing degree, as to endanger the life of a perſon who ſhould happen to be ſhut up in a ſmall and cloſe room, where a great quantity of them were ſtored up:

And laſtly, that the *light* of the ſun, ſingly, has not the power of purifying any quantity of air expoſed to it, without the concurrence of the plants: on the contrary, from one of the

Author's experiments it ſeemed rather to have contaminated it. We ſuſpect however that, in this particular caſe, the air expoſed to the ſun was contaminated by his *heat*, expelling ſome portion of *fixed* air from the *pump water* by which it was confined, in the experiment; from which it would be more copiouſly extricated, than from the other portion of the ſame water that was kept cooler, by being placed in the ſhade.

This epitome of the Author's principal concluſions is deduced from 125 experiments, circumſtantially, though with proper conciſeneſs, related in the ſecond part of this work; where they are methodically arranged under different heads. The method generally employed by the Author in making theſe experiments is the following:

A glaſs jar is firſt filled with *freſh pump water*, which appears to him to be beſt adapted to the purpoſe; becauſe, generally containing *air* already, particularly *fixed air*, it is not ſo likely to abſorb any part of that emitted by the plants. This jar, thus completely filled, is inverted in a tub of the ſame water, which is then expoſed to the open air, or rather to the *ſun-ſhine*. The plants, or rather their leaves, are then introduced into the jar, through the water.—'Thus,' ſays the Author, 'the leaves *continuing to live*[*], continue alſo to perform the office they performed out of the water, as far as the water does not obſtruct it. The water prevents only new atmoſpheric air being abſorbed by the leaves; but does not prevent that air, which already exiſted in the leaves, from ouzing out.'

This air, in fact, does ouze out; for it ſoon appears upon the ſurface of the leaves, generally in the form of round bubbles, which increaſing in ſize ſucceſſively, riſe up to the top of the jar. The air thus collected is found to be true dephlogiſticated air; of a greater or leſs degree of purity, according to the nature of the plant which emitted it, bnt principally in proportion to the greater or leſs quantity of light to which it had been expoſed, and to the time of the expoſure. In ſome plants, particularly the *Nymphœa alba*, the bubbles ſometimes ſucceed each other ſo quickly, as to riſe from the ſame ſpot almoſt in a *continued ſtream*.

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[*] In conſequence of the Author's manner of expreſſing himſelf in this place, as well as in many other paſſages, and from his ſilence on the ſubject, the reader will perhaps find the ſame difficulty that occurred to us, in determining whether, in the generality of his experiments, the leaves and ſtalks of plants introduced into the jar were previouſly ſeparated from the reſpective plants, or were ſtill connected with them. On making inquiries on this ſubject, before the Author left the kingdom, we learned that, when the contrary is not expreſſed, the different leaves, &c. introduced into the jar were previouſly ſeparated from their reſpective plants.

There are many varieties in this proceſs, depending on the peculiar organiſation of the leaves in different plants. Some begin very early in the morning to yield dephlogiſticated air, and ceaſe late in the evening; for inſtance, potatoe and *malva* leaves. Others begin the operation very late in the morning, and ceaſe very early in the evening; for inſtance, the leaves of *laurocerasſus*. The leaves of potatoe plants yield the air bubbles immediately; thoſe of *malva*, in a few ſeconds; thoſe of the walnut tree, in a few minutes; and the leaves of *lauroceraſus* much later.

The Author infers from his experiments, that the pure or dephlogiſticated air, thus obtained from plants expoſed to the ſun's light, did not antecedently exiſt in the leaves, in this pure ſtate; 'but is only ſecreted out of them, when it has undergone a purification, or a kind of tranſmutation.'—Thus ſome leaves of an apple-tree being treated in the manner above deſcribed, (excepting their being placed near a *fire*, inſtead of being expoſed to the *ſun*); a great deal of air was indeed obtained from them, but it was found to be ſo bad as to extinguiſh flame.

Leaves that had been warmed in the ſun's rays, and then haſtily plunged into the inverted jar filled with *cold* water, were found to be remarkably quick in forming air bubbles, and in yielding the beſt dephlogiſticated air. Nor is any dephlogiſticated air to be obtained in a *warm* room, unleſs the ſun *ſhine* upon the jar containing the leaves. From hence the Author concludes that the production of this pure air does not depend on the *warmth*, but chiefly, if not ſolely, on the *light* of the ſun.

It has been already, in part, obſerved, that plants expoſed to clear day-light, or ſun-ſhine, will, in a ſhort time, purify air that has been rendered unfit for reſpiration; ſo as to make it equal to common or atmoſpheric air in purity. A ſingle leaf of a vine ſhut up in an ounce phial containing air contaminated by breathing, ſo that a candle would not burn in it, reſtored it to a ſtate of purity equal to that of common air, in the ſpace of an hour and a half.

That the Reader may form ſome judgment of the *quantity* of dephlogiſticated air, which the Author obtained from the leaves of plants, treated in the manner above deſcribed; we ſhall ſelect two inſtances from the experimental part of this work.

One hundred leaves of the *Naſturtium Indicum* (which however the Author repreſents as ſurpaſſing the generality of plants in the production of dephlogiſticated air, both with reſpect to quantity and quality) being put into an inverted jar holding a gallon, and filled with pump water, were expoſed to the ſun two hours, between ten and twelve. During this time they yielded as much dephlogiſticated air as would fill a cylindrical jar four inches and an half long, and one inch and three quarters diameter.

The air being taken away, an equal quantity of dephlogiſticated air, of equal or ſtill greater purity, was collected from the ſame leaves during the remainder of the evening, and the next forenoon, without taking them out of the water. This quantity of air greatly ſurpaſſes the bulk of the leaves themſelves; and ſhews, ſays the Author, 'to how amazing a quantity the air may amount, that is yielded in a fair day by a lofty tree.'

'Twenty-ſeven ſingle leaves of a walnut tree were expoſed in the ſame manner to the ſun-ſhine, in a fair warm day, from eleven till five o'clock; where they had yielded about one ounce meaſure of good dephlogiſticated air.'

The Reader will likewiſe naturally wiſh to know the *quality*, or the degree of purity, of the dephlogiſticated air which the Author obtained in this manner, from the leaves of vegetables. To enable him to form ſome eſtimate on this head, we ſhall firſt obſerve, that in this air 'the flame of a wax taper not only burned with ſuch a degree of brightneſs that it dazzled the Author's eyes; but it excited a crackling hiſſing which accompanies the flame when plunged in pure dephlogiſticated air.'—In ſome caſes, *ſix* meaſures of nitrous air were required, before the ſaturation of two meaſures of this air from vegetables could be obtained; and above five-eighths of the bulk of the two airs were deſtroyed. He had not yet however been ſo fortunate as to procure from the leaves of vegetables any air ſo pure as that which he obtained from the *green matter* mentioned in the beginning of this article, as diſcovered by Dr. Prieſtley; two meaſures of which, according to the preſent Author, required *eight* meaſures of nitrous air to ſaturate it; and $\frac{645}{1000}$ths of the bulk of the two airs were deſtroyed. The pureſt dephlogiſticated air expelled by fire from red precipitate, being treated in the ſame manner, the Author found that $\frac{750}{1000}$ths of both airs had been deſtroyed when the ſaturation was completed.

It is true that to every one of the experiments here deſcribed, there is annexed a number, ſtill more accurately denoting the reſpective degrees of purity of the different airs obtained in each trial. But this manner of aſcertaining the quality of the air depends on a peculiar mode of examination invented by the Abbé Fontanà; for which we muſt neceſſarily refer our readers to the work itſelf, where it is particularly deſcribed; and the deſcription is accompanied with a plate repreſenting all the inſtruments employed in this examination. This method is ſaid to be ſo very accurate, that, in ten ſucceſſive trials, in which three meaſures of nitrous air are ſucceſſively added to two meaſures of common air, there was ſeldom a difference of more than a 500th part in the reſult, or in the bulk of the air remaining in the tube. The utility of this method will appear the more conſpicuous, if it be true, as the Author alleges, that the reſults of the trials will not be in the leaſt degree diſturbed or affected by any difference in the ſtrength or quality of the nitrous air employed.

The preceding experiments ſtrongly confirm the idea, that the action of *vegetables* upon air, at leaſt in the day, is directly oppoſite to that of *animals*. The latter inſpire the common atmoſpherical air into their lungs, and then emit it from thence, loaded with a foreign, *phlogiſtic*, and noxious principle: whereas vegetables, abſorbing common air, retain, by ſome peculiar œconomy, the phlogiſtic matter it naturally contains, for their nouriſhment or other purpoſes; and then emit the air, thus rendered pure or dephlogiſticated, as being, to them, noxious, or excrementitious. Dr. Prieſtley's early experiments have ſhewn that plants thrive in phlogiſticated air; and his later trials, as far as he has carried them, ſeem to prove, on the contrary, that dephlogiſticated air is injurious to them.

We have already obſerved, that all plants emit a noxious air at night, or in the dark; but its quantity, ſays the Author, is ſo inconſiderable, in compariſon of that of the dephlogiſticated air which they yield in the day, that it amounts to very little. On a rough calculation, he eſtimates that the poiſonous air, yielded during a whole night, does not amount to an hundredth part of the dephlogiſticated air which the ſame plant would emit during the ſpace of two hours, in a fair day.

The *roots*, and *flowers* of plants, however, at leaſt all of the latter kind which the Author could find in his neighbourhood, emit a poiſonous air, both by *day* and by *night*, though generally in a ſmall quantity. A few flowers of the *honeyſuckle (caprifolium)* expoſed even to the *ſun's light* in the middle of the day, rendered a body of air equal to two pints highly noxious, in three hours. Theſe flowers, ſays the Author, 'like all others, after having thus rendered truly fatal a body of air equal to two pints, have loſt nothing of their flavour [*fragrance*]. The air itſelf, which they have poiſoned, is impregnated with the ſame fragrant ſmell as the flowers themſelves:'—ſo that a perſon ſhut up in a ſmall and cloſe room, containing a large quantity of the moſt fragrant flowers, might loſe his life by this moſt treacherous of all poiſons. The Author has heard of more than one inſtance of ſudden deaths, which were too probably occaſioned by this hitherto unſuſpected cauſe.

Two dozen of young and ſmall French beans incloſed, during one night, in an inverted quart jar, containing only common air, rendered it ſo poiſonous, that a young and lively chicken put into it inſtantly fell down motionleſs; and though taken out in leſs than 20 ſeconds, and immediately put into a jar full of dephlogiſticated air, it was not reſtored to life, even by this powerful *antidote.*

After this work had been nearly printed off, the *Abbé Fontana* communicated to the Author a method, which he had diſcovered only a few days before, of procuring to a ſick perſon the benefit of breathing any quantity of dephlogiſticated air, at a very cheap rate. Though we are not ſo ſanguine as the Author in his expectations that this important *deſideratum* in medicine has been accompliſhed, by the diſcovery of this method; we ſhall lay the principles on which it is founded before the Reader, together with the Author's concluſions from them.

The Abbé fills a large glaſs receiver half full of dephlogiſticated air extracted from *nitre* (by means of heat), ſo that it may contain about 500 cubic inches of this air; or a quantity ſufficient to ſerve a perſon for breathing during half an hour. The perſon inſpires this air through a bent tube introduced into it, through ſome *lime-water* in which the receiver floats, and then expires it back again. This air returning from the lungs, ſays the Author, 'is *infected by fixed air*, which being immediately abſorbed by the contact with *lime water*, the dephlogiſticated air is reſtored very near to its former purity.'——He then proceeds to eſtimate the quantity of air rendered noxious by reſpiration, in a given time.

'We conſume, by each inſpiration, about 30 cubic inches of air; and thus, allowing 15 inſpirations for a minute, we conſume each minute 450 cubic inches of air. The Abbé Fontana found that the dephlogiſticated air being, after each reſpiration, purified again by the lime-water, will remain good about thirty times as long as it would when breathed in the ordinary way; and that thus the quantity of dephlogiſticated air neceſſary for *one minute* will now ſerve for breathing during *half an hour*; and thus the expences will be thirty times leſs.'

The Author proceeds to obſerve that we conſume, in the ſpace of twenty-four hours, about 21,600 cubic inches of air. 'One pound of nitre yields by heat about 12,000 cubic inches of dephlogiſticated air; and thus it yields more air than any patient could conſume by breathing this beneficial air the whole day (for we muſt allow at leaſt twelve hours in the twenty-four for ſleeping and neceſſary occupations), becauſe this quantity will ſerve thirty times longer by the method explained, than in the ordinary way. It follows by this, that the expences required for breathing a whole day dephlogiſticated air cannot amount to *one ſhilling.*

'I have only juſt time enough, adds the Author, to announce this happy diſcovery to the Public; whoſe great utility will, I truſt, ſoon be found in the curing of inflammatory and putrid diſeaſes, &c. in which too great a quantity of inflammable principle is let looſe in our blood.'

We certainly ſhould not take upon us to queſtion the truth of any *matter of fact* alleged by authorities ſo reſpectable as thoſe of the Abbé Fontana and the Author. But as no *actual trial* is ſaid to have been made of this method, we may be allowed to expreſs our doubts with reſpect to a mere *ſpeculation*, founded too, as we apprehend, on an erroneous principle; or on the ſuppoſition, avowed by the Author, that air is rendered noxious in reſpiration, becauſe the lungs communicate to it 'a conſiderable portion of *fixed air*, which is generated in our body, and thrown out from the lungs as excrementitious.'—It is true, that the pureſt air which we inſpire returns from the lungs in a ſtate which indicates the preſence of a portion of *fixed air* in it: and were this the only *taint* that it received from that organ, lime-water might reſtore this air to its former purity: but it is, we believe, certain that the principal *poiſon* infuſed into it, during its ſtay in the lungs, is *phlogiſton*; to which *lime-water* is not, or at leaſt is not known to be, a proper *antidote*, or even a corrective.

The air contaminated by the burning of a candle in it, or by various other *phlogiſtic* proceſſes, exhibits ſimilar marks of the preſence of fixed air in it, if it is expoſed to lime-water: but we have never heard that it has been very ſenſibly mended by that circumſtance. A ſmall portion of fixed air may indeed be ſeparated from it; but it continues, we apprehend, as much *phlogiſticated* as before.

The obſervations related in this work are ſo remarkable, and deſerve ſo highly the conſideration of philoſophers, that we cannot take our leave of the performance without recommending the peruſal of it to our philoſophical readers; as likewiſe the repetition, and authentication, as well as the further proſecution, of the Author's experiments, during the approaching ſeaſon of *ſun-ſhine*; and when the whole vegetable creation ſhall have put forth their *leaves*, to perform, in the midſt of innumerable other good offices, the ſalutary office here aſcribed to them.

Art. IV. *The Valetudinarian's Bath Guide; or, the Means of obtaining long Life and Health.* Dedicated to the Earl of Shelburne. By Philip Thickneſſe. 8vo. 3s. 6d. Dodſley. 1780.

AVAILING ourſelves of a hint furniſhed us by the Author, we need no otherwiſe characteriſe this performance, than by obſerving that, after the moſt diligent peruſal of it, with our beſt ſpectacles mounted, we cannot find a better reaſon for his turning medical writer and adviſer, than his being '*turned of forty*.' We ſhould not however, without the Author's ſubſequent information, have gueſſed that he had acquired the accumulated medical wiſdom of a man ' turned of ſixty.' We congratulate him on his avowed corporeal vigour; though we muſt confeſs that the cauſe to which he ſeems to aſcribe it, is a very ſingular one;—nothing leſs than the frequently ' *partaking of the breath of young virgins* *.' But let us hear the Author himſelf:

' I am myſelf, ſays he, turned of ſixty, and in general, though I have lived in various climates, and ſuffered ſeverely both in body and mind; yet having always partaken of the breath of young women, *whenever they lay in my way*, I feel none of theſe infirmities which ſo often ſtrike my eyes and ears in this great city [Bath] of ſickneſs, by men many years younger.'

Among all the caſes of *air* rendered noxious by the *breath*, we do not recollect that Dr. Prieſtley has been ſagacious or gallant enough to make any exception in favour of that of young women. In the *heyday* of our blood, indeed, we remember we were wont to find it very *balmy* and delectable: but, as our pulſes beat at preſent, we own we ſhould now dread the partaking of it; eſpecially in the *Author's manner*,—' from young women *lying* in our way'—as much as that of *roſes* and *honey-ſuckles*; which, as Dr. Ingenhouſz has lately told us †, with all their fragrance, are very treacherous and dangerous companions to thoſe who ſnuff their *breath* too largely.

Nevertheleſs, a man may attain a great age, our Medical Adviſer obſerves, ' if he can hit upon the right method.' And, that ' the breath of youthful women may be one means of obtaining this end, is by no means improbable.'—He acknowledges, however, that ' *Attila*, King of the *Huns*, lived to an hundred and twenty-four, and then died of exceſs, the firſt night of his ſecond nuptials, with a beautiful Princeſs.'—*Stifled with roſes*, we ſuppoſe.

The Author nevertheleſs perſiſts in his opinion; and afterwards obſerves, that ' the briſk and lively motion in the blood of young people is the cauſe of their health, vigour, and growth;' and he can ſee no reaſon to doubt ' but that the *re-reſpiring* their breath may rouze the ſluggiſh circulation of men advanced in years.—We greybeards however ſhould be loth to venture upon the Author's *noſtrum*, on his ſingle example, or authority: though we have a much better opinion of his other *recipe* for old age—of giving occaſionally 'a kind of filip to nature,' of a very different kind from the preceding, in now and then exceeding in the uſe of 'good wine, of *a proper age.*'

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* This ' pleaſing preſcription' which, the Author tells us, can no where be ' ſo eaſily *made up*, or be ſo repeatedly had,' as at Bath; or ' ſo conveniently conveyed by the *moſt lovely of the ſex*,' is to be found, it ſeems, in an ancient inſcription, given in *Reineſius*'s Supplement to *Gruter*'s works. It records the death of L. CLAUDIUS HERMIPPUS—[now, perhaps, *Redivivus*, in the perſon of the Author] ' who lived 115 years and five days, *by partaking of the breath of young virgins*'—" PUELLARUM ANHELITU."

† See the foregoing Article.

The reader who has been amuſed by theſe ſpecimens of the character of his preſent 'Bath Guide,' or by his recommendations of *young* girls, and *old* wine, will probably receive further amuſement from him on the various other ſubjects on which he has choſen to inſtruct as well as entertain him. Theſe ſubjects, which are diſcuſſed without any rigid adherence to method, are —the *Bath Waters* and their analyſers, *Apothecaries*, *Phyſicians*, *Bathing*, *Surgeons*, *Bilious Diſorders*, *Muſic*, *Dr. Bacher's Cure of the Dropſy*, *hot Rolls and burnt Butter*, *Gall-ſtones*, &c. together with ſo many ſtories, and goſſiping anecdotes interſperſed, as induced us to infer—whatever the young maidens may think—that he ſurely muſt be *conſiderably* turned of ſixty.

Art. V. *A Treatiſe on the Culture of the Pine Apple, and the Management of the Hot-houſe*; together with a Deſcription of every Species of Inſect that infeſts Hot-houſes; with effectual Methods of deſtroying them. By William Speechley, Gardener to the Duke of Portland. 8vo. 1 l. 1 s. Almon. 1779.

OF the various arts by which human life is embelliſhed and adorned, or which adminiſter to its comfort and conveniency, there are few that furniſh it with more elegant and blameleſs luxury than horticulture. This luxury is by no means confined to the palate; it extends itſelf to the gratification of the mind. In cultivating the various productions of nature, and in attending to the progreſs of vegetable life, the fancy meets with continued recreation and amuſement, and every ſeaſon brings to us a new ſource of pleaſure.

Perhaps there is no part of the gardener's art more capable of gratifying the contemplative mind than that refined branch of it which gives, to the natives of a warmer region, an atmoſphere congenial to their own. By means of the modern invention of ſtoves, there are few plants, remarkable for uſe or beauty, but have been naturalized, and are become objects of attention to the curious, in this uſeful and entertaining ſtudy. There is perhaps no tropical plant that has been cultivated with more aſſiduity, and, we may add, ſucceſs, than that which is the ſubject of the preſent treatiſe.

One of the principal difficulties that have attended the management of this valuable exotic, has been, to deſtroy the inſects which infeſt it. Of theſe Mr. Speechley enumerates three *ſpecies*—The brown turtle inſect, the *Coccus Heſperidum* of Linnæus;

næus; the *white ſcaly* inſect; and the *white mealy crimſon-tinged* inſect: the two laſt have been hitherto unnoticed by all former entomologiſts. For which reaſon, as well as becauſe they are the moſt pernicious, the preſent Writer has been particularly accurate in the deſcription of them. The methods that have been formerly in uſe for extirpating theſe noxious vermin, have been, to ſhift the plants into freſh pots, at the ſame time cleanſing their leaves and roots, which is uſually ſtiled a dreſſing.

‘ Decoctions, continues he, made from tobacco, wormwood, walnut-leaves, henbane, and other herbs of a bitter or poiſonous quality, are generally uſed on this occaſion; and, by ſome, ſnuff, ſulphur, and pepper are added: but none of theſe prove to be of a nature ſufficiently penetrating. There are inſects always between the leaves in the centres of the plants, fixed ſo low as to eſcape unhurt; and as they increaſe, the pine plants are ſoon reduced to the very ſituation I have juſt deſcribed, which perplexes and gives the gardener everlaſting vexation. Beſides, it is evident that this unſeaſonable buſineſs of ſhifting and dreſſing the plants, will conſiderably retard their growth, and bring upon them a ſickly appearance, eſpecially in their laſt ſtage, viz. their fruiting ſeaſon.’

After relating what ſuggeſted to him the method of cure which he now recommends, he then gives the receipt: but for that, as well as for ſeveral curious particulars relative to the experiments that have been made with it, we muſt refer to the book itſelf. To thoſe who have hot-houſes, the receipt will not be thought dearly purchaſed at the price of the book, which indeed is valuable on other accounts alſo. With reſpect to the general management of pine-apple plants, Mr. Speechley has thrown out many uſeful and ingenious hints. Of this claſs perhaps is the following:

‘ Whenever the pine plants are removed after they are grown large, it will be of ſervice, before they are taken out of the tan-bed, to mark the ſide of the pots which ſtands next the ſun; for it is obſervable, that the centres of the plants generally tend that way: ſo that the plants when replaced, may ſtand as they did before they were removed. I do not mean that it is at all neceſſary for the plants to be put into the very identical places in which they ſtood before, but in point of poſition it will be proper, and the plants will be benefited by being ſo placed. This may as eaſily be done as placing them in a random manner, which is the common method.’

This rule, however, though ingenious, is by no means original. With reſpect to the poſition of tranſplanted trees, it is of very ancient date. Theophraſtus ſays expreſsly, ‘Ηνπερ εἶχεν ἔνια τῶν δενδρων τα προς βοῤῥαν, καὶ τα προς ἕω, καὶ τα προς μεσημβρίαν. Columella is equally circumſtantial: Cum de ſeminaria minario eximuntur, rubrica notetur una pars, quæ nos admoneat, ne aliter arbores conſtituamus, quam quemadmodum in ſeminario ſteterint. *Plurimum enim refert, ut eam partem cœli ſpectent, cui ab tenero conſueverunt.* We meet with the ſame precept alſo in Virgil, who, in directing the removal of vines from the nurſery into the vineyard, obſerves, with his uſual accuracy and preciſion, that the curious in this branch of agriculture not only attend to ſimilarity of ſoil,

> Quin etiam cœli regionem in cortice ſignant:
> Ut quo quæque modo ſteterit, qua parte calores
> Auſtrinos tulerit, quæ terga obverterit axi,
> Reſtituant: *adeo in teneris conſueſcere multum eſt.*

Fanciful as this notion has, in general, been deemed by thoſe who ſuperficially examined it, Mr. Speechly, we apprehend, is convinced, from actual experiment, that it is founded in truth.

In our account of *Memoires concernant l'Hiſtoire, &c. des Chinois*, vol. lix. p. 523, we took notice of a method in uſe among that ingenious people, of raiſing an artificial dew in their hot-houſes, by means of boiling water. Mr. Speechley's method we ſhould apprehend to be ſuperior, both in ſimplicity and effect.

'Beſides the watering of the pine plants in the manner recommended, it will be of great uſe to them during the ſummer, if the walks and flues of the hot-houſe are frequently watered: this ſhould conſtantly be done in warm weather, and always late in the evening; the glaſſes ſhould be immediately cloſed. The great heat of the hot-houſe will exhale the moiſture, and raiſe a kind of artificial dew, which will ſoon ſtand in drops on the glaſſes; the leaves of the pine being ſucculent, they will imbibe the watery particles, to the great benefit of the plants. It will alſo be of great uſe to give the top of the tan-bed frequent waterings during the ſummer, in order to keep it in a moiſt ſtate; for when the tan becomes dry and huſky, the pine plants never make any great progreſs. The water may, with great eaſe, be put upon the tan between the pine pots, by the help of the watering pipe. When the tan is in a moiſt ſtate, it not only affords a more generous warmth to the plants, but (the pots being porous) their roots alſo imbibe a conſtant moiſture, which is far preferable to any waterings that can be given them.

Though it might injure Mr. Speechley in the emoluments of his publication even to hint at the nature of his ſecret for deſtroying the inſects which infeſt pine-apple plants, yet we think neither he nor our readers will be offended at our inſerting the following note, which, beſides the uſeful information it contains, will ſerve alſo as a ſpecimen of the ſkill and abilities of this ingenious and philoſophical artiſt:

‘ Soap-ſuds effectually deſtroy the different ſpecies of inſects that infeſt fruit-trees growing againſt walls; of theſe inſects the *aphis* is the moſt common as well as the moſt deſtructive: It generally attacks, with great violence, the peach, cherry, and plum: the aphides are univerſally known by the appellation of lice.

‘ The *acarus*, though not ſo fatal to plants growing in the open air as when under glaſs, is alſo very prejudicial to the above trees when planted againſt walls.

‘ The *thrips* are ſometimes very numerous on peach and nectarine trees, but they are leſs hurtful than either of the former ſpecies: beſides the above, there are two or three ſorts of *Cocci* that are very common upon fruit-trees; but as they adhere very cloſe to the branches, they are not ſo conſpicuous, and conſequently leſs known. However, trees that are much infeſted with *Cocci* are, in the ſummer, very diſtinguiſhable, as waſps conſtantly attend theſe inſects to feed on the ſweet matter that iſſues from them. When the muſcle-ſhaped Coccus has been very numerous, I have known hive-bees frequent the trees in great abundance.

‘ In the ſpring, the Aphis, the Acarus, and Thrips are few in number, in compariſon to what they are in the ſummer: however, I have conſtantly obſerved the two former ſpecies on the buds of the trees, before they break into leaf, eſpecially on ſuch trees as have been much infeſted with them the preceding ſummer.

‘ It is moſt probable that the inſects that ſurvive the winter, in whatever ſtate, are concealed during that period either under the branches of the trees, or in the ſhreds that faſten them to the wall; elſe in the nail-holes or crevices of the wall; in all theſe ſituations the ſoap-ſuds have fully anſwered my moſt ſanguine expectations. The operation is far from being either troubleſome or expenſive; and the method is practicable at any ſeaſon, but more eſpecially between the fall of the leaf and the time the bloſſom-buds are near ready to open. Proceed thus:

‘ Take any quantity of ſoap-ſuds after a common waſhing; but when they are thick and ſtrong, they ſhould be lowered with water. A perſon on a ladder ſhould pour them from a watering-pot over both trees and walls, beginning at the top of the wall, and bringing it on in courſes from top to bottom; the ſuds when uſed ſhould be many degrees warmer than new milk, eſpecially in the winter; and when plentifully and properly applied, every part of the wall will appear of a pale red colour, not in the leaſt diſagreeable.

‘ Moſt large families, in the courſe of a few months, make a quantity of the above liquid ſufficient to waſh a great extent of wall.

‘ Beſide the advantage of deſtroying inſects, the ſuds appear to be productive of other good effects. When applied juſt after the fall of the leaf, they contribute much to preſerve the wood of the delicate and tender kinds of peaches. I account for it thus: It is allowed that our ſummers are, in general, too ſhort to perfect the wood of the tender kinds of peach and nectarine trees without artificial means, and when the wood of theſe trees is imperfectly ripened, it is very ſubject to the canker, eſpecially if, in the ſucceeding winter, there happens a ſucceſſion of rain and froſt. This the nurſeryman, as well as the gardener, often woefully experiences.

‘ I conſtantly have obſerved that the canker originates at, or cloſe adjoining to, the buds of the laſt year’s wood. The cauſe ſeems to be this. Wood imperfectly ripened is always ſoft and ſpongy, and therefore admits of imbibing a large portion of moiſture in rainy weather. The bud and the fine capillary veſſels adjoining it being ſurcharged with moiſture in a wet evening, when the froſt comes at night, it freezes the moiſture in the veſſels, and cauſes it to expand; which, by tearing the veſſels aſunder, brings on a decay of the parts. Now the ſoap-ſuds ſeem to leave a gloſſy kind of coat or covering on the branches, and the oily particles contained in the ſuds, by penetrating them, prevent their being overcharged with moiſture.

‘ But here it may ſeem ſtrange that oil ſhould act this friendly part, when it is well known to be ſo highly pernicious to plants in general. That it is ſo, in its genuine ſtate, is proved by daily experience. The general and received opinion of wool being poiſonous to plants, is from no other cauſe than from the oil contained in it.

‘ But notwithſtanding that oil has this pernicious effect on plants, when in its original and genuine ſtate, ſtill, when made miſcible, perhaps nothing is more nouriſhing and friendly to them. This brings me to conſider ſoap-ſuds as a manure to the borders, for it is evident that by the rains and dews, the principal of it does terminate there at laſt; and this important conſideration alone is ſufficient to recommend the practice. It may ſeem unneceſſary to obſerve, that ſoap-ſuds contain a larger portion of oily particles after a common waſhing, than in the original ſtate.

‘ I ſhall conclude this digreſſional note with obſerving, that ſoap-ſuds keep trees clear of moſs, and render the bark clear and healthy.’

The branch of gardening which has of late received the greateſt improvements, is that which relates to the management of hot-houſes, hot-walls, and hot-beds. A general treatiſe on *theſe ſubjects*, explaining the particular modes of cultivating *the various* plants that are raiſed or brought to perfection by theſe artificial methods, would be a valuable acquiſition to the gardener's library. It is needleſs to ſay by whom we wiſh to ſee it executed.

ART. VI. *Obſervations on the Doctrine laid down by Sir William Blackſtone reſpecting the Extent of the Power of the Britiſh Parliament, particularly with relation to Ireland.* In a Letter to Sir William Blackſtone; with a Poſtſcript addreſſed to Lord North, upon the Affairs of that Country. 8vo. 1 s. 6 d. Almon. 1779.

WE have ſuffered this pamphlet to ſlumber peaceably on our ſhelf beyond the time in which we generally announce political publications, becauſe we apprehended that it turned leſs on political than on legal topics, and becauſe we conſider that law will, in general, *keep* longer than politics, which are of a more fleeting and tranſitory nature. On a more attentive peruſal, however, of the arguments it contains, we are rather inclined to claſs it under the latter deſcription.

Though we entertain no doubt that this publication comes from a lawyer's pen, it will be found that the poſitions which Sir William Blackſtone has advanced, and which this Writer has choſen to diſcuſs, are independent of legal inferences, and admit of little legal controverſy. Our laws certainly acknowledge no higher authority than that of parliament. Here reſides the abſolute power of "making, confirming, enlarging, reſtraining, abrogating, repealing, reviving, and expounding laws concerning matters of all poſſible denominations, eccleſiaſtical or temporal, civil or military, maritime or criminal *." Whatever epithet be thought deſcriptive of this high power, it cannot alter its eſſential properties; much leſs can its exiſtence be diſproved by aſſerting a poſſibility of its being abuſed. If Sir William Blackſtone, in diſplaying its nature and extent with a laboured pomp of words, has unfortunately provoked this Writer's ſpleen, we muſt obſerve that the learned Commentator is ſafely entrenched behind the authority of the moſt reſpectable Whigs, and warmeſt admirers of the conſtitution. It is an inſtance of the caprice of all ſublunary things, that the ſame language which was popular in one age becomes in another ſuſpected and obnoxious. In the laſt century, the power of parliaments was the palladium of Engliſh liberty, and the favourite theme of Engliſhmen. It was not imagined that a parliament could ever be faithleſs to the intereſts of the people, and therefore the conſtitution has not provided any check in ſuch a caſe, beyond the ordinary remedy placed in the hands of the elective body, on every new election of repreſentatives. A change of ſituation may, no doubt, induce a change of language, along with a change of doctrine; but they who adhere to the old ought not to incur the cenſure of thoſe who adopt new ſyſtems or opinions. There is ſo much wiſdom diſplayed in the frame of our government, and the different parts of legiſlation are adjuſted to each other with ſuch a happy nicety, that the higheſt encomiums will not ſeem hyperbolical. They who wiſh to ſee it perpetuated, can hardly be blackened by all the eloquence, and more than all the argument which this Gentleman has employed againſt Sir William Blackſtone. We truſt the people of this country will always have ſenſe to feel, and ſpirit to defend their rights, under whatever forms the attack may be maſqued. But if ever they ſhould be ſo far exaſperated at the conduct of their parliaments, as to ſtrike them out of the book of political life; what they would gain by ſuch a revolution is rather matter of experiment than of theory. Whether the conſtitution would be reformed, or whether it would be ſubverted, is an arduous point, at which the wiſeſt men may well pauſe, and about which the moſt patriotic may be divided. The *Commentator on the Laws of England* has a right to pronounce *his* opinion, and may ſurely be pardoned “ for venturing to affirm, that as long as the Engliſh conſtitution laſts, the power of parliament is abſolute, and without controul.” The motives, however, on which he is ſuppoſed to have eſpouſed this doctrine, are diſcovered by our Letter-writer with a great deal of good-natured penetration. “ You and I, Sir William, know, that the doctrine of the omnipotence of parliament is a very favourite one in the quarter of promotion: and it was very natural you ſhoul prefer a ſeat on the woolſack to one in the Houſe of Commons.” This is one of the triteſt artifices of controverſy Sir William Blackſtone is here accuſed of a baſe and infamous deſign to miſlead the underſtandings of his countrymen, on the moſt important of all ſubjects, merely becauſe it gives ſpirit and poignancy to the ſtyle of a diſputant to ſuppoſe it: as if to confute a man's arguments it was neceſſary to wound his character. We are more ſurpriſed to find occaſion for this remark given by a writer of learning and genius (for ſuch the Author of this letter diſcovers himſelf to be), as he appears to us to have gone out of his way to make the attack. His favourite object, which is to prove the independency of the Iriſh parliament, ſtands clear of this part of the learned Commentator's poſitions. He might have admitted, conſiſtently with the tenor of his arguments, that the power of the Engliſh parliament is ſupreme and unbounded within *this* kingdom (as inveſted with all the powers which the community it repreſents can beſtow), and at the ſame time have denied, as he afterwards does, its legiſlative power *over a* different community which has a parliament of its own. *This latter* poſition he endeavours to eſtabliſh by a long and elaborate inveſtigation of the principles of government; but the ſubject has been ſo completely exhauſted in the American controverſy, that we find no new light here thrown upon it.—Mr. Burke ſomewhere ſays, that "it is not eaſy to make a monopoly of theorems and corollaries:" The Iriſh are too quick-ſighted not to perceive that the arguments employed by America are ready made to their hands; and if they do not apply them to their own caſe, it certainly is not the fault of their writers.—Among the able advocates that have ſtarted up in their cauſe, what preciſe degree of rank and eſtimation the Author of this pamphlet may have obtained, we are not ſufficiently informed to pronounce †. Whether he be the firſt in point of popularity or not, he has a claim on the national gratitude, as firſt in the order of time; having appeared in print before the letters ſigned Guatimozin, and other popular publications, forced themſelves into notice. We lament the miſtake which has ſo long poſtponed our account of his performance.

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* Black. Comm. Book I. C. 2.

† We have heard this publication aſcribed to Ch——s F——s Sh—d—n, Eſq.

Art. VII. *Experiments and Obſervations made with the View of improving the Art of compoſing and applying calcareous Cements, and of preparing Quicklime: Theory of theſe Arts; and Specification of the Author's cheap and durable Cement for building, &c.* By Bry. Higgins, M. D. 8vo. 5 s. unbound. Cadell. 1780.

THE Author of this performance availing himſelf of the lights thrown on the nature of lime-ſtone and calcareous earths, and their change into quicklime in the proceſs of calcination, by Dr. Black, and thoſe who have ſucceeded him in this inquiry, was led to apply theſe diſcoveries to the uſeful purpoſe of improving the mortar uſed in our buildings; on the goodneſs of which their ſtrength and durability chiefly depend: —a matter, as he obſerves, 'of great importance, in this country particularly; where the weather is ſo variable and trying, and the mortar commonly uſed is ſo bad, that the timbers of houſes laſt longer than the walls; unleſs the mouldering cement be frequently replaced by pointing.'

Seeing however, the Author adds, that 'many years are requiſite for the greateſt degree of induration, which cementitious mixtures like mortar can acquire, or for our diſcovering the imperfections of them; and that the life of man is too ſhort to allow any conſiderable improvements of them to be derived from ſuch experiments as had hitherto been made; I reſolved in the beginning of the year 1775 to inveſtigate more cloſely than I had hitherto done, the principles on which the induration and ſtrength of calcareous cements depend; not doubting that this would lead me by an untried path to recover or to excel the

Roman cement, which in aqueducts and the moſt expoſed ſtructures has withſtood every trial of fifteen hundred or two thouſand years.'

Dr. Higgins accordingly firſt made ſeveral experiments, with a view to aſcertain the changes which lime-ſtones or calcareous earths undergo in the ſeveral ſtages of calcination; particularly with reſpect to the eſſential part of that proceſs—the expulſion of the *fixed air* combined with them; the preſence or abſence of which conſtitutes the principal difference between lime-ſtone or chalk and *quick-lime.*

Among many other obſervations deduced from theſe experiments, we learn that lime-ſtone or chalk expoſed only to a *red* heat, how long ſoever continued, ſtill retains ſo large a portion of its *fixed air* *, (or '*acidulous gas*,' as the Author denominates it) as to effervеſce ſtrongly with acids; and to loſe no more than one-fourth of its original weight; and that, in this ſtate, it ſlakes ſlowly and partially, and with little heat:—and that expoſed to a heat barely ſufficient to melt copper, it loſes about one-third of its weight in twelve hours, and very little more in any longer time; that this lime effervеſces but ſlightly in acids, heats much ſooner and more ſtrongly than the foregoing, when water is ſprinkled on it, and ſlakes more equably, and to a whiter powder.—'In a variety of trials, this lime appeared to be in the ſame ſtate with the *beſt* pieces of lime, prepared in the common lime-kilns.'

From ſucceeding experiments we learn further, that a *white* heat, ſufficient to melt ſteel, preceded by a long continued *red* heat, is requiſite to expel *all* the fixed air from pure lime-ſtone and calcareous earths; ſo as to render them perfectly *non-effervеſcent*, and to give them the properties of ſlaking inſtantly on the addition of water, growing hiſſing hot, and falling into a fine white powder. In the proceſs thus conducted, 48 ounces of lime-ſtone, after the total expulſion of its fixed air, loſes 21 ounces of its weight.

The Author next ſhews, that the perfection of lime, prepared for the purpoſe of making mortar, conſiſts chiefly in its being *totally* deprived of its fixed air. He aſcertained the truth of this propoſition, by making ſeveral parcels of mortar with lime which had been more or leſs ſtrongly calcined; and had accordingly retained a leſs or greater quantity of its fixed air. He ſpread each ſpecimen, as ſoon as it was made, to the thickneſs of half an inch, on a plain tile previouſly ſoaked in water; and expoſed them equally in an open place to the influence of the ſun and rain. Comparing them at the end of fourteen or fifteen months, he found that the mortar made with well burned non efferveſcent lime hardened ſooner, and to a much greater degree, than that made with common lime, or with the lime above mentioned, prepared by the Author in a heat barely ſufficient to melt copper. But the ſpecimens made with the lime which had been leaſt burned, were incomparably worſe than any of the others:—‘for they never acquired any conſiderable hardneſs, and they mouldered in the winter; the ſooner as they contained more of the lime, and cracked more in drying.’

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* For reaſons that we have formerly aſſigned, we chuſe to retain the *old term*, till cuſtom has given a complete ſanction to a better.

Conſidering that the heat, which he found neceſſary to expel the laſt portions of fixed air from lime-ſtone, was much greater than that uſually employed in making lime in this country; Dr. Higgins ſuſpected that the lime commonly uſed in building is ſeldom or never ſufficiently burned: and on examining ſeveral ſpecimens of ſuch lime, he found this ſuſpicion to be juſt; for they all efferveſced, and yielded more or leſs fixed air, on the addition of an acid, and ſlaked ſlowly, in compariſon with well burned lime.

The Author next relates ſome experiments, which ſhew how very quickly lime imbibes fixed air from the atmoſphere; on its expoſure to which, it by degrees ſoon loſes thoſe characters which chiefly diſtinguiſh it from mere lime-ſtone or powdered chalk; by ſoon attracting from thence that very principle, to the *abſence* of which it owes its uſeful quality as a cement, and which had before been expelled from it in the burning. As this obſervation is of the utmoſt importance, the experiments on which it is founded deſerve particular attention.

Two pounds, avoirdupois, of the beſt non-efferveſcent lime, conſiſting of pieces of the ſize of a walnut, expoſed on a board, in a paſſage open to the air, acquired, in two days, an additional weight of ſix ounces and one drachm. In ſix days, the lime had increaſed in weight above twelve ounces: and, in three weeks, it had abſorbed a quantity of *fixed air*, equal in weight to one pound two ounces, one drachm and a half. A ſmall allowance, indeed, or deduction, is to be made from this quantity, on account of *moiſture* abſorbed, at the ſame time, from the atmoſphere. This however, according to the experiments made by the Author to aſcertain this matter, amounts to ſo ſmall a proportion as only one-twenty-fourth of the acquired weight.

An obvious practical inference is deducible from theſe obſervations:—that as lime owes its excellence to the expulſion of fixed air from it in the burning, it ſhould be uſed as ſoon as poſſible after it is made, and guarded from expoſure to the air, as much as poſſible, before it is uſed: as by ſuch expoſure it muſt become more unfit for mortar every hour that it is kept, either in a heap, or in caſks pervious to air. In ſhort, it muſt more or leſs reſemble lime which had been imperfectly burned;

and had conſequently retained a part of its original or native fixed air. Mortar muſt likewiſe ſuffer injury from the ſame cauſe, though not perhaps in an equal degree; as not expoſing ſo much ſurface to the air as the dry and ſpungy lumps of quick-lime: though it is a prevailing opinion among the workmen, who generally make a large quantity at once, that it is not the worſe, but rather the better, for being kept ſome time. The Author takes notice of a particular caſe or two, in plaiſtering and ſtucco work, in which this obſervation of theirs holds good, and which has given origin to this error.

From a conſideration of the circumſtance above mentioned, Dr. Higgins very properly deduces a principal cauſe of the imperfection of our common cements; even when the lime has been ſufficiently burned.—'Being expoſed,' ſays he, 'a conſiderable time before it is made into mortar, and drinking in *acidulous gas* all the while, the quicker as it is the better burned, it is incapable of acting like good lime, when it is made into mortar; and often approaches to the condition of whiting, which with ſand and water makes a friable periſhable maſs, however carefully it be dried. In London particularly, they uſe lime which is burned, at the diſtance of ten or twenty miles or more, in Kent and elſewhere, with an inſufficient quantity of fuel. This lime remains in the kiln, to which the air has acceſs, for many hours after it is burned. It is expoſed for ſome days in the tranſportation, and on the lime-wharfs; and it undergoes further expoſure and carriage before the artiſt ſlakes it for mortar. It is no wonder that the London mortar is bad, if the imperfection of it depended ſolely on the badneſs of the lime; ſince the lime employed in it is not only bad when it comes freſh from the kiln, but becomes worſe before it is uſed, and when ſlaked is as widely different from good lime, as it is from powdered chalk.'

For a ſimilar reaſon, every other cauſe, which tends to reſtore to the lime the fixed air of which it had been deprived in the burning, muſt deprave it. It muſt receive this kind of injury, for inſtance, from the *water*, ſo largely uſed, firſt in ſlaking the lime, and afterwards in making it into mortar; if that water contains fixed air, from which few waters are perfectly free; and which will greedily be attracted by the lime. The injury ariſing from this cauſe is prevented by the ſubſtitution of lime-water, ſo far as may be practicable or convenient.

The Author next recites various experiments made to aſcertain the beſt relative proportions of lime, ſand, and water, in the making of mortar; and afterwards authenticates the beſt proportions thus indicated in his trials, by an actual *analyſis* of ſome of the oldeſt and hardeſt cements, which he examined for this purpoſe.

His ſubſequent experiments ſhew, that though the *ſetting* of mortar (as it is called by the workmen) chiefly depends on the exſiccation of it; yet its *induration*, or its acquiring a ſtoney hardneſs, is not cauſed by its drying, as has been ſuppoſed; but is principally owing to its abſorption of fixed air from the atmoſphere, and is promoted in proportion as it acquires this principle; the acceſſion of which is indiſpenſably neceſſary to the induration of calcareous cements.

In the ſubſequent ſections, the Author treats of the ſand or gravel uſed in mortar, and of the effects produced by bone-aſhes, plaiſter powder, charcoal, ſulphur, and various other ſubſtances, occaſionally introduced into it for different purpoſes. His obſervations and trials on this head are numerous; but will not admit of abridgment. We ſhall only obſerve, that he draws very great advantages from the addition of *bone-aſhes*, in various proportions, according to the different nature of the work for which the compoſition is intended.

An opinion has long been entertained, that the ancients uſed ſomething which is unknown to us in their mortar; and that this long loſt ingredient is the cauſe of the hardneſs and duration of thoſe cements, which we ſo much admire in ſome of their buildings. The Author however controverts the ſuppoſed ſkill of the ancients on this head; and alleges that we have the moſt ſatisfactory reaſons to conclude that it did not exceed that of our modern builders, in the preparation of lime or mortar. It is certainly very improbable, as he obſerves, that the remembrance of an uſeful ingredient, or any knowledge once acquired in an art practiſed in ſo many countries, ſhould have been loſt. The excellent ſpecimens of their cement, that remain in aqueducts and other ſtructures, he conſiders rather as monuments of the good luck, than of the ſkill, of the builders. From the peruſal of the following enumeration of the circumſtances which might fortuitouſly concur, ſo as to render *ſome* of their cements uncommonly hard and durable; our Readers will collect ſome of the circumſtances requiſite to the formation of good and laſting mortar, which we have not yet noticed.

'When,' ſays he, 'the neighbouring quarries afforded good lime-ſtone, free from *gypſum*, and ſuch as required to be well burned, before it could ſlake freely; when the preparation of the lime, at the public expence, afforded no temptation for parſimony in fuel; and when the vicinity of the lime-ſtone, and the quick conſumption of the lime in great maſſive works, prevented thoſe injuries which it ſuſtains in long tranſportation and expoſure, in the ſlaking of great quantities of it at once, or in the keeping of mortar made with it, the ignorance of the artiſts could not produce any defects dependent on bad lime;

becauſe neceſſity or chance inforced all that could have been ſought by choice, in this inſtance.

'When the vicinity afforded ſand, clean, quartoſe, ſharp, well ſized, and reſembling our mixture of the coarſe and fine; chance furniſhed all that ſkill could aim at, in the choice and preparation of this article.

'When walls of immenſe thickneſs were conſtructed chiefly with ſmall ſtones, in the way of boulder-work, the great conſumption of mortar made every practicable ſaving of lime an object of great importance; and as the mortar muſt be made ſtiff for ſuch work, it was neither convenient nor neceſſary to mix much lime in it, or to uſe fine ſand in it, or to exclude the *rubble* from it: and thus, by motives of œconomy and convenience, rather than by any others, they were led to the meaſures which inſured, to the cement of ſuch ſtructures, every perfection dependent on the goodneſs of lime and ſand, and on good, if not the beſt, proportions of them.

'When the ſtones uſed in building were recently dug, or collected from the beds of rivers, the artiſts needed no precautions againſt the bad effects of dry, bibulous, and duſty ſtones or bricks; and their works had, of neceſſity, every good quality attainable by the practice, which I commend, of ſoaking theſe materials. When their water was good, the cement, abounding in lime, was not much the worſe for their ignorance of the uſe of lime water.

'When the ſtructure was intended to ſtand by its own ſtrength, rather than to depend on timbers; and was, by the ſolidity of its bearings and the diameter of its ſtoney ſubſtance, ſecured from agitation; when the thickneſs of the walls prevented the cement from being haſtily dried, and afterwards ſecured it from being thoroughly wetted; and when the enormous weight contributed to the approximation and coheſion of the parts of the cement to each other, and to the ſtones: every defect of cementitious buildings, of a contrary deſcription, was obviated by the nature of the ſtructure; which rendered it as perfect, in the hands of any artiſts, as the moſt conſummate ſkill could make our modern, ſlender, tremulous, bibulous walls.'

It will naturally be expected that Dr. Higgins ſhould take notice of the reputed improvement lately made in the preparation of mortar, by *M. Loriot*, and publiſhed by order of the King of France. With reſpect to this diſcovery (made public by order of his Majeſty in 1774), we need ſay no more to the Reader who is acquainted with the *rationale* of the proceſs, as above laid down, than that *M. Loriot* uſes *old* ſlaked lime, that is, lime which has regained a part of the fixed air that had been expelled from it; and then, at the time of uſing the mortar, adds *freſh* powdered quicklime to the maſs. In ſhort, not being acquainted with the true principles of the art, he corrects the bad quality of the *old* and *effete* lime, which conſtitutes the baſis of his mortar, by the addition of *freſh* and *non-effervescent* lime, haſtily added to it, at the time of uſing the compoſition, and which muſt undoubtedly improve the imperfect maſs. On this ſubject, the Author, very properly in our opinion, obſerves, that 'when an ignorant artiſt makes mortar with whiting inſtead of lime, he can mend it conſiderably by adding lime to it: but his mortar will ſtill be defective, in compariſon with the beſt that may be made, by reaſon of the old ſlaked lime or whiting. For on repeated trials I found this to be the true ſtate of the caſe *.'

Before we conclude this article, we ſhould add, that the Author's obſervations and precepts do not merely reſt on the ſmall trials above mentioned, made with mortar ſpread on tiles, &c.; but that he has realiſed them in practice, or on the great ſcale, particularly in incruſtations, external and internal. Towards the end of this performance is given 'A *Specification* made in conſequence of letters patent' granted to him; in which are minutely delivered the moſt uſeful practical inſtructions, deduced from the foregoing experiments and obſervations. We here learn too that the Author has ſecured to Meſſrs. James and Samuel Wyatt, architects, an excluſive right in his cement: intending to confine this privilege to them, till the public convenience requires its extenſion to others equally well qualified and diſpoſed to adopt his improvements in practice. With reſpect to his new cements employed in *incruſtations* or *ſtucco*, 'exceeding Portland ſtone in hardneſs,' he refers the Reader to ſeveral houſes in London and its neighbourhood, which he ſpecifies; in which public trials have been made of his compoſition, towards the end of the year 1778, and laſt year; and adds that Meſſrs. Wyatt are engaged to ſtucco a great number of capital houſes with it this ſummer.—'Theſe,' ſays the Author, 'will be done in the higheſt perfection, becauſe the workmen are now compliant, and experienced.'

We cannot conclude this Article without obſerving, that the public are much obliged to the ingenious Author for his meritorious attempts to improve an art in which they are ſo much intereſted; and for communicating to them the reſults of his numerous experiments, and the principles deducible from them. Theſe principles, or at leaſt a rational practice founded upon them, will ſoon, we hope, become known and familiar to the inferior artiſts, ſo as to conſtitute a part of their *routine*.

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* For our account of M. Loriot's publication relative to this ſubject, ſee Rev. vol. li. p. 184.

ART.

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Art. VIII. *Modern Anecdote of the ancient Family of the Kinkvervankotſdarſprakengotchderns.* A Tale for Chriſtmas. Dedicated to the Honourable Horace Walpole. 12mo. 1 s. 6 d. Davenhill.

THIS is the production of a ſprightly mind, ſomewhat of the *Rabelaic* caſt. The ſtory itſelf is rather a ſimple one, and required very little invention as to plot, machinery, or denouëment. It is called a Tale for Chriſtmas, and a perſon with a lively fancy and a voluble tongue, might have told it *extempore* for the amuſement of a company over a good fire, on a Chriſtmas evening.

Cecil is the beautiful daughter of a proud German Baron, who had nothing to boaſt of but a long line of diſtinguiſhed anceſtry. He was poor, but over full of the ſentiment of family-dignity, which was conſtantly nouriſhed by a ſight of his family-pictures. Theſe covered every room of his caſtle. They were the chief objects of his contemplation in ſoiltude; and in company the chief ſubject of his converſation.

Franzel, the ſon of a Farmer-general, a handſome young fellow, who bore a commiſſion in the army, accompanying his mother on a viſit to the Baron, and conceived a ſtrong paſſion for his lovely daughter. The paſſion was returned with equal warmth by Cecil. On a propoſal of marriage by Madame Franzel, the Baron's pride diſdained the connection of his daughter with a perſon not nobly deſcended, however ſuperior to himſelf in fortune. Cecil did not enter ſo readily into her father's prejudices. She loved Franzel; and at all adventures was determined to marry the man whom her heart had choſen. Her father pointed to the family-pictures; but they could not convince her that her love was ill placed: there *was* an argument that preſſed with greater force, and ſpoke with an eloquence infinitely more affecting.

Hogreſten, a relation of the Baron, and reſident at the caſtle, had conceived an affection for Cecil. This gentleman was alarmed with jealouſy at Franzel's viſit; and was afterwards confirmed in his ſuſpicions of an amour, by an intercepted letter from Franzel to the young lady. This diſcovery enraged the Baron, and mortified Hogreſten. From a paſſage in the letter, they concluded that Franzel would carry off the prize by ſtratagem, or ſome other means: to prevent which, poor Cecil was doomed to impriſonment in a large room that had only two windows, which were ſo near the ceiling, that it was impoſſible for any one to reach them, even by getting on the chairs or tables.

In this confinement ſhe was entruſted to the pious charge of the curate, who was inſtructed to uſe his utmoſt endeavours to reduce her to the will of her father. She outwitted the curate, and intereſted him in her views of eſcaping from her priſon, by aſſuring him that ſhe was married to young Franzel. Through his hands ſhe conveyed a letter to her lover, who, after reading it, anſwered in his uſual impetuous manner, that after ſuch a night, he ſhould paſs every ſucceeding one in waiting round the caſtle, or under the windows of the room ſhe was locked up in, and receive her in his arms, 'the only place (added he) where you can be ſafe from perſecution!' That is very true, thought ſhe; but how to get there is the dilemma!

The fair priſoner firſt tried by the help of chairs and tables, and bed-clothes, heaped on one another, to ſcale the wall and get to the window. But in vain. 'They would not reach half way up the horrid room.' At laſt, by the lucky help of a dream, which repreſented to her fancy the whole *ſuite* of pictures in the room fallen down on the floor, a thought ſtruck her head, when ſhe awoke, that ſhe could make a good uſe of this dream, and turn the pictures to ſome better account than her proud father had done. Cecil was cunning: and having outwitted the parſon, thought it no difficult matter to *over-reach* her father. 'She aroſe (the Tale ſays), ſent for the Baron, and told him that ſhe could not bear to ſee her honoured parents ſo neglected. 'Obſerve, Sir, ſaid ſhe, how the duſt hides the reſpectable faces of thoſe that hang uppermoſt. Might I be permitted a ladder to take them down, and have a little ſoap and water to clean them with?'—He heſitated ſome time, and then conſented. He brought the ladder himſelf in, and took down about fifty portraits, armed and not armed, of all ages and titles: and as he took them down he ranged them according to their deſcent upon the floor, againſt the wall, all round the room. Delightful occupation! He grew an inch taller at every great action he recited; for he told the hiſtory of each of their lives to Cecil, who liſtened with complacency: only the Baron obſerved that her eyes were often turned towards the windows, which, as there was no view out of them, made him ſtrongly ſuſpect ſhe had the ladder in view too.

The evening ſurpriſed them in their occupations. Hogreſten came to partake of the amuſement, and inform the Baron that dinner had waited a long time. The Baron, after having ordered the ladder out of the room, quitted it, ſaying, 'I ſhall return to ſee the progreſs of your work, Cecil: and may your occupation remind you of your exalted birth, and may thoſe reſpectable perſonages teach you your duty!' 'I intend they ſhall be my aid and ſupport in future, indeed,' replied ſhe.

As ſoon as the Baron was gone, Cecil ſtill locked in, waſhed ſeveral more of her anceſtor's faces. 'Ah! cried ſhe every now and then—ah! grim gentry, who have been the cauſe of ſo many a tear, you ſhall once in my life make up to me for all the ſorrow you have occaſioned.'

'Soon after dinner the Baron returned with the ladder, which he took great care to have conveyed out at night again; though on purpoſe to confirm his ſuſpicions, ſhe deſired it might remain.

'She could not refuſe herſelf the malicious pleaſure that evening of encouraging Hogreſten's awkward addreſſes. She promiſed her father to marry him.——When night came, ſhe permitted Hogreſten to kiſs her hand, and ſaid, as her father went out, 'that ſhe was not at all afraid of ſleeping in ſo large a room with ſo much good company,' pointing to the pictures. Locked in, ſhe waited till ſhe thought every one aſleep: then flew to her honoured anceſtors, and without regard to precedency or decency, ſhe heaped grandfathers on grandmothers; knights on old maiden aunts; he-couſins bearing armour on ſhe-couſins bearing diſtaffs. In her hurry indeed, now and then, ſhe made by turns the ladies ſupport the gentlemen, and the gentlemen the ladies: here a father's head reſted on a daughter's feet: there a mother's face met a ſon's buſkins: ſharp-pointed ſlippers rubbed againſt flowing perukes: coifs and pinners were joined to long-necked ſpurs. In ſhort, heads and tails were jumbled together, and parts never intended by nature or good manners to meet, kiſſed each other. Thus, one by one, the noble family, as faſt as ſhe could heap them on each other, made a pile which reached to the windows: *Adieu, Meſſieurs et Meſdames!* ſaid ſhe, as ſhe ſprung out of the window into her handſome Frederic's arms:—where we will leave her. Can we diſpoſe of her better?'

There is a pleaſantry and vivacity in the manner in which this *Chriſtmas Tale* is related: there is an elegance too in ſome of the deſcriptions. The reflections are not deſtitute of humour and acuteneſs. As to the *moral* of the ſtory, we muſt leave the ſagacious Reader to make that important diſcovery for himſelf. The grave and the gay will paſs ſentence according to their different feelings. The former will call the fair Cecil a giddy, obſtinate creature, who deſerved to have had her neck broken when ſhe took the lover's leap. The latter will commend her ſpirit and addreſs. The inference we ſagely draw from this genuine anecdote of the ancient houſe of Kink—— is this: that love oppoſed, produces both craft and fortitude: and that when a young Franzel enters a girl's heart, caſtles will be no defence;—ſhe *will* fly to his arms in ſpite of fathers, families, and family-pictures.

Art. IX. *Obſervations on 'An Appeal from the Proteſtant Aſſociation to the People of Great Britain.'* 8vo. 1 s. Payne. 1780.

ONE capital object of complaint, to the members of the *Aſſociation*, is, the laxity of the oath now to be adminiſtered to Catholics, reſpecting the royal prerogative. They are chagrined to think that any accommodation ſhould be made for the ſake of eaſing the ſcruples of perſons who are of the Romiſh communion. There is ſomething illiberal (to ſay nothing worſe of it) in the umbrage that hath been conceived at this qualifying clauſe in the late Act in behalf of the Papiſts. The charge on which an objection is grounded, is not only uncandid, but altogether inconſiſtent. Firſt, they lay it down for an indiſputable poſition, founded on the general principles of the Romiſh church, and confirmed by the arguments of its moſt able caſuiſts, that 'no faith is to be kept with heretics'—that *no* oaths are binding any longer than the keeping them is conſiſtent with the good of the church—of which good the prieſts are the ultimate judges, and to whom is delegated a power of diſpenſing with every obligation under which an oath in common life is ſuppoſed to ſubject a perſon who takes it. And yet, notwithſtanding theſe maxims of popiſh caſuiſtry, the gentlemen of the Aſſociation are very anxious to place the oath to be adminiſtered to Catholics upon its original footing—guarded as it firſt was by an equal reſpect to the *church* and the ſtate. Now let us aſk theſe zealous Proteſtants a few plain and ſimple queſtions, which we wiſh they would take into ſerious conſideration at their next meeting. If all oaths are indifferent to the Papiſts, why were they deſirous to have the old teſt repealed?—Why did they univerſally refuſe to take it? Did they not ſubject themſelves to great hazards and inconveniencies on account of their refuſal? If the Catholics can apply for a diſpenſation at any emergency to free them from an obligation in conſequence of the moſt ſolemn oaths, wherein lies the neceſſity of adminiſtering *any* oath to them at all? It is ſaid, that *none* can bind them; then why ſhould the Aſſociation be ſo eager to ſubject them to any? The authority which can looſen the obligation of one, can diſſolve the obligations of all: and therefore, on theſe convictions, the Aſſociators can never mean to propoſe an oath by way of ſecurity to the church or ſtate, or as a deciſive teſt of belief or practice: but only as a temptation to perjury, in caſe an opportunity ſhould offer in which a Papiſt may think himſelf at liberty to commit it for the good of the church.

We have, we truſt, given this matter all the attention we are capable of: and on the moſt cool and impartial judgment we can form of it, we deliver our ſentiments with freedom. We are not under the leaſt apprehenſion from the growth of Popery in conſequence of the late Act in favour of Catholics. It is an Act planned with equal judgment and candour, and will do honour to our ſtatute book. Proteſtants can never object to the principles on which it is founded, without expoſing themſelves to the charge of inconſiſtency: and Proteſtant *Diſſenters* are *doubly* chargeable with inconſiſtency—the groſſeſt and moſt palpable inconſiſtency, in endeavouring to obſtruct the favour of Parliament in behalf of the Roman Catholics. It diſcovers a meanneſs and jealouſy of ſpirit which can confer no honour on their cauſe: and at the ſame time ſhews, that they are too little impreſſed with a grateful ſenſe of the liberties which an indulgent Parliament hath wiſely and graciouſly reſtored to them. We are convinced, that the more liberal part of the Diſſenters heartily acquieſce in theſe ſentiments of toleration: as for the other ſet, whoſe cry is orthodoxy, while their wiſh, perhaps, is tyranny, may their power never be equal to their inclinations! And this we hope for the ſake of humanity—for the ſake of truth and free enquiry; and we truſt the *anti-climax* will not be too glaring if we ſay, we entertain this hope—for the ſake of the MONTHLY REVIEW.

We were led into this train of reflection by the pamphlet before us, which we earneſtly recommend both for the goodneſs of the deſign, and the ſkill and ſtrength diſplayed in the execution.

ART. X. *The Hiſtory of the United Provinces of the Netherlands*, from the Death of Philip II. King of Spain, to the Truce made with Albert and Iſabella. By William Lothian, D. D. one of the Miniſters of Canongate. 4to. 16 s. Boards. Dodſley. 1780.

THE period of hiſtory which forms the ſubject of the work before us, is peculiarly intereſting and important. During the 16th century, Spain was the moſt powerful kingdom of Europe. Her fleets, her armies, and her reſources ſtruck terror into the neighbouring ſtates, and bad defiance to the collected ſtrength of diſtant confederacies. The ambition of the Spaniſh monarchs exceeded the extent and power of their dominions. The active reigns of Charles V. and of Philip II. were continually employed in new projects of conqueſt. Both princes were fond of glory; but the firſt ſought it at the head of his armies, in acquiring new acceſſions of territory; the ſecond aſpired at the fame of profound ſkill and negociation; and deteſting war, ſought, by the dark ſchemes of the cabinet, to extend his royal prerogative, and to deſtroy the liberties of his ſubjects.

When a prince of this character obtained poſſeſſion of the Netherlands, it was natural for him to aim at the deſtruction of the free form of government which theſe happy provinces had enjoyed from the earlieſt times. Particular acts of uſurped power followed one another in uninterrupted ſucceſſion; and the meaſures of Philip at length evidently appeared to be the reſult of a determined plan of oppreſſion. The injured inhabitants of the Netherlands firſt murmured, afterwards reſiſted, and finally revolted againſt the cruel tyranny of their ſovereign. The haughty ſpirit of Philip, impatient of the ſmalleſt contradiction, was ill qualified to bear with the rebellion of his ſubjects. His anger was ſtill farther irritated againſt the inſurgents by the difference which prevailed between himſelf and them in matters of religion; the liberal opinions of the reformation having made an extraordinary progreſs among the induſtrious and commercial natives of the Low Countries; and Philip being inclined by temper, inſtructed by education, and impelled by principle, to regard himſelf as the firmeſt guardian and bulwark of the Romiſh ſuperſtition. This dark, gloomy, tyrannical, and ſuperſtitious prince, abſurdly connecting the irreconcileable intereſts of God and of himſelf, was ready to wreak the utmoſt fury of his vengeance againſt them, whom he believed to be equally the enemies of true religion and of lawful government. Immenſe preparations were made, not to correct the errors or to reſtore the obedience of his ſubjects, but to chaſtiſe their folly, to puniſh their crimes, to avenge the accumulated guilt of rebellion and impiety.

The worthleſs favourites of Philip (according to a cuſtom familiar to the contemptible retainers of a court) flattered him with the aſſured proſpect of ſpeedily accompliſhing his deſigns; all Europe believed that he would obtain an eaſy victory; even the revolted provinces determined to remain in arms from the dictates of a generous deſpair, and from a manly reſolution to periſh with the honourable character of liberty, rather than from any well-grounded expectation of defeating the meaſures of a prince whoſe power ſeemed irreſiſtible.

But contrary to the opinion of Philip, of the provinces, of Europe, and of mankind, all the ſchemes of this aſpiring potentate were rendered abortive. Providence (for if ever the hand of Providence viſibly exerted itſelf for the intereſts of humanity, it was ſurely on this occaſion) raiſed up the firm intrepidity and determined patriotiſm of the firſt William, Prince of Orange, whoſe exalted talents triumphed over the wealth, the power, the pride, and the tyranny of Spain. For thirty years, Philip vainly endeavoured to conquer the pertinacious ſpirit of liberty, by the exertions of his braveſt troops, and the ableſt generals that, perhaps, ever appeared in Europe. Soured by diſappointment, enfeebled by age, and tormented by remorſe, he was not yet forſaken by his pride, and was unwilling to forſake it. In order to gratify the demands of this paſſion, he exerted his utmoſt efforts to recover the poſſeſſion of the Netherlands; but finding all his meaſures unſucceſsful, he determined to beſtow on another what he himſelf had been unable to acquire. His daughter Iſabella was given in marriage to Albert, Archduke of Auſtria, who became the object of this abſurd donation, which took place in 1598, and was ſoon followed by the death of Philip II.

The efforts of Albert for ſubduing the revolted provinces were powerfully ſeconded by Philip III. who, however, met with no better fortune than his predeceſſor. For a period of eleven years, that is, from the time of the donation in 1598 to the truce in 1609, in which the independence of the United Provinces was fully acknowledged, they reſiſted and overcame all the attempts made againſt them by land, and in their turn attacked and defeated their enemies by ſea. In the midſt of an expenſive war they increaſed their navy, extended their commerce, obtained many valuable ſettlements in the eaſtern territories of the King of Spain, and thus laid thoſe ſolid foundations of opulence, power, and grandeur, which they tranſmitted, with ſo much glory, to their poſterity.

Such is the ſubject which Dr. Lothian had to treat; and it is undoubtedly the nobleſt that can be offered to the pen of an hiſtorian. The value of the materials, by a ſingular combination of good fortune, equals the importance of the ſubject. We are not obliged to collect the hiſtory of that diſtinguiſhed period from the imperfect information of gazettes, or the meagre chronicles of half-inſtructed compilers. The moſt authentic and the moſt complete documents have been given to the public. Contemporary writers of the higheſt reputation have offered their ſentiments and their reflections. Men of noble birth, and even thoſe who were inveſted with public characters, have deſcribed the tranſactions, and related the events, in which they were perſonally concerned. The Reader's fancy will confirm the remark by ſuggeſting to him the names of Cardinal Bentivoglio, Preſident Jeannin, and the learned and profound Grotius, whoſe philoſophical genius places him above every rank and honour that kings and courts can beſtow.

With ſuch a ſubject, and ſuch materials, it was to be expected that Dr. Lothian would convey inſtruction and entertainment. How far he has done ſo, we may ſafely leave to the judgment of our leaſt inſtructed Readers, to whoſe criticiſm we ſhall refer a paſſage, which, after a careful peruſal of the whole performance, appears, to us, to be as unexceptionable, with reſpect to ſtyle and ſentiment, as any that could be extracted. The paſſage contains the arguments uſed in the United Provinces for and againſt a peace with Spain; and which are, unfortunately, of much the ſame nature with thoſe that might at preſent be uſed in America for and againſt a peace with England.

'Thoſe who maintained that a peace would, at preſent, be diſadvantageous to the Confederates, ſaid, that they were poſſeſſed of great and certain funds during a war, which, with the aſſiſtance of their allies, would be ſufficient for continuing it with hopes of ſucceſs; whereas a peace would ſo much reduce theſe funds, that they would not be ſufficient for the maintenance of their garriſons, and ſuch other charges as were abſolutely neceſſary for the preſervation of the peace; that by this means, they would be deſpiſed by their neighbours; and, on account of their weakneſs, be expoſed to all kinds of injuries. One principal fund that would be thus reduced, was the taxes upon conſumption, or upon all the neceſſaries of life, which amounted, during the war, to five millions five hundred thouſand livres a-year. It was ſuppoſed, that the people who were accuſtomed to pay theſe taxes through fear of an enemy, and as the only means of their own ſecurity, would not pay them during a peace; that they would conſider their being in alliance with two great kings as ſufficient for their ſafety; and imagine, there would be no neceſſity for forts and garriſons. Theſe taxes would likewiſe diminiſh, as ſoon as the troops, who paid them as well as others, ſhould be reduced from ſixty thouſand to ten or twelve thouſand; and by many merchants and artiſans, if trade was free from one province to another, retiring out of the juriſdiction of the General Eſtates; and particularly, the Roman Catholics, if they were not allowed the exerciſe of their religion. Other taxes, likewiſe, ſuch as thoſe for convoys, licences, and dues of Admiralty, and which yielded, yearly, from ſeventeen to eighteen hundred thouſand livres, would decreaſe, becauſe the Archdukes Commiſſioners had declared, that they would never conſent to their being paid by their ſubjects; becauſe, in this event, theſe taxes muſt be alſo taken off the inhabitants of the United Provinces, otherwiſe the whole trade would center in Antwerp; and even other princes would not ſuffer them to be demanded of their ſubjects. Another fund was the tax paid by houſes and lands, very high at preſent, and thought inſupportable, which muſt, in time of peace, be reduced; ſo that, inſtead of yielding, as now, about two millions of livres, it could not be rated above one half of that ſum. The laſt article conſiſted of contributions raiſed from the enemy's country, which, amounting to ſix hundred thouſand livres a-year, muſt ceaſe along with the hoſtilities. Another argument was, that the maſters of ſhips, and ſailors, to the number of forty thouſand, who had been accuſtomed to war, would loſe all their military ſpirit; become mere merchants; and many of them enter into the ſervice of the King of Spain. Laſtly, it was urged, that peace would occaſion many animoſities and diviſions, of which their enemies would not fail to take advantage.

'The party who, on the other hand, contended for peace, maintained, that the weakneſs to which it was ſuppoſed the Confederates would be reduced, was wholly imaginary. Though the principal fund was the tax upon the neceſſaries of life, yet the people would pay it as cheerfully as ever, if convinced that it was neceſſary for the preſervation of their liberties and independence. The tax, however, might be leſſened, and ſtill enough left for the maintenance of garriſons. In the provinces of Holland and Zealand, where the tax produced four millions five hundred thouſand livres, there were few garriſons. It was not to be ſuppoſed, that the merchants and artiſans would leave the country. A great part of the inhabitants, and all the ſtrangers, had come on account of enjoying civil and religious liberty. At Antwerp, they would be overawed by a garriſon; the ſea was, in a great meaſure, in the power of the General Eſtates; and the Catholics might be prevented from going away, by allowing them, in ſome reſpects, the exerciſe of their religion; a liberty which might be granted without any danger. With regard to the other taxes, as the convoy money, licences, and dues of Admiralty, they could not, indeed, be levied in the ſame manner, in the time of peace, as during the war; but part of them might be retained, and ſecured by the treaty; and, becauſe the Archdukes levied the ſame taxes on goods coming out of the United Provinces, the General Eſtates might certainly impoſe duties on ſuch goods as came from the other provinces; or at leaſt, adjuſt theſe affairs upon moderate and reaſonable terms. But, if the Archdukes ſhould aboliſh theſe taxes altogether, rather than allow them to be continued by the Confederates. they could not deprive the General Eſtates of the power of impoſing, in their place, taxes upon beer, cheeſe, fiſhings, and the like. At any rate, the produce could never fall below what would be ſufficient for their ſea-armament, during a peace; whereas, the ſum of one million eight hundred thouſand livres a-year, ariſing from theſe duties in time of the war, was ſo far inſufficient, that the province of Holland alone had expended, in twenty years, four millions more than they produced. The contributions raiſed from the enemy's country would, no doubt, ceaſe entirely; but, at the ſame time, the contributions exacted by their enemies, with equal rigour and ſeverity, from the frontiers, and ſuch places as were ſubject to the General Eſtates, would likewiſe ceaſe; by which means the country people, by being freed from this burden, would be better able to pay their proportion to the public, and, perhaps, even give ſome addition, in return for the bleſſings of peace. From all this, it was concluded, that, even after the peace, there would be an ordinary revenue of ſix millions of livres; and even though the taxes ſhould, after four or five years, be reduced, as they ought to be, ſuppoſing two parts in five, which would be a conſiderable reduction and a great eaſe to the inhabitants, yet ſtill there would remain about three millions eight hundred thouſand livres, a ſum that would be fully ſufficient for defraying all the neceſſary expences of a peace eſtabliſhment. In this computation were not included the great revenues of ſome of the towns, part of which, in caſe of neceſſity, might be applied to the public ſervice; for, though one half ſhould be employed for the benefit of the towns themſelves, the other half would amount to more than a million of livres. The tax on *conſumption*, and the ſubſidy raiſed from houſes and lands, were calculated, the former at five millions five hundred thouſand livres, though equal to ſix millions; and the latter at two, though equal to three millions; becauſe the overplus of each year was applied, both in the provinces and towns, to the payment of their debts. The full revenue of ſix millions as above ſtated, would maintain twenty thouſand men in garriſon, if there was occaſion for ſo many, for the firſt year; pay the ſalaries of the ſervants of the State, the expence of the fortifications, and of an armament at ſea, the next; and, in following years, this fund would increaſe, becauſe the garriſons might be reduced to ten thouſand men, by which means there would be a ſaving, each year, of two millions of livres, that might be employed likewiſe in payment of debt. Inteſtine diviſions might be prevented by proper attention, and by eſtabliſhing a Council of State inveſted with ſufficient authority. The body of the State, which was, in fact, a Republic, where the ſovereignty was equally diffuſed among all the members, had, nevertheleſs, this advantage, that the common people did not interfere in the affairs of Government. Theſe were left entirely to the management of the chief men in every town; who, being not only capable of exerciſing the adminiſtration, but zealous for the preſervation of liberty, would eaſily ſecure a ſtrict obſervance of ſuch regulations as ſhould be judged neceſſary for the public ſafety. Neither was corruption much to be feared among a people who had hitherto ſhowed ſuch a deſire for liberty, and ſuch a hatred to the Spaniards, from whom alone any attempts of this kind were to be apprehended. There was little probability, that the maſters of ſhips and ſailors would engage in the ſervice of Spain; becauſe the trade to the Eaſt Indies, without which being allowed no treaty would be made, and the trade to Spain and other places, would give them ſufficient employment. Beſides, a free people, impatient of controul, would never bear the pride and inſolence of the Spaniards, nor ſubmit to live in a country where their natural diſpoſition would be thwarted, and where they could not enjoy the exerciſe of their religion. To theſe arguments the advocates for peace added others, deduced from the probable conſequences of continuing the war. Thus, it was argued, that an end could not be put to the calamities already ſuffered, but either by a complete victory, or ſome agreement made at laſt with the enemy. The former could not reaſonably be expected over ſo powerful an adverſary; and the latter would, at any time, be attended not only with the ſame dangers which were dreaded at preſent, but with greater, becauſe the continuance of the war would oblige the Confederates to contract more debt, and, by reducing them to ſtraits, expoſe them to be corrupted; cauſe them to ſeparate from one another; and induce them to accept of worſe terms than they had now in their power to obtain.'

From this ſpecimen it appears, that Dr. Lothian's ſtyle is low, colloquial, and inaccurate; and indeed, in no part of his work does he once aſſume the tone, or aſpire at the dignity, of hiſtorical compoſition. His narrative is unintereſting, ill arranged, and ill conducted. He ſeems to have written himſelf into ſome knowledge of his ſubject; plodding on, from one detail to another, and patiently tranſcribing every minute particular from the authors whom he follows. He is never animated with the grandeur of his theme. On ſurveying the ſubject before him, he never breaks into thoſe general obſervations which excite curioſity; he never ventures upon any of thoſe reflections which convey inſtruction; and, in a word, he ſeems to have undertaken this work without having ſufficiently informed himſelf concerning the nature, the object, and the aim of hiſtory.

ART. XI. *The Maid of Arragon*; a Tale. By Mrs. Cowley. 4to. 2 s. 6 d. L. Davis, &c. 1780.

TO this tale in blank verſe are prefixed a Dedication, and what our poetical termagant calls a *Deprecation*; in each of which ſhe diſplays a degree of irritability ſuperior to that of Male Scribblers. She is indeed " tremblingly alive all o'er." The Dedication is intended to be pathetic; but the acid humour of the Writer, jealous of affront, runs over into a note.

To Mr. PARKHOUSE of Tiverton, Devon.

Accept, dear parent! from a filial pen,
 The humble off'ring of my penſive Muſe:
She painted on my mind a *Daughter*'s woes,
 Nor could my heart the tender theme refuſe.

The *rightful* Patron of th' eventful tale,
 To you I dedicate the ſcenes ſhe drew;
My ſoul ſhe ſearch'd to find OSMIDA's thoughts,
 And colour'd *her* from what I feel for *you*.

Yours then the meed—if meed kind Fame will grant,
 The tale to you—to you the bays belong;
You gave my youthful fancy wings to ſoar;
 From your indulgence flows my wild-note ſong.

Its muſic in *your* ear will ſweetly ſound;
 Its page, with fond delight, you'll traverſe o'er:
With half your pleaſure may the world peruſe!
 My muſe, my vanity can aſk no more.

Dear *other* Parent! guiltleſs hold my heart,
 Though unadorn'd my numbers with your name;
Your worth, your goodneſs, in its centre lives,
 And there ſhall periſh only with my frame.

☞ ' It is near three years ſince the above lines were written, and the First Part of THE MAID OF ARRAGON finiſhed; though other avocations have prevented the publication till now. This circumſtance is mentioned, to ſhew that they were prompted by the heart, and not by the deſire of imitating the Author of an admirable Novel, which was addreſſed to a Father ſince that period.'

Now comes, in proud humility, the DEPRECATION! Off with your hats, and hear it recited!

' I entreat the Reviewers to have compaſſion on me. From the beginning of my literary warfare, theſe unmerciful Wits have purſued me with the ſharpeſt arrows of Criticiſm: and I have had nothing to conſole me, alas!—*but the approbation of the Public.* How ſhall I eſcape now, when to all my other faults are added, ſo many outrages in Geography? With what triumph of critical ſagacity will they ſay, (after the neceſſary ſtrictures on the ſtory, thoughts, and verſes) " If our Author was determined to ſend her Pegaſus into *Spain*, in queſt of adventures, ſhe ought to have conſulted *Salmon* about the ſituation of its provinces. She would there have found that *Arragon* is fifty miles from the ſea; and that the *Moors* could not poſſibly have debarked on its confines, unleſs, like fiſh to the *London* markets, their fleet had arrived by land-carriage. With equal facility, the troops of the King of *Leon* are brought acroſs *Old Caſtile* to *Saragoſſa* in about thirty hours—another miracle; which was doubtleſs accompliſhed by the interpoſition of a friendly necromancer, who furniſhed the army with wings, in exchange for ſome chaſte damſel, or beautiful princeſs. Had this Lady-Writer's reading extended to a *tranſlation* of the Iliad, ſhe would have found no examples of ſuch liberties there. *Homer* gives an exact map of the countries he carries us through; and from *Ithaca* to *Troy* not a village or river is miſplaced."

' True: but *Homer* (I name him as a modern painter mentions a *Corregio*, and a *Raphael*) *Homer* united the Hiſtorian with the Poet—I deal entirely in fiction. It was enough for me, that *Spain*, through a ſucceſſion of ages, had been ſubject to the ravages of *Africa*; and that during this period, ſovereigns had been robbed of their crowns, and been obliged to reſign their ſceptres to their ſwarthy conquerors. The relation of the particular events of theſe remote times, the Hiſtoric Muſe has generally left to her creative Siſter, who never fails to profit by their obſcurity, in relating them to the world in her own manner; the geography of the heart, and the hiſtory of the paſſions, are the only realities to which ſhe attends. If, in deſcribing *theſe*, I ſhall be found deviating from the laws of Truth and Nature, I ſhall have failed in my intention; but I proteſt, if the *cacoëthes ſcribendi* ſhould continue on me, or if I ſhould ever wander again into the regions of Romance, I ſhall treat oceans and provinces with as little ceremony as rivulets and meadows: I will avail myſelf of the eſtabliſhed privileges, and raiſe mountains, ſeas, or kingdoms, in any part of the habitable globe that hits my fancy; or, if it ſtrikes me, build a temple to Dulneſs—in the chamber of a Reviewer.'

This *Deprecation* was evidently written in the hour of inſolence and vanity—probably juſt after the treaſurer of the theatre had humbly offered the balance of three benefit-nights of *The Belles Stratagem*, a new comedy, which has, we hear, been attended with great profit to the ſtage, and to the Writer—" Nothing to conſole me, alas!—*but the approbation of the Public.*" —*But* the approbation of the Public?—Kind Public! Cruel Reviewers!—But after all, why, Madam, ſin againſt geography? and where is the imagination diſcovered in the treſpaſs?

> The madman, and the lover, and the poet,
> Are of *imagination* all compact.

True! and yet the madman, or mad *woman*, and the poet, are not *quite* the ſame thing. The " *fine* phrenzy" of the poet is, or ought to be, in ſome meaſure regulated, and not like the fancy of the lunatic, entirely diſordered.

> One ſees *more devils than vaſt hell can hold,*
> The madman——

But the imagination of the poet, or as the Greek term ſignifies *Creator*, ποιητης, bodies forth forms, and aſſigns to airy nothing probable habitation and name. The idea of Shakeſpeare tallies exactly with the precept of Horace,

> *Ficta voluptatis cauſâ ſint* PROXIMA VERIS.

Good poets, with a kind of holy witchery, "lie like truth." *The geography of the heart, and hiſtory of the paſſions* are beſt delineated by adhering to the real map of the world, and not departing too wantonly from authenticated facts. If the fair Writer ſuppoſed the wreck of a veſſel *on the coaſt of Bohemia*, an inland country, to be one of the brighteſt paſſages in the Winter's Tale of Shakeſpeare, why does ſhe, with more conformity to geographical truth, make the troops from Leon enter at the *Weſtern* gate of Arragon?

> In from the *Weſtern* gate, like bees returning
> From their diurnal circuit, ruſh'd amain
> Ten thouſand ſons of war. P. 12.

Shameful accuracy! Scandalous breach of the poetical privilege 'to raiſe mountains, ſeas, or kingdoms, in any part of the habitable globe that hits my fancy!' And how fatally has our Poeteſs been blinded by her reſentment, when ſhe winds up this ſentence, and concludes her *Deprecation* by adding—'Or, if it ſtrikes me, build a temple to Dullneſs—in the chamber of a Reviewer.' This circumſtance being enumerated as the boldeſt of *fictions*, and the climax of all *improbability*, is the higheſt compliment that has ever yet been paid us.

We ſhall endeavour, however, mortal men as we are, not to ſuffer our impartiality to be warped or biaſſed by menace or flattery. The Tale before us, as far as we can judge from this firſt part of it, is wild and romantic, here and there affecting in its circumſtances, and delivered with much freedom, ſometimes perhaps tediouſneſs, of narration. The blank verſe is, in general, eaſy and flowing; but the meaſure is often unneceſſarily, as well as inharmoniouſly, deficient or redundant, and the ſtyle abounds with inaccuracies of expreſſion. Rhyme, perhaps, on this occaſion, would have been more agreeable to the generality of readers than blank verſe: at leaſt the admirers of *Dryden's Fables* will not be among the blindeſt idolaters of Mrs. Cowley.

To the Tale of the Maid of Arragon are ſubjoined ſome lines in imitation of our Poeteſs's great nameſake of illuſtrious memory. The lines are pretty enough, but not ſo much crouded with thought and metaphyſics, as the verſes of the original Cowley. The following paſſage has little or no reſemblance to him:

When in a penſive mood I ſit,
And Melancholy takes her fit,
Mild, tender, ſoft thou ſhalt appear,
Like the firſt bloſſoms of the year:
But when in briſker tides my ſpirits run,
L'Alegro ſhall the pencil take,
Deſcribe thy look, thy ſtep, thy make,
And ſhew thee lively as bright Maia's ſon.

* * * * * * *

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Theſe lines are ſucceeded by a Monologue to the memory of Chatterton, deploring his fate, and celebrating his genius. Why this *Monologue*, or the lines in imitation of Cowley, ſhould be annexed to the Maid of Arragon, we cannot diſcover. Uncommon excellence is not their recommendation.

Art. XII. *Concluſion of our Account of the* Philosophical Transactions *of the* Royal Society, Vol. LXIX. Part 1. for the Year 1779. See Rev. for March.

MATHEMATICS.

Problems concerning Interpolations. By Edward Waring, M.D. F.R.S. and of the Inſtitute of Bononia, Lucaſian Profeſſor of Mathematics in the Univerſity of Cambridge.

THE method of interpolating, now ſo well known and ſo often practiſed by aſtronomers, was firſt invented by our countryman Mr. *Briggs*, Savilian Profeſſor of Geometry in the Univerſity of Oxford, and put in practice by him in the calculation of logarithms. The principles on which he proceeded were afterwards explained by *Reginald* and *Mouton* in France. Sir *Iſaac Newton*, in Lemma v. book iii. p. 486, *Phil. Nat. Princip. Mathemat.* edit. 1726, gave a moſt elegant ſolution of the problem for drawing a curve line through the extremities of any number of given ordinates; and in the ſubſequent propoſition applied the ſolution of this problem to that of finding, from certain obſerved places of a comet, the place of it at any given intermediate time. Dr. *Waring* ſays, perhaps a ſtill more elegant ſolution of the problem, in ſome accounts, has ſince been given by Meſſrs. *Nichole* and *Stirling*: and he adds, the ſame problem is reſolved, and rendered ſomewhat more general in the paper before us, without having recourſe to finding the ſucceſſive differences.

The paper conſiſts of two theorems and a problem. In the theorems, the Profeſſor demonſtrates certain properties which belong to a ſeries of the differences of numbers, or to a ſeries of numbers which have given differences; for both amount to the ſame thing.—In the problem, he ſhews how, from theſe properties, to find certain corrections, which being applied to a ſeries of numbers, found from certain aſſumed ones, according to any given law, the ſums or differences may be equal to the reſults deduced from certain other numbers according to the ſame law: and he adds, that from theſe theorems, ſeveral others of a ſimilar nature may be eaſily demonſtrated.

Art. IX. *On the general Reſolution of Algebraical Equations.* By the ſame.

In this Article Dr. Waring informs us, that in 1757 he ſent ſome papers to the Royal Society, which were printed in 1759, and copies of them given to ſeveral perſons at that time: that theſe papers, ſomewhat corrected, with the addition of certain properties of curve lines, were publiſhed in 1762, with the title of *Miſcellanea Analytica*; and reprinted, with additions and emendations, in the years 1767, 1768, and 1769, and publiſhed in 1770 under the title of *Meditationes Algebraicæ*. He farther informs us, that theſe papers contained, among many other inventions, the moſt general reſolution of algebraical equations yet known; as it contains the reſolution of every algebraical equation of which the general reſolution had then been given; namely, the reſolution of quadratic, cubic, and alſo of M. *De Moivre*'s and M. *Hudde*'s equations; likewiſe of the equation of which Mr. *Berout* has ſince publiſhed the reſolution. It moreover diſcovers the reſolution of an equation of any given number (n) of dimenſions, the ſame number (n) of its roots being alſo given; and alſo deduces innumerable equations of any given number (n) of dimenſions, which contain $n-1$ independent coefficients. From which the Doctor infers, that it is probable this new method of his contains the moſt general reſolution of algebraical equations that ever has, or perhaps ever will be invented.

Having thus given us the hiſtory of his publications on this head, he proceeds to lay down the general formula for the reſolution of equations, and then illuſtrates it by examples in the reſolution of equations of particular dimenſions.

Dr. Waring's principal motive, in the publication of this paper, appears to be, the vindication of his claim to the invention of this general mode of reſolving algebraical equations; which, as we gather from the paper before us, and what he has ſaid in the preface to his *Medit. Analyt.* for we have not ſeen the work which he refers to, has been ſince publiſhed by ſome foreign mathematicians of the firſt rank[*], without ſuch acknowledgment, as the Doctor ſeems to think was neceſſary, of his being the firſt diſcoverer of them. If this be not the caſe, we muſt own that we cannot account for his giving us, ſo often, a chronological hiſtory of the times when the books in which they are contained were written and publiſhed; namely, twice in the paper before us, and once in the Preface to his *Meditationes Analyticæ.* If it be really the caſe, we think the Profeſſor might have ſpoken more plainly without any breach of modeſty or decorum.

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[*] M. M. *Euler* and *Le Grange*.

MECHANICAL.

Art. XII. *Tentamen continens Theoriam Machinæ ſublicarum* — An Eſſay containing the Theory of the Machine for driving Piles. By Thomas Bugge, Aſtronomer Royal, and Profeſſor of Aſtronomy and Mathematics in the Academy of Copenhagen, and Member of the Societies of Sciences at Copenhagen and Drontheim. Communicated by Sir John Pringle, Bart.

Our Author ſets out with obſerving, that among the numerous advantages which civil ſociety have derived from the knowledge of mechanics, the art of driving piles, that is, large oblong beams, into the earth, by repeated blows, is not the leaſt. This art was not unknown to the ancients, as may be proved from many paſſages in *Vitruvius*: for although this celebrated author does not deſcribe the machine by which they did it, yet their knowledge, in this reſpect, is placed beyond all doubt, ſeeing that without it, it would have been impoſſible for them to have built bridges, moles, dams, bulwarks, pyramids, columns, and other edifices, the ſize, majeſty, firmneſs and durability of which we admire, but can ſcarcely imitate; and all theſe things require the moſt firm and ſolid foundations. If the foundation of a building is to be laid in a marſhy place, large piles muſt be driven, by means of engines of this kind, to great depths, and the ſpaces between them filled up with great ſtones, gravel, ſand, and mortar, before the foundation of that building can be laid.

The exact form of the machine by which the ancients drove theſe piles is not now ſufficiently known. Several ſorts have been deſcribed by *Leopold*, *Deſaguliers*, and *Belidor*. But amongſt all thoſe, that which was invented by *Vauloüe*, deſcribed by *Deſaguliers*, and brought into uſe while the foundation of Weſtminſter-bridge was laying, has greatly the pre-eminence over all others. Its peculiar advantages are, that the weight, uſually called the *Ram*, may be raiſed with the leaſt force;—that when it is raiſed to a proper height, it readily diſengages itſelf and falls with the utmoſt freedom;—that the forceps are lowered down ſpeedily, and inſtantly, of themſelves, again lay hold of the *Ram*, and lift it up: on which account this machine will drive the greateſt number of piles, in the leaſt time, and with the feweſt labourers.

Mr. *Bugge* next proceeds to ſhew that *Belidor* has entirely miſtaken the theory of this machine, and then goes on to lay down and explain the true theory of it; in doing which he delivers the following principles:

1ſt, If the reſiſtance of the ground, and the maſſes of the piles, be equal, the depths to which they will be driven with a ſingle blow will be as the product of the weight of the *Ram* into the height through which it falls.

2d, If the maſſes of the Ram and heights through which it falls are both equal, the depths to which the piles will be driven will be in the inverſe ratios of the maſſes of the piles into the ſuperficies of that part of them which is already immerſed in the earth.

3d, If all theſe things be unequal, the depths will be in a ratio compounded of the direct ratio of the heights through which the Ram falls into its maſs, and the inverſe ratio of the maſs of the pile into its immerſed ſuperficies.

4th, If the weights of the Ram be equal, and alſo the weights of the piles; the depths to which they will be driven will be as the heights through which the Ram falls directly, and the immerſed ſuperficies of the piles inverſely. Or, becauſe the immerſed ſuperficies of the piles are as the depths which they are already driven into the earth, the depths they will be driven are ſimply as the ſquare roots of the heights through which the *Ram* falls.

From theſe principles, which are in a manner ſelf-evident, our ingenious Mechanician determines, that the diſtance which a pile will be driven by each ſucceeding blow will be leſs and leſs, as the ſuperficies of that part of the pile which is immerſed in the ground increaſes; contrary to what had been aſſerted by *M. Belidor*: and, conſequently, that there is a certain depth, beyond which a pile of a given maſs and ſcantling cannot be driven; the maſs of the *Ram* and the height through which it falls at firſt being aſſigned. He alſo refutes the notion which had been entertained by ſome, that the driving of piles is facilitated by loading them with weights: for the depth to which a pile can be driven by any ſingle blow (all other things remaining the ſame) being inverſely as its maſs, it is manifeſt that thus loading the pile, and thereby increaſing its maſs, will be ſo far from accelerating its deſcent, that it will abſolutely retard it. He concludes his paper with ſome very uſeful practical hints, and obſervations, relative to proportioning the ſeveral parts of the machine to one another, the number of men which ought to be employed, examining the ground, and the part of it where the firſt pile ought to be driven, ſo that the others may drive with the greateſt eaſe poſſible.

Art. XIII. *Dedication to the collective Body of the People of England, in which the* Source *of our preſent political Diſtractions* are *pointed out, and a Plan propoſed for their Remedy and Redreſs.* By the Earl of Abingdon. 8vo. 1 s. 6 d. Almon, &c. 1780.

HIS Lordſhip opens this Epiſtle Dedicatory with an explanation of the reaſon why his *Thoughts* (ſee Monthly Rev. vol. lvii. p. 249) are dedicated to the collective body of the people of England at this period of their publication, and not at firſt.

'The public good, ſays he, was my object: but whether I had made uſe of the proper means to that end, or no, was not for me to determine. So far indeed as my intentions went, of their rectitude I was conſcious: but how far I had ſucceeded in ability reſted upon the judgment of others.

'To the judgment of others I appealed, and I called upon the Public, if I was wrong to ſet me right. I declared that 'Truth being my only object herein, I ſhould as readily look for it in others as ſeek it in myſelf;' and I have waited impatiently for the event: but notwithſtanding five editions of theſe Thoughts have been had, and much time has ſince elapſed, to this very hour, not the colour of objection, nor the ſhadow of argument have been oppoſed to them.

'Theſe then are the circumſtances under which this Dedication now makes its appearance to you. What diffidence had before with-held, acquired confidence hath ſince produced; and as, on the one hand, if truth be with me, my reward will be in its uſe to you; ſo, on the other, if error, my conſolation is, that I have been ever ready to retract it.

'But having ſaid, that not the colour of objection, nor the ſhadow of argument have been oppoſed to theſe Thoughts; I feel myſelf obliged to offer a few words in anſwer to one writer, who has been pleaſed to honour me with his public correſpondence. This writer is a Mr. Cartwright, and who, in a Letter addreſſed to me †, has, ſuppoſing me wrong in a poſition that I have laid down, called upon me, with great propriety, for my juſtification. I rejoice to meet ſuch inquiries. They are the avenues to truth. And I am no leſs pleaſed with the inquirer. He has written like a gentleman, and what is more than this, like an honeſt man: for, unlike thoſe *anonymous* writers, whoſe fears are leſt the infamy of their names ſhould increaſe the infamy of their writings, he has affixed his name to what he has written. It is therefore matter of concern to me to find myſelf miſtaken by this writer: but my hopes are, that to remove his miſtake will be equally ſatisfactory to him, as to me.'

His Lordſhip then enters upon his vindication, and, as we think, fully proves that the error has ariſen merely from a miſconception of his expreſſion; and that, in fact, with reſpect to the matter in diſpute he and Mr. Cartwright are both of the ſame opinion. He then proceeds to the diſcuſſion of another point; namely, the nature of allegiance; on the due ſolution of which, as his Lordſhip obſerves, the moſt important conſtitutional doctrine hangs. On this ſubject his Lordſhip reaſons with ſingular acuteneſs and ingenuity. In the courſe of his argument he examines the maxim that *the King can do no wrong*; in illuſtration of which doctrine Sir William Blackſtone lays it down, that the King is not only incapable of doing wrong, but even of thinking wrong: he can never mean to do an improper thing: in him is no folly or weakneſs.

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† Vid. A Letter to the Earl of Abingdon diſcuſſing a poſition relative to a fundamental right of the Conſtitution, &c. By John Cartwright. See Review, vol. lviii. p. 237.

'But let us ſee, ſays this ſpirited writer, how this Weſtminſter-hall inference (for it is called a *legal* maxim) and its comment agree with the Conſtitution, with nature, with reaſon, with common ſenſe, with experience, with fact, with precedent, and with Sir William Blackſtone himſelf; and whether, by the application of theſe rules of evidence thereto, it will not be found, that (from the want of attention, as I have taken notice of before, to that important line of diſtinction which the Conſtitution has drawn between the *King* of England, and the *Crown* of England) what was attributed to the *monarchy* has not been given to the *monarch*, what meant for the *kingſhip* conveyed to the *King*, what deſigned for the *thing* transferred to the *perſon*, what intended for *theory* applied to *practice*; and ſo in conſequence that whilſt the premiſſes (of the *perfection* of the monarchy) be true, the concluſion (that the King can do no wrong) be not falſe*.

'And firſt in reference to the Conſtitution: to which if this matter be applied (meaning what it expreſſes, and if it do not it is unworthy of notice) it is ſubverſive of a principle in the Conſtitution, upon which the preſervation of the Conſtitution depends; I mean the principle of *reſiſtance*: a principle which, whilſt no man will now venture to gainſay, Sir William Blackſtone himſelf admits, "*is juſtifiable to the perſon of the Prince* when the being of the State is endangered, and the public voice proclaims ſuch reſiſtance neceſſary;" and thus, by ſuch admiſſion, both diſproves the maxim, and overſets his own comment thereupon: for to ſay that "the King can do no wrong," and that "he is incapable even of thinking wrong," and then to admit that "reſiſtance to his perſon is juſtifiable," are ſuch jarring contradictions in themſelves, that until reconciled, the neceſſity of argument is ſuſpended †.

'With reſpect then, in the next place, to the agreement of this maxim and its comment with nature, with reaſon, and with common ſenſe, I ſhould have thought myſelf ſufficiently juſtified in appealing to every man's own reflection for deciſion, if I had not been made to underſtand that nature, reaſon, and common ſenſe had had nothing to do with either. Sir William Blackſtone ſays, "That though a philoſophical mind will conſider the royal perſon merely as one man appointed by mutual conſent to preſide over others, and will pay him that reverence and duty which the principles of ſociety demand, yet the maſs of mankind will be apt to grow inſolent and refractory if taught to conſider their Prince as a man of no greater perfection than themſelves; and therefore the law aſcribes to the King, in his high political character, certain attributes of a great and tranſcendent nature, by which the people are led to conſider him in the light of *a ſuperior being*, and to pay him that awful reſpect which may enable him with greater eaſe to carry on the buſineſs of Government." So that, in order to govern with greater eaſe, (which by the bye is mere aſſertion without any proof) it is neceſſary to *deceive* the maſs of mankind, by making them believe, not only what a philoſophical mind cannot believe, but what it is impoſſible for any mind to believe; and therefore in the inveſtigation of this ſubject, according to Sir William, neither nature, reaſon, nor common ſenſe can have any concern.——

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* 'How eaſily does the worſhip of the *divinity* degenerate into a worſhip of the *idol*?' Vid. Hume's Eſſays, p. 40.

† Vid. Blackſtone's Comm. v. 1. p. 251.

' It remains to examine in how much this maxim and its comment agree with experience, with fact, with precedent, and with Sir William Blackſtone himſelf. And here it is matter of moſt curious ſpeculation, to obſerve a maxim laid down, and which is intended for a rule of government, not only without a ſingle caſe in ſupport of it, but with a ſtring of caſes that may be carried back to *Egbert* the firſt monarch of England, in direct oppoſition to the doctrine. Who is the man, that reading the *paſt* hiſtory of this country, will ſhew us any King that has done no wrong? Who is the Reader that will not find, that all the wrongs and injuries which the free Conſtitution of this country has hitherto ſuffered, have been ſolely derived from the arbitrary meaſures of our Kings? And yet the maſs of mankind are to look upon the King, as a ſuperior being; and the maxim that "the King can do no wrong," is to remain as an article of belief. But without puſhing this inquiry any further, let us ſee what encouragement Sir William Blackſtone himſelf has given us for our credulity. After ſtating the maxim, and preſenting us with a moſt lively picture, "of our ſovereign Lord thus *all perfect* and *immortal*," what does he make this all-perfection and immortality in the end to come to*? His words are theſe: "For when King Charles's deluded brother attempted *to enſlave* the nation," *(no wrong this, to be ſure)* "he found it was beyond his power: the people both COULD, and did reſiſt him: and in conſequence of ſuch reſiſtance *obliged* him to quit his enterprize and his throne together†."

The ſum of all is this: that the Crown of England and the King of England are diſtinguiſhable, and not ſynonimous terms: that allegiance is due *to the Crown*, and through the Crown *to the King*: that the attributes of the Crown are ſovereignty, perfection, and perpetuity; but that it does not therefore follow, "that the King can do no wrong." It is indeed to be admitted, that in high reſpect for the Crown, high reſpect is alſo due to the wearer of that Crown; that is, to the King: but the Crown is to be preferred to the King, for the firſt veneration is due to the Conſtitution. It is likewiſe *to be ſuppoſed*, that the King *will* do no wrong; and as to prevent this, a Privy Council is appointed by the Conſtitution to aſſiſt the King in the execution of the government, ſo if any wrong be done, "theſe men," as Monteſquieu expreſſes it, "may be examined and puniſhed *."

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* Vide Blackſtone's Comm. v. 1. p. 250.

† Id. v. 4. p. 433.

'But if any future King ſhall think to ſcreen theſe evil counſellors, from the juſt vengeance of the people, by becoming *his own Miniſter*; and, in ſo doing, ſhall take for his ſanction, "*the attribute of perfection*," ſhall truſt to the deception of his being "*a ſuperior being*," and cloak himſelf under the maxim, that "*the King can do no wrong*;" I ſay, in ſuch a caſe, let the appeal already made to the Conſtitution, to nature, to reaſon, to common ſenſe, to experience, to fact, to precedent, and to Sir William Blackſtone himſelf ſuffice; and preclude the neceſſity of any further Remarks from me ‡.'

After enumerating the various diſorders under which the Conſtitution is ſuppoſed to labour, this ſtate phyſician, whoſe abilities, independent of other conſiderations, ſufficiently ſave him from the imputation of being a quack, recommends as a reſtorative 'that an Act ſhould be immediately paſſed declaratory of the conſtitution, for ſettling the conſtitution, and for obtaining uniformity in the State.' Thoſe who wiſh to know what is advanced on this ſubject muſt be referred to the book itſelf, in which its noble Author has diſplayed great extent of political knowledge. His Lordſhip, though not an elegant, is a nervous and manly writer; one who ſeems more deſirous of exploring truth, than ambitious of embelliſhing it with unneceſſary ornament. Of the facts on which his arguments are founded he appears to be fully informed, and his mode of arguing is cloſe and convincing.

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* Except the parliament, which is the great council of the nation, the judges, and the peers, who, being the hereditary counſellors of the crown, have not only a right, but are bound *in Foro Conſcientiæ* to adviſe the King for the public good; the Conſtitution knows of no other council than the *Privy Council*. Any other council, like Clifford, Arlington, Buckingham, Aſhley, Lauderdale, and as the initial letters of theſe names expreſs, is a CABAL, and as ſuch ſhould be ſuppreſſed. Nat. Bacon, ſpeaking of the loſs of power in the grand council of Lords, ſays, 'The ſenſe of State once contracted into a *Privy Council*, is ſoon recontracted into a *Cabinet Council*, and laſt of all into a *favourite* or two; which many times brings damage to the Public, and both *themſelves* and *Kings* into extreme *precipices*; partly for want of maturity, but principally through the Providence of God over-ruling irregular courſes to the hurt of ſuch as walk in them.' Pol. Diſc. part 2. pag. 201.

‡ For experience, fact, and precedent, ſee the reigns of King John, Henry III. Edward II. Richard II. Charles I. and James II. See alſo *Mirror of Juſtices*, where it is ſaid, "that this grand aſſembly (meaning the now Parliament or then Wittena-gemotte) is to confer the government of God's people, how they may be kept from ſin, live in quiet, and have right done them, according to the cuſtoms and laws; and more eſpecially *of wrong done by the King*, Queen, *or their* children:" to which Nat. Bacon adds this note, 'At this *time the King might do wrong*, &c. and ſo ſay Bracton and Fleta of *Kings* in their time.' Diſc. part 1. pag. 37. Lond. 1739.

We have only to regret that Lord A. in treating a ſubject in which *every* Engliſhman is ſo deeply intereſted, has fallen into the error of thoſe politicians who have imagined that *property* (not the people) is the object of parliamentary repreſentation; a doctrine ſo abſurd, that we want words to expreſs our aſtoniſhment at its exiſtence in a country where the invaluable rights of the loweſt citizen, whoſe only property is his FREEDOM, CIVIL and RELIGIOUS, are ſurely as much the objects of conſtitutional protection, which implies repreſentation, as the dirty acres and money-bags of the opulent, but leſs numerous and leſs uſeful, part of the community!

ART. XIV. *A Poetical Epiſtle to his Excellency* GEORGE WASHINGTON, Eſq; Commander in Chief of the Armies of the United States of America, from an Inhabitant of the State of Maryland. To which is added, a Sketch of the Life and Character of General Waſhington. 4to. 2 s. 6 d. Annapolis printed, 1779; London reprinted for Dilly, &c. 1780.

ALTHOUGH America is, or lately was, like all riſing countries, in a general ſtate of improvement, yet poetry, in particular, does not yet ſeem to have been highly cultivated in that ſoil. But great events will produce great poets. Homer, perhaps, had never immortalized himſelf in ſong, had the ſiege of Troy never taken place.—The ſpecimens of American poetry which we have hitherto met with, are, probably, the dawnings of that brighter day which may, ere long, ſhine forth in full ſplendor.

The little poem here republiſhed, from the original American edition, is chiefly intended by its Author (a native of America *) as a compliment to his celebrated countryman, the Commander in chief of the Congreſs' troops.

Having paid due reſpect to the merits of the hero to whom this Epiſtle is immediately addreſſed, and reprobated the hoſtile conduct of Great Britain towards his native country, with a warmth of reſentment which was to be expected in a poem of this kind, the Weſtern Muſe thus contraſts the *bloody* picture with a prophetic delineation of the ſtate of America, happily ſettled in the enjoyment of that freedom for which ſhe is now ſtruggling:

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* 'Say, where along yon venerable wood,
My *native ſtream* ſwells thy *Potomack's* flood,
Shall my untutor'd Muſe begin the ſong,
Which future bards in rapture ſhall prolong:
Or there my little bark preſume to ſail,
Fann'd by fair Liberty's inſpiring gale?'

By his *native ſtream*, the Author means the river *Wiccomico*, which empties itſelf into the great river Potomack.

Great without pomp, without ambition brave,
Proud, not to conquer fellow men, but ſave:
Friend to the weak, a foe to none, but thoſe
Who plan their greatneſs on their brethren's woes;
Aw'd by no titles, undefil'd by luſt;
Free without faction, obſtinately juſt;
Too wiſe to learn from Machiavel's falſe ſchool,
That truth and perfidy by turns ſhould rule;
Too rough for flattery, dreading ev'n as death
The baneful influence of corruption's breath;
Warm'd by Religion's ſacred genuine ray,
That points to future bliſs th'unerring way;
Yet ne'er controul'd by Superſtition's laws,
That worſt of tyrants in the nobleſt cauſe;
The world's great mart, yet not by gold defiled,
To mercy prone, in juſtice ever mild,
Save to the man who ſtrikes at FREEDOM's roots,
And never curs'd with *M—ſf—ds*, *N—ths*, or *B—tes*.
Such be my country; what her ſons ſhould be,
O! may ſhe learn, great WASHINGTON, from thee!
Thy private virtues be their public rule,
Thy public conduct be the patriot ſchool!
That living law, from whence her riſing youth
May gather wiſdom, conſtancy, and truth,
Of independence catch the generous flame,
And learn to ſhudder at oppreſſion's name!

It is the cuſtom of ſome painters to draw flattering reſemblances; and we fear that this artiſt is of their number. We apprehend that the world never yet ſaw, and never will ſee, human ſociety in the high ſtate of perfection which he has ſo fondly *imagined*.

The memoirs of the life, and the ſketch of the character of Mr. WASHINGTON, ſeem to contain the moſt authentic, as well as moſt circumſtantial, account of this modern FABIUS, that hath yet appeared. The half-length portrait, given by way of frontiſpiece, is engraved from an original painting; and it is ſaid to bear a juſt reſemblance of the General's perſon.

☞ This pamphlet is publiſhed for the benefit of the American priſoners in England.—It is true, as the benevolent Editor obſerves, in his prefatory advertiſement, 'the pains of captivity cannot be much lightened by this ſmall mite of an obſcure individual;' but, as he juſtly adds, ſuch munificent donations as have been made by Engliſhmen toward the relief of the American priſoners, confined in this country, 'muſt ſtamp a leſſon on the minds of thoſe unfortunate captives, and our American brethren in general, that they ſhould not withdraw all national affection from a country, the bulk of whoſe inhabitants have not withdrawn all national affection from them."

ART. XV. *Poems and Miſcellaneous Pieces*, with a free Tranſlation of the *Oedipus Tyrannus* of Sophocles. By the Rev. Thomas Maurice, A. B. of Univerſity College, Oxford. 4to. 10 s. 6 d. Dodſley, 1779.

MOST of the poems contained in this volume have already appeared in print, and have been noticed in our Review. We obſerved in them a genuine poetical ſpirit, and melodious verſification, with a mixture of inequality and incorrectneſs. We remember to have remarked, on one occaſion, that as the Author was of inexperienced age, we might hope for better things; and, accordingly, ſeveral of the original pieces in this collection demonſtrate that our hopes were not without foundation *. The Great have been too frequently addreſſed, even by good poets, in ſtrains of ſervile adulation. Mr. Maurice's verſes to the Marquis of Blandford, after having ſeen Blenheim-houſe, afford a manly, decent compliment.

After a natural introduction of the great Marlborough's triumphs, the poet thus proceeds:

'Here BLANDFORD, oft, as to thy wond'ring eyes
His deathleſs feats in bright ſucceſſion riſe,
Congenial tranſports in thy boſom roll,
And half his ſpirit fires thy infant ſoul.
But far from thee be war's tumultuous rage,
Nor let ambition taint thy tender age;
Let Spenſer's bright example teach thy mind
Sublimer joys, and tranſports more refin'd:
Like him, thy hand to pining want extend,
Protect the orphan, and the wretch befriend.'

The ſituation of Blenheim affording occaſion, he mentions the ſtory of Henry II. and Roſamond; which not inelegantly finiſhes the piece:

'But ſhort the bliſs unholy joys afford,
His raging conſort ſeeks her abſent lord;
And Roſamond, from love and Henry torn,
Retires to weep in yonder glooms forlorn.
Oh never more may guilty tranſports ſtain
Theſe hallow'd haunts, nor jealous fires profane;
But ev'ry future lord, like Spenſer, prove
The ſweets of ſocial life, and ſpotleſs love!'

Hinda, an Eaſtern elegy, is not, as the Author informs us, a particular imitation of any Aſiatic poet, but was written when his imagination had been animated with the peruſal of thoſe beautiful ſpecimens of Eaſtern poetry given to the world by Mr. Jones and Mr. Richardſon. This elegy is the complaint of an Arabian lover, for the loſs of his deceaſed bride. The Oriental character is, in general, well ſuſtained, moſt of the images are local, and the language is marked by dignity and eaſe:

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* See *Hagley*, a deſcriptive poem, Monthly Review, vol. lvi. p. 156.

‘ Led by the ſtar of evening's guiding fires,
That ſhone ſerene on Aden's lofty ſpires,
Young Agib trod the ſolitary plain,
Where groves of ſpikenard greet his ſenſe in vain:
In wealth o'er all the neighbouring ſwains ſupreme,
For manly beauty every virgin's theme;
But no repoſe his anxious boſom found,
Where ſorrow cheriſh'd an eternal wound.
The frequent ſigh, wan look, and frantic ſtart,
Spoke the deſpair that prey'd upon his heart.
The haunts of men no more his ſteps invite,
Nor India's treaſures give his ſoul delight.
In fields and deep'ning ſhades he ſought relief,
And thus diſcharg'd the torrent of his grief.’

After an apoſtrophe to ‘ happier Nymphs and Swains,’ the Soliloquiſt thus diſcloſes the cauſe of his grief:

“ HINDA, once faireſt of the virgin train,
“ Who haunt the foreſt, or who range the plain,
“ Sleeps were the boughs of yon black cypreſs wave,
“ And I am left to languiſh at her grave!
“ To that dear ſpot, when day's declining beam
“ Darts from yon ſhining towers a farewell gleam,
“ Conſtant as eve, my ſorrows I renew,
“ And mix my tears with the deſcending dew,
“ The laſt ſad debt to buried beauty pay,
“ Kiſs the cold ſhrine, and claſp the mould'ring clay.”

Reflecting on paſt pleaſures, he then epiſodically introduces a kind of epithalamium:

“ Prepare, I cried, prepare the nuptial feaſt,
“ Bring all the treaſures of the rifled Eaſt:
“ The choiceſt gifts of ev'ry clime explore,
“ Let Aden † yield her tributary ſtore;
“ Let Saba all her beds of ſpice unfold,
“ And Samarcand ſend gems, and India gold,
“ To deck a banquet worthy of the bride,
“ Where mirth ſhall be the gueſt, and love preſide.”

Then expatiating on his own poſſeſſions, and deſcribing the perſon of his beloved, his digreſſion concludes with the following paſſage, in which the luxuriant pictures of Eaſtern poetry are happily imitated:

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† ‘ Aden and Saba are both cities of Arabia Felix, celebrated for the gardens and ſpicy woods with which they are ſurrounded.’

" A bower I have, where branching almonds ſpread,
" Where all the ſeaſons all their bounties ſhed;
" The gales of life amidſt the branches play,
" And muſic burſts from ev'ry vocal ſpray,
" Its verdant foot a ſtream of amber laves,
" And o'er it Love his guardian banner waves:
" There ſhall our days, our nights in pleaſure glide,
" Friendſhip ſhall live, when paſſion's joys ſubſide;
" Increaſing years improve our mutual truth,
" And age give ſanction to the choice of youth."

His complaint is thus beautifully reſumed:

" Thus fondly I of fancied raptures ſung,
" And with my ſong the gladden'd valley rung.
" But fate, with jealous eye, beheld our joy,
" Smil'd to deceive, and flatter'd to deſtroy;
" Swift as the ſhades of night the viſion fled,
" Grief was the gueſt, and death the banquet ſpread.
" A burning fever on her vitals prey'd,
" Defied Love's efforts, baffled med'cine's aid,
" And from theſe widow'd arms a treaſure tore,
" Beyond the price of empires to reſtore."

There appears to be ſomething exceptionable in the termination of this little poem. That an act of ſuicide ſhould be produced by ſuch a permanent, mellowed grief as the general tenor of the poem points out, is, we think, improbable. We have alſo a doubt whether the practice is conſiſtent with Arabian manners. Conſidered in a moral light, perhaps even fictitious examples of ſuicide, in general, are not favourable to virtue. They may tend to familiarize the human mind to an act which the ſevere preſſure of misfortune too often induces men to commit.

The *Proſpect of Life*, an ode, paints the *dark ſide of things* ſtrongly, and juſtly. Perhaps it might have been improved by contraction, and a different arrangement. We ſhould, alſo, have approved it more, had it been written in regular ſtanzas. Cowley's miſ-titled Pindaric, in which he was followed by every rhimer, is now, in general, properly diſcarded, and we are ſorry whenever we ſee attempts made to revive the uſe of it, by any who merit the name of poet.

The following picture of ſome of the miſeries of life, is well drawn, and highly coloured:

' Ah! why the catalogue of ills prolong,
And ſwell with complicated woes the ſong?
Recount thoſe darker moments of deſpair,
  When all the paſſions, fierce and unconfin'd,
  Ruſh with the tempeſt's fury on the mind,
And reaſon, headlong, from her ſtation bear:
When poverty to every other pang
  Adds her keen edge—preſents an infant train,
  Who with imploring eyes around thee hang,
And raiſe their ſuppliant plaints for bread in vain:

Stern fate, perhaps, determin'd to deſtroy
All that was precious, all thou wiſh'd to ſave,
And cruſh at once the ſource of ev'ry joy—
Blaſts the young conſort blooming in thy arms,
Nips in the bud a daughter's op'ning charms,
Or gives thy boſom friend to an untimely grave.'

The tranſlation of the *Oedipus Tyrannus* being profeſſedly a FREE one, its fidelity to the original does not come properly before us. We apprehend, however, that it will afford the Engliſh reader a pretty competent idea of the work of Sophocles. Conſidered merely as a poem, it has much merit, the language not being deficient either in ſtrength or melody; as will appear from the following quotations:

As a ſpecimen of the Lyric parts of this tragedy, we ſhall give the ſecond ſtrophe and antiſtrophe of the chorus, Act I.

'The pride of Thebes is levell'd with the ground,
The fruits of earth lie blaſted on the plain:
Her palaces with ſhrieks of death reſound,
And her ſtreets groan beneath the heaps of ſlain.
So wide hath ſpread the monſter's fiery rage,
Beauty's fluſh'd cheek with fatal crimſon burns;
From her wild eye pernicious lightning glares:
Ev'n virtue's hallow'd plaint the tyrant ſpurns;
The ſcreaming infant from the boſom tears,
And ſtrikes to earth the hoary ſcalp of age.

'The mother with convulſive tortures torn,
Faints 'midſt her pains, and languiſhes in death.
Her hapleſs infant, curſt as ſoon as born,
Imbibes pollution with his earlieſt breath.
But hark! in louder burſts the pæans break;
The ſhores with wilder acclamations ring,
Mad with the flames that revel through their blood.
Increaſing throngs around our altars cling,
And ſwift as rapid fire, or torrent flood,
By myriads ruſh to Lethe's gloomy lake.'

Of the colloquial parts, with quick returns of dialogue, our Readers will judge from the following intereſting ſcene:

Oedipus. Delay not, but inform me, didſt thou give
An infant to this man!
Shepherd. I did, and oh!
Death had that moment been my happieſt boon.
Oed. This day thou dieſt, unleſs I know the whole
Of this dark ſcene.
Shep. Ah ſpare the dire recital:
'Tis death to tell thee.
Oed. Doſt thou trifle with me?
Shep. Did I not ſay I gave the child?
Oed. Go on;
Whence came he? Was he thine by birth, or who
Conſign'd him to thy charge?

Shep. He was not mine;
I had receiv'd him from another hand.
Oed. What other? Speak his name, and where he dwells.
Shep. By all the pow'rs above, enquire no more:
I do conjure thee.
Oed. If I aſk again,
Wretch, thou ſhalt die.
Shep. In yonder palace born——
Oed. Sprung from a ſlave, or was the king his ſire?
Shep. Oh miſery to declare——
Oed. Oh! Death to hear!
Yet ſpeak——
Shep. He was ſuppos'd the king's own ſon.
But well Jocaſta knows the gloomy truth;
She can inſtruct thee beſt.
Oed. Didſt thou from her
Receive the child?
Shep. 'Twere fruitleſs to deny
What fate itſelf reveals.
Oed. What was her purpoſe?
Shep. That I ſhould kill it.
Oed. What, deſtroy the child?
Bloody, inhuman parent!
Shep. Dire affright,
From dreadful oracles, compell'd the queen
To this unnatural deed.
Oed. How, oracles?
What did they threaten?
Shep. That this ſon ſhould ſlay
Thoſe who begat him.
Oed. But if ſuch her fears,
Why didſt thou give it to this ſhepherd's care?
Shep. Compaſſion for the infant wrung my ſoul;
I hop'd he would have borne his charge away,
Far, far from Thebes, and theſe his native roofs:
Fatal miſtake! that life to him was death,
Preſerv'd to long, unutterable, woes——
For oh! if thou be'ſt he, thou art indeed
The moſt ill-fated, moſt accurſt of men.
Oed. 'Tis done; the tenfold myſtery burſts to light;
I am that moſt ill-fated, moſt accurſt.
Thou ſun, farewell; why ſmile thy beams on me,
Whom murder blackens, and whom inceſt ſtains?
Inceſt and murder of the deepeſt hue:
A father ſlain, a mother's bed defil'd!
Come night, come horror, ſhield me from his rays;
Plunge me in thick impenetrable glooms,
Black as my crimes, and boundleſs as my guilt.

From the longer ſpeeches, we ſhall extract part of the pathetic addreſs of Oedipus to his daughters:

'Come near, my daughters; ſhudder not to touch
Your father, and your——brother: view the hands,

Yet red with gore, whoſe fury hath conſign'd me
To everlaſting darkneſs, and forbade
The ſight of you and heav'n: a king myſelf,
And yet a regicide, by heav'n and man
Alike abhorr'd: approach, and weep my fate,
But do not curſe me with the name of parent.
Yes, to behold your angel ſmiles, that once
Gave vigour to my pulſe, is mine no more.
Yet I can weep your fate, and I will weep
In tears of blood warm guſhing from the heart.
With patient fortitude I might have borne
My own diſaſters, but the ſenſe of yours
Hath quite unmann'd me. Whither will ye go
For reſpite from your toils, or how aſſuage
The madneſs of deſpair? From public haunts,
And all the gay delights of ſocial life,
Driv'n with diſgrace, your virgin bloom to waſte
In barren ſolitude, and execrate
The name of father. Ye muſt never taſte
The ſweets of Hymen, nor with eager eyes
Gaze on a ſmiling progeny; for who,
Who will receive pollution to his arms,
Nor ſhudder at the black impending guilt
That hangs o'er all the race of Oedipus?'

Alſo the concluſion of the tragedy, being the addreſs of the chorus to the inhabitants of Thebes:

'Inhabitants of Thebes, behold your prince,
The mighty Oedipus, whoſe ſoaring thought
Pierc'd the dark riddle of the monſter Sphynx;
Whoſe fame and pow'r, beyond example great,
What ſon of Cadmus but with envy view'd?—
That prince behold, by ſad reverſe of fate
Fall'n from his throne of grandeur to the depth
Of abject miſery—Mortal, mark his fate;
Nor him, whom fortune's changeful ſmile adorns
With momentary triumphs, call thou bleſt,
Till death decide, and ſtamp the name of "happy."

This pleaſing collection contains ſeveral other (ſmaller) pieces, which have their merit. The Roman critic's maxim, *ubi plura nitent, &c.* we hope always to have in view, in our deciſions; but candidly to point out ſmaller faults is ſometimes an office of kindneſs. Mr. Maurice ſeems to pay conſiderable attention to correctneſs; we would wiſh him to be quite correct. He will, we hope, excuſe the hint, that he might derive advantage from avoiding a recurrence of the ſame thought in different expreſſions. An inſtance of this we obſerved in his verſes to the Marquis of Blandford, (p. 13.) where, if the two lines,

But lo! attended by her infant train,
That ſport around her on the velvet plain,

had been omitted, the circumſtance deſcribed would have been more beautifully, becauſe more abruptly, introduced by the nineteenth line of the ſame page:

> ‘ But who are theſe, that fluſh'd with all the glow—&c.’

There are a few blemiſhes of other kinds, which ſtruck us in the courſe of peruſal. In Hero and Leander,

> Deſcending torrents, mix'd with ruddy flame,
> Roar'd to the howling blaſt in *loud acclaim*.

The later part of the laſt line is an impropriety committed for the ſake of rhyme. The laſt line of our firſt quotation from Hinda, we could wiſh the Author to reconſider.

Perhaps the idea of indulging grief is not the moſt claſſically expreſſed by

> ——Sorrow *cheriſh'd* an eternal wound.

In the ſame poem, p. 28, l. 10, there is an elipſis of the prepoſition *to*, which does not pleaſe,

> ‘ While unremitting ſorrow points the tomb.’

Had the epithet, *unremitting*, been ſuppreſſed, SORROW would have been perſonified, and might with propriety have been ſaid to point, or direct, the unhappy mourner to his tomb.

We muſt not take leave of this publication, without doing its Author the juſtice to remark, that, in this edition, he has much improved ſome of the poems which were formerly publiſhed, by the omiſſion or alteration of exceptionable paſſages. Yet we cannot help wiſhing that he had paid more attention to *Hagley*, and *Netherby*, in this republication. Theſe poems, though they contain many excellent lines, ſtill appear, in our opinion, to want ſome curtailing, and much poliſhing.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. XVI.

HISTOIRE Naturelle, generale, & particuliere; contenant les Epoques de la Nature, &c.—A Natural Hiſtory, general and particular; containing the Epochas of Nature. Supplement. Volume V. of the 4to Edition, and IX. and X. of the 8vo. 1779. *Concluded.* In the preceding part of our account * of this volume we arrived, in our analyſis of this philoſophical romance, at the end of the fourth epocha of nature. As the chief merit of the Author, however extenſive his knowledge may be, lies in invention and painting, ſo his picture of the ſtate of the earth during this fourth period, when its domain was divided between water and fire, is ſublime and terrible, in the higheſt degree. The objects that enter into this diſmal and tremendous tablature, are deep lakes,—rapid currents, and whirlpools,—earthquakes occaſioned by the ſinking of rocks, the falling in of caverns, and the exploſions of volcanos,—general and particular hurricanes—vortices of ſmoke,—tempeſts produced by theſe violent convulſions of earth and ſea,—inundations, and impetuous floods and torrents, occaſioned by theſe earthquakes and commotions,—rivers of melted glaſs, and of bitumen and ſulphur, ravaging the mountains, rolling their peſtilential ſtreams along the plains, and infecting their waters,—the ſun himſelf darkened, not only by thick, watry clouds, but alſo by enormous maſſes of aſhes and ſtones, ejected from the volcanos: ſuch are the materials that enter into this dreadful diſplay; which is concluded by an unuſual ſtrain of piety, and thanks to the Creator, that he did not render man the ſpectator of theſe terrible and tumultuous ſcenes that preceded the birth of *intelligent* and *ſenſitive* natures.

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* Appendix to the laſt volume of our Review [the 61ſt] p. 543.

We come now to the fifth EPOCHA, during which elephants, and other animals of the ſouthern climates, inhabited the northern regions. When the earth was ſtill burning-hot toward the ſouth, it was cooling toward the Poles, which enjoyed, during a long ſpace of time, the temperature adapted to the preſervation and ſubſiſtence of the plants and animals that can only live, now, in the ſouthern regions. Animal or living nature may have commenced its exiſtence on our globe about 36,000 years from its formation, or expulſion from the ſun, as its polar regions, at leaſt, were then ſo far cooled, that the curious examiner might touch them without burning his fingers. To this *living* nature the author gives a long leaſe of exiſtence, (for as the buſineſs is all *ideal*, liberality is eaſy) even 93,000 years, at the end of which the globe will be colder than ice. But, between theſe terms, there are intermediate ones, as between the extremities of the thermometer. In the firſt degrees of refrigeration, when the waters ceaſed to boil, animals and vegetables may have exiſted, which were afterwards deſtroyed (both individuals and ſpecies) by the increaſing refrigeration of ſucceeding ages, and we find only their remains in calcareous ſubſtances: but the claſſes of organized and animal beings, that, by their nature, are more affected by intenſe heat, could only exiſt and multiply in periods nearer that in which we live. It is about 15,000 years backwards from our time that our Author places, in the North, elephants and other kinds of animals, who, at preſent, can only live and multiply in the torrid zone. According to him, the quantity of ivory diſcovered in the northern regions, proves that they once really contained a great number of elephants; but there are many more plauſible accounts given of the exiſtence of theſe animals in the North, than the wild romance of the epochas. M. DE BUFFON obſerves,

ſerves, that while the bones of elephants have been found in North America, no records announce the ſame diſcovery in the ſouthern parts of that continent;—that the ſame kind of elephant, which actually exiſts in the ancient continent, is no more to be found in the other,—and that not only the ſouthern parts of the new world exhibit no elephants of this kind, nor any ſpecies of the other terreſtrial animals which inhabit, at preſent, the ſouthern regions of our continent, but, moreover, that theſe animals never exiſted but in the northern parts of the American continent, and that while they inhabited the parts of ours that lie in the ſame latitude. From hence our Author concludes that the old and the new continent were not then ſeparated towards the North, and that their ſeparation has been poſterior to the exiſtence of elephants in North America, where that ſpecies was probably extinguiſhed. He thinks it alſo probable that this extinction happened pretty much about the time of the ſeparation of the continents, and that it was occaſioned by the impaſſable mountains, which hindered the elephants from travelling up towards the equator in queſt of warmth, as their brethren and relations had done in Aſia and Africa:—ſo they had a cold death, on our Author's hypotheſis. However, it would coſt us but little pains to find out an hypotheſis, by which we could hoiſt them over into Africa, when the refrigeration was taking them by the tail: for that there was a continent in times of yore that joined Africa with America,—or at leaſt a cluſter of iſles, that might ſerve as ſtepping-ſtones to the *half-reaſoning* elephants, is, we think, as capable of proof, as that a comet gave the ſun a flap in the face, and thus, by a random-blow, formed the ſolar ſyſtem.—But let us proceed with our Author to the

Sixth epocha—which contains the ſeparation of the continents. This ſeparation of Europe from America was effectuated, as our Author imagines, in two places, by two great currents, or ridges of ſea, that extend from the northern regions to the moſt ſouthern parts of the globe. He thinks alſo, that it happened about ten thouſand years ago, much about the time that England was ſeparated from France, Ireland from England, Sicily from Italy, Sardinia from Corſica, and both theſe latter from the continent of Africa. The diſcuſſions of our Author, on theſe objects, are pleaſant reading for a young ſtudent of philoſophical geography; for ſuch are peculiarly fond of invention and conjecture. The falling in of lands, in conſequence of volcanos or other cauſes, has probably ſeparated not only the countries now mentioned from each other, but alſo Greenland from Scotland and Norway, as, ſays he, the Orkneys, Shetland, Ferro, Iceland, and Hola, exhibit nothing to our view but the ſummits of lands that have been ſubmerged. Our

Author thinks farther, that Canada may have been joined to Spain by the banks of Newfoundland, the Azores, and the other iſlands that are ſcattered between theſe two countries. The hiſtory of the Atlantis, related by Plato and Diodorus Siculus, can only be applied (ſays our Author, though his admirer M. *Bailli* be of a quite different opinion) to a vaſt diſtrict of land, that extended itſelf far to the weſt of Spain, and that was inhabited by powerful princes and warlike legions. He thinks, however, that the junction of America with Aſia in the days of old (of which we have neither records nor traces) is ſtill more probable than its junction with Europe;—the *facts* and *obſervations* on which he grounds this opinion, are like all the reſt of his *proofs*, vague, forced, and entirely inconcluſive; but the detail into which he enters, is, in itſelf, neither uninſtructive nor diſagreeable, though it does not amount to evidence. Nevertheleſs, we cannot comprehend the pleaſure which this genius takes in wandering always in the clouds, ſnuffing up the air of poſſibilities and hypotheſes, and that in matters in which it is of little, often of no conſequence, whether we come to a determination or not upon the point in queſtion.

After obſervations and reaſonings of great length on this ſeparation of the continents,—on the ſtate of the Mediterranean, Euxine, and other ſeas, before that period, which preceded long, according to our Author, the deluges of Deucalion and Ogyges, and all the other inundations, the memory of which has been preſerved among men, M. de BUFFON returns to his hobby-horſe, the hypotheſis of refrigeration. Among other curious things on this ſubject, he tells us, that the northern regions, which were formerly warm enough for the propagation of elephants, being now ſo far cooled as to be only able to provide for the ſubſiſtence and nouriſhment of white bears and rein-deers, will, in ſome thouſands of years, become entirely deſert and deſtitute of inhabitants, by the influence of the cold or refrigeration alone. There are even, in his opinion, ſtrong reaſons for thinking that our polar region, which is yet unknown, will always remain inacceſſible; ſince it appears that a glacial refrigeration has taken place at the Pole, and extends even to ſeven or eight degrees; all which diſtrict is mere ice,—*perhaps*, or *probably*, as our Author ſays; and if it be ſo, then the circumference, and extent of that ice will increaſe with the refrigeration of the earth. *Suppoſing* now that a thouſand years have paſſed ſince *permanent* ice has begun to exiſt under the very point or extremity of the Pole, our Author calculates, conjectures, and decides, that ninety-nine thouſand years muſt paſs before this ice can reign at the Equator, ſuppoſing the progreſſion of glacial or icy cold as uniform as that of the earth's refrigeration. This calculation agrees pretty well with the duration

tion of ninety-three thouſand years that he has given to vital nature, and which he has deduced from the law or progreſs of refrigeration alone.

The ſeventh and laſt epocha is the creation of man, whoſe origin our Author places among earthquakes, volcanos, inundations,—amidſt ſtorms, tempeſts, and the rage and conflict of the elements: and then repreſents him as ariſing to civilization by ſlow degrees, and at length becoming a ſocial, poliſhed, and learned being—Where? In the northern regions of Aſia. But all this fabric of ſcience ſlipped through his fingers, the Lord knows how!—It was daſhed into pieces—the Lord knows where—and the Aſiatics, getting ſeveral ſcraps of it—theſe ſcraps were bandied about, one way or another, till they got into our Europe, where the beſt uſe and improvement has been made of them. The original people who erected this fabric of ſcience, periſhed with it:—but as we have no records that intimate the exiſtence of ſuch a people, it is not very ſurpriſing that we ſhould not know how they came to be annihilated.——M. De Buffon, however, talks of this people as if he had lived among them, and followed their progreſs from their origin to their extinction. If the reader has a mind to know the particulars of this people, as they exiſt in the heads of M. Buffon and M. Bailli, he muſt conſult the work before us, and the Letters of M. Bailli, of which we gave an account not long after they appeared. As for us, we are weary of conjectures, and ſhall therefore take leave of this volume and its epochas with pleaſure, notwithſtanding the beauty of the Author's ſtyle, which is always enchanting, even where it betrays marks of negligence. In the volume before us there is one circumſtance that muſt tire, if not diſguſt the moſt indulgent reader, and that is, the accumulated repetitions of the ſame facts, reaſonings, proofs, and explications, which meet us full in the face where we leaſt expected them, and of which we never get quit till we arrive at the end of the book.

The *additions* and *corrections*, which conclude this volume, contain a conſiderable number of facts and obſervations, geographical and phyſical, deſigned to illuſtrate ſeveral paſſages in the epochas of nature, and in the preceding volumes. Some of them are inſtructive, and others are curious and entertaining.

II. *Nouveaux Elemens de la Science de l'Homme*, i. e. *A New Elementary Treatiſe concerning the Science or Knowledge of Man.* By M. Barthez, Chancellor of the Univerſity of Medicine at Montpellier. Vol. I. 1778. By a miſtake this work came late to our hands: but both its ſubject, and the merit of its author, claim our notice. Its ſubject is the *vital principle* in the human frame, which is, no doubt, in an intimate union with both *intelligence* and *organization*, but whoſe nature and origin form one of the moſt intricate queſtions in the ſphere of metaphyſics. Our Author paſſes in review, the opinions of ancient and modern philoſophers on this nice queſtion. The firſt he mentions is the hypotheſis of the Atomical philoſophers, with *Democritus* and *Epicurus* at their head; who conſidered the human ſoul, as compoſed of two parts, the one *rational*, which reſided in the breaſt, the other *irrational*, which was diffuſed through the whole corporeal frame; both of which parts they reſolved into one. Next comes *Gaſſendi*, who ſeemed to adopt the ſyſtem of the Atomiſts, but modified it to his fancy, by ſuppoſing, that the irrational part comprehended the vegetative and ſenſitive principles. The latter of theſe, being corporeal, he conſidered as derived from our parents, and as the bond of union between the rational part and the body, while he looked upon the rational part as immaterial, created by the Deity, and by him united to the bodily frame. This hypotheſis is revived by M. de Buffon, in his diſcourſe on the nature of animals. Among the philoſophers, who acknowledged the exiſtence of immaterial ſubſtances, two ſects only, according to our Author, adhered to the diviſion of human nature into ſoul and body, without having recourſe to a third principle; ſo that this third principle was admitted by a great number of philoſophical and medical ſects before *Van Helmont*, who is inaccurately ſuppoſed by many to be its author.

The *Ariſtotelians* and *Carteſians* are the two ſects mentioned by our Author, as confining their diviſion of human nature to two ſubſtances, ſoul and body. The hypotheſis of the former, relating to the *ſoul* and the *living being*, being full of obſcurity, *therefore*, our Author endeavours to unfold and illuſtrate it; in which attempt, we ſhall not follow him, becauſe, after all his explications, we come to this concluſion, that the doctrine of the ſtagyrite may be profound, but certainly is far from being luminous. We do not think, indeed, that any author, known to us, has given a better expoſition of the doctrine of Ariſtotle, on this dark ſubject, than Mr. BARTHEZ: but, after all, when we read that the ſoul is " the firſt *entelechie* of the natural and organiſed body,—that it has life virtually, or *in poſſe*,—that it is in the body (actually living) what *form* is in any body whatever,—that it is not a being ſeparate from the *living body*,—that it has *ſenſitive*, *nutritive*, generative faculties, and a paſſive intelligence,—that it conſtitutes animal life,—and renders the body capable of receiving that *active intelligence*, by the union of which, with the *entelechie*, the man becomes ſuſceptible of reaſoning and paſſions;—when we read all this, notwithſtanding our real and high regard for Ariſtotle, we have enough of the buſineſs. Hermolaus Barbarus, as we have read ſomewhere, was ſo puzzled with the *entelechie*, that he conſulted the Devil about the explication of it; but we know not the anſwer that was given by the infernal Oracle.

Among the Carteſians, who admitted but two ſubſtances in nature (*viz. matter* and *ſpirit*), the *Animiſts* identified the principle of life with the thinking ſubſtance, to which latter they attributed all animal motion voluntary and involuntary; while the *mechanical* Carteſians derived all the animal functions, excepting thoſe which were evidently voluntary, from a ſeries of neceſſary motions, which ſucceed each other in the organs of the body from the firſt dawn of life. This reſembles the pre-eſtabliſhed harmony of Leibnitz.

Our Author ſeems inclined towards the opinion of thoſe, who look upon the *vital principle*, as diſtinct, both from the mechaniſm of the *body*, and the qualities and nature of the mind. He does not, however, follow all the reveries of *Van Helmont*, but walks much more ſoberly in this metaphyſical wild. He thinks, the vital principle cannot be conſidered as a faculty of the *mind*, becauſe, while the former produces all thoſe motions that are neceſſary to animal life, the mind has not that *conſciouſneſs* of theſe motions, that is inſeparable from its own operations. If it be objected, that this conſciouſneſs may be ſuſpended by habit; he acknowledges the fact; but obſerves, that it may be reſtored whenever we pleaſe by a reflex act of the will.—A muſician, who, through habit, plays a tune upon the harpſichord, without any conſcious perception of the motions that produce each note, can, when he pleaſes, repeat theſe motions, and render them preſent to the mind by an act of reflexion; whereas the mind cannot obtain a reflex perception of the vital motions by repeating them, nor by any effort of *reflexion* or *will*. He thinks it, therefore, moſt probable, that the *vital principle* produces, alone, by its immediate action, all the motions of the corporeal organs, whether it be with the concurrence of the mind, as in the voluntary, or without its concurrence, as in the movements of the heart and arteries, and other involuntary motions, as alſo in thoſe which we perform mechanically through the effect of habit.

But has this vital principle, thus diſtinguiſhed from ſoul and body, a ſeparate exiſtence in itſelf? or does it only exiſt by its union with the human body? Our Author inclines to the former, without affirming the latter to be impoſſible. It is poſſible, ſays he, that by a general law, eſtabliſhed by the Author of Nature, a principle endowed with ſenſitive and moving powers, may take place neceſſarily in that combination of matter, of which each animal body is formed, and be the immediate cauſe of that ſeries of motions, that is neceſſary to the life of the animal through the whole of its duration:—But it is alſo poſſible, *adds he*, that the vital principle may have, in itſelf, an *exiſtence ſeparate from* that combination of matter in the animal body, to which it is joined by the power of the Deity.—Our Author alleges the following circumſtances in favour of this latter opinion:

1ſt, The principle of life may be deſtroyed in animals without any perceivable alteration in their organs; as appears in the effects of certain poiſons, which kill almoſt inſtantaneouſly, without leaving any veſtige of violence, or damage in any part of the body:—on the other hand, the vital principle often ſurvives conſiderable damages, received by the moſt eſſential organs of the body, ſuch as the heart and the brain.—This obſervation proves very little, in favour of the ſeparate exiſtence of the vital principle: it only proves, that it is independent on *certain parts* of the body, and the damages they may receive. We know no caſe that proves ſo well the opinion, which our Author ſeems to prefer, as that of the warrior in the *Art of Sinking*, who was cut in two perpendicularly, and the one half of whoſe body lay panting on the ground, while the other ran away.

2dly, In a violent ſtate of danger or irritation, the vital principle excites in the body mechanical motions, which can only be accounted for by a particular inſtinct, as they are contrary to the motions which take place in the natural ſtate of the body.

3dly, A ſort of harmony pre-eſtabliſhed between the vital principle and the body which it animates, makes this principle (in various kinds of animals) aim at, and attempt motions, relative to organs, which do not exiſt, or are imperfectly formed, when theſe motions are attempted. The efforts of the bird to fly, and of the calf to butt, before the former is furniſhed with wings, or the latter with horns, are among the examples of this alleged by our Author. Theſe, and the other inſtinctive propenſities, which lead each animal to ſeek and to chuſe the objects that are peculiarly adapted to its ſubſiſtence and nouriſhment, cannot, as our Author thinks, be the mere effects of organiſation; ſtill leſs are they the effects of reaſoning and reflection; and therefore he is inclined to conſider them as the action or impulſion of a *vital principle*, which is diſtinct both from ſoul and body.

Senſible, however, of the uncertainty that accompanies the concluſions drawn from theſe obſervations, in favour of his opinion, that the vital principle is a diſtinct ſubſtance, M. BARTHEZ modeſtly acknowledges, that poſſibly it may be no more than an *innate principle*, which governs all the complicated motions of which the animal body is ſuſceptible. The truth is, that the ſubject here diſcuſſed, is beyond the reach of our analytical powers: it is with the vital principle, as it is with the principle of intelligence; they both exiſt, but their manner of exiſtence is unknown to us, and will continue a myſtery, until——we know not when.

MONTHLY CATALOGUE,

For MAY, 1780.

POLITICAL.

Art. 17. *A Speech delivered at the Weſtminſter Forum*, on the 8th of November, 1779. By Maynard Chamb. Walker, of the Inner Temple, Eſq. 8vo. 1 s. Bowen.

THIS Gentleman contends very *potently* (to uſe one of his favourite words) that an union of Great Britain with Ireland, ſimilar to that with Scotland, would be injurious to the dignity, and fatal to the freedom of our ſiſter iſland. He points out the difference of circumſtances by which Scotland has been a gainer, and which would probably make Ireland a loſer, by ſuch a meaſure. This he does with great ſkill of diſcrimination; and if ever an union between Great Britain and the latter country ſhall be ſeriouſly agitated, this little performance comprizes the chief arguments on which the attention of the legiſlature muſt be turned. We cannot however accede to Mr. W.'s ideas on the ſubject of repreſentation, as we apprehend them to be fundamentally erroneous. He thinks that Ireland, to be free, muſt not only be duly but potently repreſented: that is, 'repreſented in ſuch a manner as to be able to reject what the repreſentatives of that kingdom, in their wiſdom, ſhall think proper.' Now, to fill up this modeſt Gentleman's idea of an adequate, or as he calls it a *potent* repreſentation, Ireland muſt ſend an equal number of repreſentatives with Scotland *and* England. Nay, on the preſumption that the Britiſh members will think wrong, and the Iriſh members think right, on every queſtion concerning Ireland, the latter country, to ſecure her liberties, muſt even have a caſting voice in the ſenate. If this be our Hibernian orator's idea of an *Union*, where *diſtinct* intereſts and *diſtinct* denominations are to be kept up, we wiſh him joy of this political diſcovery. England will be as averſe to *ſuch* an Union, as Ireland will, probably, be to every other. But does not this Gentleman know, that Scotland is bound by an Act of our parliament in matters relating to Scotland, though every Scotch commoner and every Scotch peer ſhould vote againſt it? that the Church herſelf is legally bound by an Act which every Spiritual Lord may have proteſted againſt? Yet was this ever made a ſubject of doubt or complaint? To ſuppoſe the contrary, is to ſuppoſe an Union which would be the moſt egregious ſoleciſm in politics.

One of Mr. Walker's arguments to prove that Ireland cannot be *duly* repreſented in caſe of an Union, is derived from the remoteneſs of the ſeat of government. The merchant, he thinks, will not leave his compting-houſe, nor the lawyer his practice, to attend a diſtant parliament; and conſequently that in a parliament where theſe claſſes of men are not preſent, Ireland will not be *duly* repreſented: that her trading intereſts will be miſunderſtood, and her municipal rights miſconſtrued and perverted.

This argument is rather plauſible than juſt. It is not often found that the moſt beneficial mercantile regulations originate from merchants, or the moſt wholſome and conſtitutional laws from lawyers.

If we look for the parentage of deſtructive monopolies, and partial reſtrictions, which have received the ſanction of parliament; theſe, indeed, we may refer to commercial men: but at preſent, in our own Houſe of Commons, we ſhall find the merchants who have ſeats there, are not the guardians of the trading intereſts; but rather the independent Gentlemen of fortune who apply their thoughts that way, and are excluſively called *the men of buſineſs*. The principal parliamentary buſineſs to which our merchants attend, lies in the *contract* way. Does this Antiunioniſt apprehend that Ireland would be injured if *her* merchants were not led into the like temptation? As to the neceſſity of her ſending practiſing lawyers to parliament, it is by no means obvious to us. Can no man underſtand, or defend the laws of his country but a practiſer in the courts of law? Can no man explain the principles of the Conſtitution but an Attorney or Solicitor General? The idea is extravagant. We hardly need remind Mr. Walker of one of the greateſt benefactors to his country, who certainly was no lawyer.

> Let Ireland tell how Wit upheld her cauſe,
> Her *trade* ſupported, and ſupplied her *laws*:
> And leave on SWIFT this grateful verſe engraved,
> The rights a court attack'd, a poet ſav'd. POPE.

So little did Swift love the lawyers, that he was fond of declaring, that they, of all men, ſeemed leaſt to underſtand the nature of government in general; like under-workmen, who are expert enough at making a ſingle wheel in a clock, but are utterly ignorant how to adjuſt the ſeveral parts and regulate the movement.

But though we think that the preceding arguments of this young orator are inconcluſive, we are far from intimating that his other objections to an union are ſo. There is argument as well as eloquence in his diſplay of the probable conſequences that would reſult to Ireland from this meaſure. He is of opinion, that the ſciences, and liberal arts, will take their flight with her parliament, and like birds of paſſage ſeek a happier climate. 'The Nobles, and eſtated Gentlemen departed,—Genius would clap her wings, and fly from the deſerted land. Not only men of fortune, but men who rely upon their abilities to acquire a fortune, would deſert Hibernia, as a place not calculated for their purſuits. Fond of baſking in the ſunſhine of power, and deriving animal heat from their vicinity to a court, they would haſte to England; and hapleſs Ireland, once univerſally admired for the eloquence of her orators—the wiſdom of her divines—the ability of her lawyers—and the bravery of her warriors,—would become at beſt the compting-houſe of the merchant, and the ſhop of the mechanic!'

Art. 18. *The Reformer.* By an Independent Freeholder. 8vo. 1s. 6d. Fielding and Walker. 1780.

The errors of Adminiſtration, the abuſes of office, the waſte of public treaſure, or the enormous increaſe of place and penſion liſts, —theſe are not the evils of which this *reformer* complains. He does not appear to be ſenſible that any ſuch errors or abuſes exiſt. The only political evil againſt which he exclaims, is—the *oppoſition* maintained againſt our immaculate Miniſtry; who, it ſhould ſeem, in the opinion of this champion of theirs, can *do no wrong*: conſequently, the Minority are *all in the wrong* for impeaching their meaſures. Accordingly, in his rage of reprehenſion, he beknaves and beſools, and bedevils them, without mercy.—But moſt Readers, we apprehend, will think that there are ſome characters, of which he ought to have been more tender; particularly that of the good and amiable Sir George Saville: againſt which he brings ſome very ill-ſupported and frivolous objections.

This writer deals rather in wit than argument, and more in virulence than wit. We muſt do him the juſtice, however, to remark, that, in what he ſtyles his *Plan of Reformation on a wide Scale*, he judiciouſly offers ſome hints which deſerve to be attended to; particularly his recommendation of *an equal land tax*, and *an equal poor's rate.*

Art. 19. *Hiſtorical and Political Reflections* on the Riſe and Progreſs of the American Rebellion. In which the Cauſes of that Rebellion are pointed out, and the Policy and Neceſſity of offering to the Americans a Syſtem of Government founded in the Principles of the Britiſh Conſtitution, are clearly demonſtrated. By the Author of Letters to a Nobleman on the Conduct of the American War. 8vo. 3 s. Wilkie. 1780.

In theſe reflections we meet with the ſame good ſenſe, and ſubſtantial information, for which we recommended the *Letters to a Nobleman.*—See Review for Sept. 1779, p. 228. The writer is ſuppoſed to be Joſeph Galloway, Eſq; late a Member of the American Congreſs; and Author, likewiſe, of a *Letter to Lord Howe.* See Review for Decem. laſt, p. 467. Alſo of *Cool Thoughts on the Conſequences of American Independence*, &c. Rev. Jan. 1780. p. 88. The Author's zeal for a ſolid re-union of the two countries is as laudable as it is warm; and ſeems to be really founded in his ſincere wiſhes for the permanent welfare and happineſs of all parties.

Art. 20. *The Critic*; or Tragedy rehearſed: a new Dramatic Piece in Three Acts; as it is performed by his Majeſty's Servants, with the greateſt Applauſe. By the Author of the *Duenna**. 8vo. 1 s. 6 d. Bladon. 1780.

This political *Punchionella* ſticks as cloſe to the ſkirts of Mr. Sheridan, as the little black fellows did to thoſe of *Trapolin*, in the *Duke and no Duke.* The title of every new piece, produced by the ingenious *Manager* (and which, for REASONS OF STATE, *he* keeps unpubliſhed) is inſtantly ſeized by this pilferer, and applied to his own *im*proper uſe: to impoſe a ſtate-ſatire on the Public, under the falſe appearance of a theatrical performance.

Reſpecting IRELAND.

Art. 21. *A Letter to the People of Ireland.* Occaſioned by their preſent Hardſhips and Diſtreſſes. 8vo. 1 s. Almon. 1779.

This tract was publiſhed ſome months ago, but, we ſuppoſe, not much advertiſed in the Engliſh papers; by which means it might eſcape our earlier notice. It was, evidently, intended to 'rouſe'

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* For our account of this Author's *Duenna*, See Rev. Vol. lv. p. 156.

[the Author's own word] 'the good people of Ireland to command reſpect,' by 'reſpecting themſelves.'—'Scotland,' ſays the Writer, '*hates* you; England, a country of refined political hypocriſy, *cajoles you.* Negociate with wiſdom, dignity, and ſteadineſs: and the buſineſs will be accompliſhed at once.—Be united, and be *ſtrong*: by being *virtuous*, you will be united; and being *united* and *virtuous*, you may defy the world.'—This language, to uſe, ſtill farther, the words of the Author (who profeſſes himſelf an *Iriſhman*, and *as ſuch* aggrieved and injuriouſly treated), 'Engliſhmen will call *ſedition*, Iriſhmen *patriotiſm*.'

Art. 22. *Conſiderations on the intended Modification of Poyning's Law.* By a Member of the Iriſh Parliament. 8vo. 1 s. Almon. 1780.

A very ſenſible diſcuſſion of a ſubject that is highly intereſting, on both ſides of the water.—The Author argues in favour of the propoſed alteration; but in vain—*They have out-voted him.*

PHILOSOPHICAL.

Art. 23. *An Eſſay on the Conſtruction and Building of Chimneys; including an Enquiry into the common Cauſes of their Smoking, &c.* By Robert Clavering, Builder. 8vo. 2s. 6d. Taylor. 1779.

As *medicine* has its *opprobria* in the *gout*, and indeed too many other ſubjects, ſo that great domeſtic nuiſance, a ſmoky chimney, is the *opprobrium* of *architecture*; which too, like the former, has its quacks—indeed what art has not?—commonly ſtyled *Chimney Doctors*; who, without ſcience, or principles of any kind, undertake the cure of a diſorder without the leaſt knowledge of the cauſes by which it is produced, nor conſequently of the remedies by which it is to be removed.

The author of this little performance, after briefly explaining thoſe properties of air and fire which relate to his ſubject, treats particularly of the various circumſtances by which the diſorder in queſtion may be occaſioned. Theſe are reducible to three general heads:—the wrong conſtruction of the chimney itſelf, or of its various members:—errors committed in the poſition and diſtribution of doors and windows, by which irregular currents of air are produced:—and external obſtructions, proceeding from neighbouring buildings, high grounds, and expoſure to particular winds. On each of theſe heads the author gives many obſervations, and practical directions, which appear to be judicious, and to be founded on juſt principles, confirmed by experience. Theſe are illuſtrated by proper figures; together with a table, in which the proportions of the ſeveral parts of a chimney are given, according to the ſize of the reſpective apartments.

POETICAL.

Art. 24. *The Faſt-Day*, a Lambeth Eclogue. By the Author of The Auction. 1s. 6d. 4to. Bew. 1780.

This Eclogue is not without merit: the characters (*fictitious ones, we ſuppoſe*) are not ill ſupported. The perſons of the drama are Piſcopella and Comb-bruſh. Piſcopella's diſappointments at the interdiction of card-table amuſements on the Faſt-day, are thus expreſſed:

PISCOPELLA.

'O that this ſlow-pac'd, canting day were paſt!
Comb-bruſh, I almoſt wiſh it were my laſt:

When holy Dulneſs, by ſupreme command,
Scatters Hypocriſy through half the land,
And bids each pious ſoul his lips prepare
To haraſs Heaven with unmeaning prayer:
When Pleaſure, bound in unrelenting chain,
Appeals to Faſhion, but appeals in vain:
When Trade, who neither *Saints* nor *Lent* obeys,
Profeſſing hatred of their holy days,
Curſes another, added to the ſeven;
But, *Comb-bruſh*, ſure that curſe will be forgiven!
—The Doctor talks in vain:—I cannot ſee
The wiſdom of this dull ſolemnity:
Folly and nonſenſe all it ſeems to me:
Vapours, and diſcontent, and ſpleen it brings,
Though preach'd by *Biſhops*, and ordain'd by *Kings*.
Biſhops, I know them well, if it ſhould laſt
Beyond a day, would ne'er propoſe a Faſt:
Or, ſhould it ſtem Corruption's rapid flood,
Kings would declare it did them too much good.'

The writer then ſubjoins a note, which, ſhort as it is, would contain much true moral ſatire, *were it any way applicable to the preſent times*: 'A government (ſays he) ſupported by corruption, would be guilty of a moſt arrant ſoleciſm in politics, in recommending ſupplications to Heaven, to reſtore public virtue, if there was the leaſt chance of ſucceeding. I cannot (continues he) conceive any thing more diſtreſſing to the miniſter of ſuch a ſtate, than repentance and amendment of life in his chief ſupporters,' &c.

Art. 25. *An Epiſtle from the worſhipful Brown Dignum to the worſhipful Mr. Buckhorſe*: now made public, in conſequence of a ſpurious Letter from the Hon. C. Fox to the Hon. J. Townſhend. To which is prefixed, a Dedication to the Earl of Sandwich. 4to. 1s. Millidge. 1779.

A facetious parody; but too inſignificant to admit of an extract.

Art. 26. *Unanimity*. A Poem. By J. Macaulay. 4to. 1s. 6d. Cadell. 1780.

This poem is an allegorical dialogue between the Genius of Britain and

'The watchful guardian of the Gallic ſtate.'

The ſcene lies in England upon a chalky cliff

'tremendous, ſteep,
Whoſe awful front o'erlooks the rolling deep.'

The converſation opens with an interrogatory by the Genius of Britain, who for ſome reaſon or other is now transformed into a Britiſh warrior:

'Preſumptuous Power (the Britiſh warrior cries)!
What cauſe invites thee to theſe Engliſh ſkies?'

We then learn that

The Gallic Power '*approaching from afar*,
Deſcended graceful from his ſplendid car.'

Though the writer tells us, but a few lines before, that

'before the gliding chariot ſtands
The ſacred guardian of the Britiſh lands.'

So near, indeed, that

> 'the courſers backward ſtart,
> Scar'd by the *luſtre* of the *glittering* dart.

But to proceed—Before his Gallic divinityſhip vouchſafes any anſwer to this and ſome other queſtions, he turns his horſes to graſs; his nags, as this writer perhaps means to inſinuate, having but an indifferent paſture at home:

> 'The ſteeds, obedient to their Lord's command,
> Wait his return, and graze on hoſtile land.
> When thus the Power: "Nor bent on dark emprize
> Nor open wrong, I quit my native ſkies.
> What need for me to ſhake Britannia's throne?
> Her ſons have done it, and the deed 's their own."

After a few more lines in the ſame ſtrain, he concludes with the following counſel:

> 'Fly then this land: and if to Gaul a friend,
> Our ports to thee ſhall open arms extend.
> Or if Iberia's vineyards pleaſe thee more,
> Or the long windings of th' Atlantic ſhore,
> Timely retreat; confirm thy doubtful voice,
> And laſting glory ſhall await thy choice.'

This advice, as might be ſuppoſed, is rejected with diſdain. Britannia ſets him and every other enemy at defiance, telling him,

> 'Britain united, all your toil ſhall mock,
> And ſtand unmoved amidſt the mighty ſhock.'

We heartily wiſh ſhe may be as good as her word.

In the conſtruction of this allegory there appears neither novelty nor invention. With reſpect to the mere matter of verſification (*Poetry* is a term *no way* applicable to this performance), our Bard keeps one even tenor, never riſing above mediocrity, and not often ſinking below it.

Art. 27. *An Ode to the Memory of the Right Reverend Thomas Wilſon, late Lord Biſhop* of *Sodor* and *Man*; by the Rev. W. Taſker, A. B. Author of the Ode to the Warlike Genius of Great Britain, &c. 4to. 1s. Printed for the Author. Sold by Dodſley.

From a ſprightly ſally or two in Mr. Taſker's firſt publication, we had formed expectations not unfavourable, with reſpect to his future performances. Thoſe expectations, ſorry are we to ſay it, have not hitherto been gratified. Whether it be, that Mr. Taſker's Pegaſus is, as the jockies phraſe it, a jade at the bottom, or that he rides him without judgment, the poor beaſt is become as ſpiritleſs as a poſt-horſe. The ode before us is a very inſignificant performance. A Weſtminſter ſchool-boy, though in a hurry to get his taſk over, might ſurely ſcribble ſuch verſes as theſe:

> E'en from his earlier years,
> *Riſing above the groſſer ſpheres,*
> To human ſcience! periſhable lore,
> He join'd celeſtial Wiſdom's copious ſtore:
> Tho' born of high illuſtrious line,
> Deſcendent of the Palatine,

Tho' he drew his ancient blood
From the bold undaunted flood
That boil'd in Norman William's fiery breaſt; &c.

DRAMATIC.

Art. 28. *The Artifice*; a Comic Opera, in Two Acts. As performed at the Theatre Royal, Drury-Lane. By William Auguſtus Miles. 8vo. 1 s. Cadell. 1780.

The Writer of this Comic Opera ſeems to value himſelf on the fidelity of his draughts of ſea characters. We cannot boaſt a ſufficient degree of *forecaſtle* learning to enable us to diſcover their excellence. To us they appear much more lifeleſs and inſipid than Congreve's Ben, or even than the "group of characters in the *Fair Quaker of Deal*," which our Author affects to deſpiſe. Counterparts of Commodore Flip and Beau Mizen may ſtill be found in the navy, and are as fair ſubjects of ridicule as any land characters. The ſtage generally does juſtice to "their bravery, their honeſty, and their contempt of danger;" and even the Captain Ironſides of Cumberland, attacked by our privateer Poet, caſts no unworthy reflection on the gentlemen of the navy. How far the Lieutenants of our fleet may be pleaſed "to acknowledge Charles as a brother officer," we cannot determine. For our parts, we are more delighted with the farcical jargon of Sir Benjamin Brief, and the military rage of Mrs. Bobbin.

Art. 29. *The Volunteers*; *or*, *Taylors to Arms!* a Comedy, of One Act; as performed at the Theatre Royal, Covent Garden. The Muſic by Mr. Hook. 8vo. 1 s. Almon, &c. 1780.

This "*Comedy* of One Act" is ſcarce half an act of a ſorry *farce!*

Art. 30. *The Siege of Gibraltar*; a Muſical Farce, in Two Acts. As it is performed at the Theatre Royal, Covent Garden. By F. Pilon. 8vo. 1 s. Kearſly.

Temporary and trifling!

SERMONS.

I.—Preached before the Houſe of Lords in the Abbey-Church of Weſtminſter, Jan. 31, 1780, by Thomas Lord Biſhop of Lincoln. 4to. 1 s. Owen.

A great deal of courtly elegance appears in this diſcourſe; the chief object of which is to recommend the duty of obedience to the higher powers. His Lordſhip hath drawn a ſtriking picture of that fanatic ſpirit which occaſioned the troubles and confuſion that preceded and followed the death of King Charles. 'The prevalent party, intoxicated with a love of power, no ſooner perceived in the King a flexible diſpoſition, than they began with encreaſing vehemence to reiterate their complaints of tyranny. The republican ſpirit, which, in conjunction with the ſpirit of puritaniſm, had ſecretly diffuſed the poiſon of diſaffection to the eſtabliſhed government of church and ſtate, now burſt forth. The leaders availing themſelves of the efficacy of this levelling principle, ſo adapted to their purpoſe, inſtructed the populace where to direct their ſeditious invectives; while they themſelves ſtood prepared to ſecond their endeavours; to tear down every fence which a reverence for Majeſty had planted round the throne; to annihilate every branch of the prerogative; and to wreſt by tumultuous force out of the hands of royalty, the whole executive power of the ſtate. So unexpected a convulſion aſtoniſhed all ranks of people: thoſe whom a love for their country had at firſt prompted to join the popular party, found their paſſions ſo enflamed by the ardour of controverſy, that they knew not where to draw the boundary, nor how to diſengage themſelves from councils in which they had taken ſo conſiderable a ſhare. Some few who ſaw into the fatal tendency of theſe councils, preſerved their integrity amidſt the conflict; and with the bravery of untainted loyalty, defended the cauſe of injured Majeſty by the moſt weighty arguments drawn from hiſtory, and the fundamental laws of the conſtitution; till overpowered by numbers, and ſilenced by clamour, they were compelled to conſult their perſonal ſafety, and to withdraw from ſcenes which threatened univerſal ruin to the kingdom. The moſt atrocious, ſtimulated by a reſtleſs ambition, entertained hopes of future greatneſs in the proſpect of impending civil war, and accordingly rendered ineffectual every propoſal for an accommodation. Religion in the mean time, that ſacred friend to union and peace, was, by a ſingular perverſion, employed to aid the cauſe of ſedition and rebellion. Hypocriſy, arrayed in the robe of piety, became perfect in the habitual exerciſe of the arts of deception. The pulpit, the ſenate, and even the camp, afforded in ſucceſſion a theatre for the diſplay of her powers, and alternately reſounded with the declamations of falſehood, impoſture, and treaſon. Theſe in their turn operating on the diſtempered imaginations of men, produced a gloomy ſpirit of fanaticiſm, which, under the fancied impreſſions of ſuperior direction, ſanctified every deed of wickedneſs, and ſerved the more effectually to adminiſter the poiſonous ingredients which hypocriſy had prepared. To a combination of theſe principles, however contradictory, may be referred many of the celebrated characters of that age;—the character of one in particular, the magnitude of whoſe crimes has rendered him conſpicuous, and whoſe elevation on the ruins of liberty, was not leſs owing to the dark duplicity of his deſigns, than to the ſtrong impulſe of the fanatic ſpirit which ſo rapidly promoted the execution of them. To a combination of theſe principles may be referred the precipitate demolition of our religious eſtabliſhment, which fell the firſt ſacrifice to popular fury. The fathers of the church were faithful to the crown, and zealous ſupporters of the conſtitution: hence they were excluded from their ſhare in the public councils, and their order was voted uſeleſs. The clergy were in general a learned body, and exemplary in their lives; but they "honoured the king;" and hence they were denominated ſcandalous miniſters, were haraſſed, ejected from their churches, and impriſoned.'

Some will think, and perhaps not unjuſtly, that the biſhop's zeal hath led him to colour this picture of fanaticiſm with too bold a pencil; but we cannot avoid remarking, that the circumſtance alluded to in the concluding paragraph of our quotation is, on reflection, ſufficient to provoke the indignation of every friend of the eſtabliſhed church; and we truſt that not many, in theſe more liberal days, will be found amongſt the Diſſenters, who can, on ſerious conviction, and without a bluſh, vindicate that farce of mockery to God, and inſult and tyranny to man, exhibited by a ſet of gloomy wayward enthuſiaſts and dark deſigning hypocrites, who were deputed by Cromwell to ſit in judgment on the miniſters of the church of England, and inſolently aſſumed the title of TRYERS. One object of their examination, as ſpecified in their commiſſion, was this;—Whether ſuch or ſuch miniſters had the work of grace in their *hearts?*" The names which ſhone moſt illuſtriouſly in this ſpiritual committee were thoſe of Stephen Marſhall, Philip Nye, Joſeph Caryl; and above all Hugh Peters! Their very names carrying ridicule with them; but at *that* time of day they were regarded with a reverence that bordered on adoration; and thoſe mock *diſcerners of the ſpirit* were claſſed in the very firſt rank of *the excellent of the earth.*

II.—Preached in the Pariſh Church of Welſeby in Lincolnſhire, October 3, 1779, by John Whitcombe, A. M. Rector of that Church, and Chaplain to Lord Milford. 4to. 1s. Crowder.

This is a plain, ſerious, and well intended diſcourſe on the advantages of the goſpel diſpenſation, and the obligations under which its profeſſors are to exert their influence to promote its propagation. This ſermon was preached in conſequence of the letters lately addreſſed by his Majeſty to the Archbiſhop of Canterbury, and by his Grace to the Dioceſan Biſhops, &c. &c. for the purpoſe of ſupporting, by freſh contributions, the miſſions of the Proteſtant clergy into foreign parts, for the propagation of the goſpel. The object is of importance, and Mr. Whitcombe is no mean advocate for its ſucceſs.

III.—Preached on the Anniverſary of Queen Elizabeth's Releaſe from the Tower, at St. Mildred's, London, where ſhe ſtopped to hear Divine Service in her Way to the Palace. By the Rev. J. Montgomery, Chaplain to the 10th Infantry. 8vo. 6d. Dilly.

A lively, ſpirited diſcourſe, but a little too inflated.

IV. *Univerſal Toleration recommended.*—Preached at St. John's Church in Hackney, February 13, 1780. By Benjamin Choyce Sowden, 8vo. 1s. Cadell.

This ſermon truly anſwers its title; and enforces, with ſolid arguments, and in good language, the ſtriking expoſtulation of St. Paul, "Who art thou that judgeſt another man's ſervant? To his own maſter he ſtandeth or falleth." The author treats of the late repeal of the penal ſtatutes againſt the Papiſts. On this ſubject he delivers his opinion with great candour and judgment, and from this part of his diſcourſe we with pleaſure preſent our readers with the following extracts. 'I am willing to hope, that few who now wiſh to proteſt againſt repealing theſe ſtatutes are acquainted with the ſeverity of the penalties they inflict. Theſe were, as an ingenious foreigner obſerves, ſo "rigorous, though not profeſſedly of the ſanguinary kind, that they do all the injury that can be done in cold blood." In ſhort, they were odious and deteſtable; a diſgrace to our ſtatutes, and a reproach to our nation!

'It will perhaps be ſaid, that thoſe ſtatutes, from the moderation of the times, would never have been exerted; but if this be true, why ſhould they *not* be repealed? It can hardly be ſuppoſed that any would be ſo entirely inconſiſtent in their conduct as to petition Government againſt the abrogation of laws which they intended ſhould never be carried into execution. Beſides, until theſe acts were annulled, it was in the power of any contemptible informer to oblige the magiſtrate to enforce them in all their rigour; and as a late learned writer juſtly obſerves, "it ought not to be left in the breaſt of every mercileſs bigot, to drag down the vengeance of thoſe occaſional laws upon inoffenſive, though miſtaken ſubjects, in oppoſition to the lenient inclinations of the magiſtrate, and to the deſtruction of every principle of toleration and religious liberty."

V.—Preached in the Church of St. Andrew's, Dublin, on Sunday the 6th of February, 1780, in aid of a charitable Fund for the Support of twelve Boys and eight Girls. By Thomas Campbell, L L.D. Publiſhed for the Benefit of the Charity, 4to. 1s. Dublin printed.

It appears that, beſide the annual collection, the funds for the ſupport of this charity are only an eſtate of twenty-four pounds a year, and a leaſe of twenty pounds bequeathed by the late Colonel Paul, which leaſe is on the eve of expiration; it therefore ſeems greatly to need the recommendation it receives from Dr. Campbell. His diſcourſe from Matt. v. 48, is ingenious and ſenſible. Towards the cloſe he obſerves, 'a black and gloomy cloud has long hung over this, hitherto, unfortunate iſland. The numbers of our poor grew greater, as the means of relieving them grew leſs; public confidence failed, and yet our charity was not chilled; but our hands could not obey the warm dictates of our hearts. Theſe collections have of courſe, been every where ſmaller, this ſeaſon, than in former years; but, happily, that alarming cloud is now diſperſed, a political day-ſpring hath viſited this land, public credit is already reſtored. *Your* barrel of meal will not waſte, neither will *your* cruſe of oil fail.'

VI.—Preached before the Univerſity of Oxford, at St. Mary's, on the 25th of October, 1779; being the Anniverſary of his Majeſty's Acceſſion to the Throne. By James Williamſon, A.M. Fellow of Hertford College. 8vo. 1s. Dodſley.

After ſpeaking of the advantages which he ſuppoſes attend hereditary ſucceſſion, the preacher proceeds to conſider an objection which has been ſometimes advanced, that the 'chriſtian religion is at variance with thoſe principles by which human ſocieties are improved and brought to perfection.' The objection is ſtated at length, in the words of Monſ. Bayle; the anſwer is neceſſarily more prolix, and after other remarks, ſummed up in the following terms: 'On the whole it appears, that thoſe who adopt Bayle's notion of our religion, have never attended to Our Saviour's prophetic character, and the circumſtances and expectations of the Jews; and are moreover miſled by not diſtinguiſhing between the orders and directions given for propagating the Chriſtian religion, and the Chriſtian religion itſelf, than which no two things can be more diſtinct; for the viſible kingdom of Satan muſt be aboliſhed in any nation, before it can have the leaſt pretenſions to call itſelf Chriſtian; and while this work was carrying on, the moſt effectual aid which the pious Chriſtian could lend muſt be derived from his prayers and works of charity. The ſtrong holds of Satan were too well fortified to yield to the carnal weapons of human warfare. And the firſt chriſtians were not nations of chriſtians, but as ſheep among wolves; and therefore a more than ordinary circumſpection would be neceſſary: and as human ſocieties would not protect them, it was alſo neceſſary that they ſhould be conſtantly looking for ſupernatural protection from God. But after this viſible kingdom of Satan was aboliſhed by the extirpation of idol worſhip, human affairs, we may ſuppoſe, returned into their natural channel; and it is agreeable to the general plan of God's dealings with mankind, to lend them no farther ſupernatural aid than what their circumſtances abſolutely require.' Other conſiderations are added to remove the difficulty, of which our limits will not allow a particular notice. In the cloſe of the diſcourſe it is obſerved, what great advantage Chriſtianity affords for rendering government eaſy and beneficial to mankind. One remark we cannot avoid inſerting; 'It is impoſſible, ſays he, that a Chriſtian King could employ any other than pious chriſtians in places of truſt and conſequence.' If this be true, what opinion muſt we form of kings and courts, almoſt if not entirely, throughout Chriſtendom!

VII. *A Viſitation Sermon.*—Preached at Truro, Cornwall, May 18th, 1779; with a PREFACE PREFIXED, and a Dedication to the Earl of Dartmouth. By Samuel Furly, B. A. late of Queen's College, Cambridge, 4to. 1s. Dilly, &c.

This diſcourſe will be highly acceptable to thoſe who have learned to deſpiſe the *beggarly elements* of human reaſon, and to value the doctrines of religion in proportion to the degree in which they are myſterious and incomprehenſible. By ſuch readers the following paſſage, though to the unenlightened it may appear little better than errant nonſenſe, will be thought peculiarly ſublime and edifying:

'The word of God, we are by no means backward to aſſert, is replete with myſteries ſo exceeding high, ſo very abſtruſe, ſo ſuperlatively ſtrange, that could the veil which now in part covers them be wholly removed, their extreme ſplendour might be inſupportable to the ſoul with its preſent faculties, impriſoned in theſe tenements of clay. If exceſs of joy, if height of ſurprize has been found to overpower, even to inſtant diſſolution, ſome perſons, it cannot be thought impoſſible, but that man in this life may be under an incapacity to endure ſuch an extacy, in which all the thoughts would be abſolutely abſorbed.'

It would be very kind, if theſe favourites of heaven, who are permitted to take a peep behind the *veil of myſteries*, would, in condeſcenſion to the common herd of ignorant mortals, more plainly declare the wonderful things they have ſeen; or that, in compaſſion to our blindneſs, they would ſay nothing of things which we cannot comprehend.

VIII. *The Example of Jeſus in his Youth, recommended to Imitation.*—At St. Thomas's, January 1, 1780, for the Benefit of the Charity-School in Gravel-lane, Southwark. By Andrew Kippis, D. D. F. R. S. and S. A. Printed at the Requeſt of the Managers. 8vo. 6d. Goldney.

A plain, ſerious, practical diſcourſe, recommending the early cultivation of piety and virtue, from the acount which is given of Our Saviour's childhood by St. Luke, ii. 52.

IX. *The Perfection of the Chriſtian's Character,*—Conſiſting particularly in Sincerity, Uniformity, Progreſſion, Comfort, Agreement and Peace. Preached at the Meeting-houſe in Barbican, May the 6th, 1779, before the Aſſembly of Proteſtant Diſſenters of the

General Baptiſt Denomination. By James Walder. 8vo. 6d. Buckland, 1779.

There is a pleaſing ſimplicity and plainneſs of ſpeech in this diſcourſe. The truths it recommends are of the greateſt importance, and they are recommended in a manner which appears to indicate the integrity, piety, and benevolence, of the man who pleads in their favour. His text is 2 Cor. xiii. 11. In his advertiſement prefixed, he aſſerts the right which every man has to make choice of and profeſs what religion he pleaſes, and to worſhip the ſupreme Father Almighty in what way and manner he thinks moſt acceptable to him, without the controul or interruption of any civil power whatever. 'Yet, ſays he, I cannot omit this opportunity of expreſſing my ſincere gratitude and thanks to the worthy members of the Britiſh Parliament, for the relief granted to Diſſenting Miniſters by the late act, which I rejoice in as a great enlargement of religious liberty. The declaration, annexed to the bill, I can readily ſubſcribe, not as believing or acknowledging the magiſtrate's right to demand it, but as believing the matter and ſubſtance of the declaration to be true.'

X. Preached in the Pariſh Church of Richmond in Surrey, Feb. 4, 1780, being the Day appointed for a General Faſt. By Thomas Wakefield, A.B. Miniſter of Richmond. 4to. 1s. Davenhill.

This is tolerably well written, and appears to be the production of a mind that is impreſſed with pious and patriotic principles, and wiſhes to extend the good influence of them amongſt his pariſhioners, to whom this diſcourſe is inſcribed, and who honoured it with their approbation.

CORRESPONDENCE.

⁂ The letter from Mr. C. G. of Penrith is acknowledged. We would not have the Writer give himſelf the trouble to ſend the book mentioned in his letter; when we ſee it advertiſed for ſale, it will fall into our hands in courſe.

†‡ The Gentleman who ſent his '*Propoſals* for printing by Subſcription, a volume of *Eſſays*, *Letters*, &c.' did not, perhaps, know, that all *advertiſements* printed on the *Covers* of the Review, are to be paid for; and that they are ſubjected to *the duty*, in the ſame manner with thoſe that are inſerted in the news-papers.

†‡† We are obliged to G. H. for his information concerning the firſt edition of the "Eſſay towards attaining a true Idea of the Character, &c. of King Charles I." of which an account was given in our laſt. We had recollected the original publication, in 1748, before the receipt of our Correſpondent's letter; and we can, in return for his favour, inform G. H. that *the Eſſay*, &c. is generally ſuppoſed to have been the work of a celebrated writer among the Diſſenters at Exeter.

THE MONTHLY REVIEW,

For JUNE, 1780.

Art. I. *The Dramatic Works of Beaumont and Fletcher*; collated with all the former Editions, and corrected, with Notes critical and explanatory, by various Commentators: and adorned with Fifty-four original Engravings. In Ten Volumes. 8vo. 3 l. in Boards. Printed by Sherlock, and ſold by Evans.

IN our remarks on the tragedy of *Bonduca*, we hinted our approbation of the preſent edition of Beaumont and Fletcher. On a more particular examination of its merit, we are by no means diſpoſed, either from a ſenſe of juſtice, or from a leſs worthy motive, to retract the opinion we have formerly given of it. That opinion, indeed, was only delivered in a tranſient way, and in very general terms. We ſhall now attempt to juſtify it by a more particular inveſtigation of the genius and writings of the Authors, and of the reſpective merits of their ſeveral Editors.

The rank which Beaumont and Fletcher ought to hold in the dramatic line hath been long adjuſted. The deciſion hath been made by time itſelf, which never fails to ſettle all claims, by an impartiality which cannot be queſtioned, and by an authority from which there lies no appeal. Friendſhip that was unwilling, or ignorance that was unable, to ſee objects in their true light, exalted theſe bards to the very ſummit of poetic excellence, and, by a partiality that was equally abſurd and invidious, placed even Shakeſpear himſelf below them. Their poetical encomiaſts laviſhed on them more applauſe than the ſublimeſt genius ever merited: and, in the rage of panegyric, exhauſted their invention for hyperbole.

One of Fletcher's panegyriſts ſays, that

> 'His ſcenes were acts, and every act a play.'

If this hyperbole had been carried as far as it would go, the author might with equal propriety have ſaid, that each ſentence was a ſcene, and every word a ſentence!

Beaumont and Fletcher, though reduced from the rank to which they had been exalted by the partiality of their injudicious friends, or the envy of Shakeſpear's enemies, muſt be conſidered as writers of diſtinguiſhed merit, and will probably continue to be models to ſucceeding dramatiſts, while wit and good ſenſe ſhall be held in any eſtimation on the Engliſh theatre. Their productions have been copied with abundant freedom by many writers whoſe works are conſidered as no mean acquiſition to the ſtage. The obligation hath been frankly acknowledged by ſome: while others have left the more curious Reader to make the diſcovery for himſelf. This avowal or concealment of an obligation hath frequently been the effect of pride operating different ways: for we cannot avoid remarking, that it is often as deciſive a characteriſtic of pride to point out the ſource of our ideas when we can ſhew a ſuperior dexterity in the application and management of them, as it is an evidence of the ſame principle to endeavour at other times to conceal it with ingenious care, in order to make the whole paſs for a creation of our own fancy.

With reſpect to our dramatic bards, it is but juſtice to acknowledge, that, in general, their plots are regular. Their characters are on the whole well drawn, and properly marked and ſupported. Their language is eaſy and elegant; clear and perſpicuous. Their plays abound with a variety of beautiful paſſages; and a ſelection might be made out of them to illuſtrate every ſpecies of compoſition, and delineate every emotion of paſſion.

Mr. Seward, the former Editor, devotes a large part of his preface to a compariſon between the language and characters of Beaumont and Fletcher and thoſe of Shakeſpear. The grand characteriſtic of Shakeſpear's language is energy—an energy which aſtoniſhes the imagination! That of our Authors is elegance—a diffuſive elegance, which pleaſes the fancy and ſoothes the heart. Shakeſpear will frequently give more expreſſion by a word than Beaumont and Fletcher are capable of affording by many lines. A thouſand inſtances might be given of this, if it were neceſſary, to prove Shakeſpear's ſuperiority to his contemporary poets in that which is the very firſt excellence of dramatic compoſition—an irreſiſtible force of language. Mr. Seward hath produced ſeveral paſſages to prove, that in many places Beaumont and Fletcher are ſuperior in language, deſcription and ſentiment to Shakeſpear. We think, however, that he might have ſupported his compariſon by inſtances that would have better ſerved his purpoſe. The paſſage quoted from the *Maid's Tragedy*, is indeed exquiſitely beautiful, and a painter might well copy from the poet: but in long deſcriptions it is not eaſy to ſee the whole at once. The impreſſion grows languid and faint, and the principal effect is either weakened or totally loſt. An energetic, comprehenſive expreſſion gives the whole at one glance, and produces a more powerful, becauſe a more immediate effect. The rainbow is an object the more beautiful, becauſe its impreſſion is inſtantaneouſly felt. Divided into fruſtrums of a circle, and ſeen only in ſmall parts, its principal effect would be entirely loſt.

We ſhall preſent our Readers with a ſpecimen of Mr. Seward's taſte and ſagacity in the line of compariſon, by a quotation of the paſſages compared, at full length, with the critic's remarks on them.

'At the letter end of King John, the King has received a *burning poiſon*: and being aſk'd

——— How *fares* your Majeſty?
K. John. Poiſon'd! ill *fare!* dead, forſook, caſt off:
And none of you will bid the Winter come
To thruſt his icy fingers in my maw;
Nor let my kingdom's rivers take their courſe
Thro' my burnt boſom: nor entreat the North
To make his bleak winds kiſs my parched lips
And comfort me with cold. I do not aſk you much,
I beg *cold* comfort.

' The firſt and laſt lines are to be ranged among the faults that ſo much diſgrace Shakeſpear, which he committed to pleaſe the corrupt taſte of the age he lived in: but to which Beaumont and Fletcher's learning and fortune made them ſuperior. The intermediate lines are extremely beautiful, and marked as ſuch by the late great editor [Mr. Pope] but yet are much improved in two plays of our Authors; the firſt in Valentinian, where the Emperor, poiſoned in the ſame manner, dies with more *violence, fury* and *horror*, than King John. But the paſſage that I ſhall quote is from A Wife for a Month; a play which doth not upon the whole equal the poetic ſublimity of Valentinian, though it rather excels it in the poiſoning ſcene. The Prince Alphonſo, who had been long in a phrenzy of melancholy, is poiſon'd with a hot, fiery potion, under the agonies of which he raves:

Give me more air, more air, air: blow, blow, blow,
Open, thou eaſtern gate! and blow upon me:
Diſtil thy cold dews, oh, thou icy moon,
And rivers run thro' my afflicted ſpirit.
I am all fire, fire, fire; the raging Dog-ſtar
Reigns in my blood; oh! which way ſhall I turn me?
Ætna and all her flames burn in my head.
Fling me into the ocean, or I periſh.
Dig, dig, dig, dig, until the ſprings fly up—
The cold, cold ſprings, that I may leap into them
And bathe my ſcorch'd limbs in their *purling pleaſures:*
Or ſhoot me into the higher region,
Where treaſures of delicious ſnow are nouriſh'd,
And banquets of ſweet hail.
Rug. Hold him faſt, friar.
Oh! how he burns!
Alph. What, will ye ſacrifice me?
Upon the altar lay my willing body,
And pile your wood up, fling your holy incenſe:
And as I turn me, you ſhall ſee all flame,
Conſuming flame. Stand off me, or you're aſhes.

* * * * *

Mart. To bed, good Sir.
Alph. My bed will burn about me.
Like Phaeton, in all-conſuming flaſhes
Am I incloſ'd: let me fly, let me fly, give room;
'Twixt the cold Bears, far from the raging Lion,
Lies my ſafe way: oh, for a cake of ice now
To clap into my heart to comfort me.
Decrepit Winter hang upon my ſhoulders

And let me wear thy frozen icicles,
Like jewels round about my head, to cool me.
My eyes burn out, and ſink into their ſockets,
And my infected brain like brimſtone boils.
I live in hell, and ſeveral furies vex me.
Oh! carry me where never ſun e'er ſhew'd yet
A face of comfort, where the earth is chryſtal
Never to be diſſolved, where nought inhabits
But night, and cold, and nipping froſts and winds,
That cut the ſtubborn rocks, and make them ſhiver;
Set me there, friends.

'Every man of taſte will ſee how ſuperior this is to the quotation from Shakeſpear. The images are vaſtly more numerous, more judicious, more nervous, and the paſſions are wrought up to the higheſt pitch.'

The *images*, indeed, are, as this critic obſerves, *vaſtly more numerous*; and on that very account the whole deſcription becomes, in our eſtimation, *leſs* judicious and *leſs* nervous. Fletcher, or whoever was the writer, diſcovers an exuberant fertility of invention. But in the prodigality of metaphors, alluſions and images, the deſcription loſes much of the beautiful ſimplicity of nature, and looks too much like the gaudy picture of art. Ice-water, and cold air, eaſily ſuggeſt themſelves to a perſon who (to uſe Seward's words) hath been 'poiſoned with a hot, fiery potion.' But the Dog-ſtar, Mount Ætna, and the different regions of the atmoſphere; Phaeton, the cold *Bears*, and the raging *Lion* (or the conſtellations to which aſtronomy hath fancifully applied theſe terms); and above all, a fine, but artificial and highly metaphorical deſcription of a country 'where ſun ne'er ſhew'd yet a face of comfort,' is entirely inconſiſtent with that intoxication of agony and diſtreſs under which Alphonſo is ſuppoſed to labour at the moment when theſe expreſſions are uttered.

In the tragedy of Philaſter there is a beautiful deſcription of rural melancholy:

———I have a boy,
Sent by the Gods I hope to this intent,
Not yet ſeen in the court. Hunting the buck,
I found him ſitting by a fountain ſide,
Of which he borrow'd ſome to quench his thirſt.
And paid the nymph again as much in tears,
A garland lay by him, made by himſelf
Of many ſeveral flowers, bred in the bay,
Stuck in that myſtic order that the rareneſs
Delighted me: but ever when he turn'd
His tender eyes upon them, he would weep
As if he meant to make them grow again.
Seeing ſuch pretty, helpleſs innocence
Dwell in his face, I aſk'd him all his ſtory;
He told me that his parents gentle died,
Leaving him to the mercy of the fields
Which gave him roots, and of the chryſtal ſprings
Which did not ſtop their courſes; and the ſun
Which ſtill, he thank'd him, yielded him his light:
Then up he took his garland, and did ſhew
What every flower, as country people hold,

Did ſignify: and how all order'd thus
Expreſt his grief: and to my thoughts did read
The prettieſt lecture of his country art
That could be wiſh'd, ſo that methought
I could have ſtudied it.'

This paſſage is compared with that well known deſcription which is given in Shakeſpear of the *melancholy Jacques,*

' ——— as he lay along
Under an oak,' &c. &c.

and moralized in a ſtrain of the moſt exquiſite ſenſibility on the fate of the hunted deer. Seward, indeed, gives the preference to Shakeſpear in this inſtance, 'juſt as he would give it to a Raphael when compared to a Guido.' A man pitying and lamenting over the misfortunes of a timorous and forlorn brute, ſhews a degree of tenderneſs and ſenſibility of ſpirit vaſtly ſuperior to that of a human creature melted only by the feelings of his own diſtreſſes. It touches the heart, and intereſts every gentle paſſion in a very high degree. The reflections which the penſive moraliſt makes, when he ſees the poor animal 'left and abandon'd of his velvet friends,' are beautiful and affecting.

' 'Tis right, quoth he; thus miſery doth part
The flux of company! Anon, a careleſs herd,
Full of the paſture, jumps along by him,
And never ſtays to greet him. Ay, quoth Jacques,
Sweep on, ye fat and greaſy citizens,
'Tis juſt the faſhion!'———

This is a natural, rural ſcene. That of Fletcher's is a ſcene of the ſame rural character: but it is a ſcene more artificially laid out: it is a ſcene in a picture heightened by a better diſpoſition and arrangement of the objects; but leſſened by a weaker and leſs intereſting repreſentation of the original.

It would extend this article beyond its proper length, if we entered into a particular examination of the moſt diſtinguiſhed characters in theſe plays. But we cannot avoid remarking, that in the 'King and no King,' two characters are introduced (viz. Arbaces and Beſſus), which have been by ſome critics exalted into a rivalſhip, at leaſt, with the Hotſpur and Falſtaff of Shakeſpear. We think that this drama is a moſt excellent one, and that the poets diſcovered great ingenuity in thoſe two characters in particular. But Arbaces is not equal to Hotſpur; nor can Beſſus rival Falſtaff with any ſucceſs. In the former character we perceive the ſame fault that generally marks the language of theſe plays. Beauties are heaped on beauties with a prodigality that (as one of his encomiaſts ſays, by way of compliment as he imagined) 'ſurfeits with good things.' Arbaces, inſtead of being a fiery and impatient hero, is a petulant, and on the whole rather a puerile than manly character. Hotſpur, the Achilles of the Engliſh ſtage, is fierce and violent—impatient of controul or contradiction—*impiger, iracundus, inexorabilis, acer,* But he is not ridiculouſly whirled about by every blaſt of paſſion. In ſhort, by making Arbaces too violent and headſtrong, the poets have diveſted him of all dignity, and deſtroyed thoſe parts of Shakeſpear's character that make Hotſpur reſpectable. The ſame fault is committed in Beſſus. Falſtaff is always laughable: but ſeldom deſpicable. He lets him ſelf in the true point of ridicule; and being the firſt to raiſe a laugh at his own expence, we are ready to forgive him the occaſion of it. Beſſus is a greater coward than Falſtaff, and he is not poſſeſſed of ſuch truly laughable qualities as are ſufficient to compenſate for his want of courage, and the abſurdities and irregularities of his conduct. Theobald, who conſidered 'the character of Beſſus as a fine copy from Shakeſpear's inimitable Falſtaff,' very juſtly obſerves, that 'as to his wit and humour, the precedence muſt certainly be adjudged to Falſtaff, the great original.'

The preſent edition is introduced by the original dedication of the players to the folio of 1647. That is ſucceeded by Shirley's preface to the ſame edition: and that by the ſtationer's addreſs. Next follows the addreſs of the bookſellers who publiſhed another folio edition in 1679. The preface to the octavo edition 1711 is here reprinted, in which we have a ſhort account of the Authors and their writings. Though Beaumont was the ſon of a judge, and Fletcher of a biſhop, and both authors of diſtinguiſhed fame, yet all we know of them is ſo very inconſiderable, that ſcarce any memorials are left of them, except in their writings. Mr. Seward's preface to the edition in octavo 1750 is in part reprinted. A long and impertinent criticiſm on ſome ſcriptural topics is very properly omitted: ſome miſtakes are rectified by the preſent Editor; and a few of his obſervations confirmed and illuſtrated. The commendatory poems, with notes and illuſtrations, follow Seward's preface; to which are added, ſome verſes by 'Fletcher upon an honeſt man's fortune,' and a poetical letter from Beaumont to Ben Jonſon. After a general table of contents, we are preſented with a new preface, and a curious extract from Mr. Capell's notes on Anthony and Cleopatra, relating to ſome theatrical cuſtoms in Shakeſpear's age.

The new preface to this edition is evidently the production of a very ingenious writer, and bears ſome ſtriking marks of Mr. Colman's pen. We ſhall, we are perſuaded, gratify our Readers, by preſenting them with one or two extracts from it.

'To the popularity of a dramatic writer, nothing more immediately contributes than the frequency of theatrical repreſentation. Common readers, like barren ſpectators, know little more of an author, than what the actor, not always his happieſt commentator, preſents to them. Mutilations of Shakeſpear have been recited and even quoted as his genuine text; and many of his dramas, not in the courſe of exhibition, are by the multitude not honoured with a peruſal. On the ſtage, indeed, our Authors formerly took the lead, Dryden having informed us, that in his day two of their plays were performed to one of Shakeſpear. The ſtage, however, owes its attraction to the actor as well as author; and if the able performer will not contribute to give a poliſh and brilliancy to the work, it will lie like the rough diamond, obſcured and diſregarded. The artiſts of former days worked the rich mine of Beaumont and Fletcher: and Betterton, the Roſcius of his age, enriched his catalogue of characters from their dramas as well as thoſe of Shakeſpear. Unfortunately for our Authors, the Roſcius of our day confined his round of characters in old plays too cloſely to Shakeſpear. We may almoſt ſay of him indeed in this reſpect, as Dryden ſays of Shakeſpear's ſcenes of magic, "Within that circle none durſt walk but he."

But ſurely we muſt lament, that thoſe extraordinary powers which have been ſo ſucceſsfully exerted in the illuſtration of Shakeſpear, and ſometimes proſtituted to the ſupport of the meaneſt writers, ſhould not more frequently have been employed to throw a light on Beaumont and Fletcher.—Theſe illuſtrious followers of the glorious father of our drama, ought not ſurely to be caſt ſo far behind him, as to fall into a contemptuous neglect, whilſt the moſt careleſs works of Shakeſpear are ſtudiouſly brought forward. The Maid's Tragedy, King and no King, Love's Pilgrimage, Monſieur Thomas, &c. &c. &c. would hardly diſgrace that ſtage which hath exhibited The two Gentlemen of Verona.'

With reſpect to the various editions of Beaumont and Fletcher, our ingenious Prefacer obſerves, that 'the old copies of their dramatic works have come down to us exactly in the ſame ſtate with the old quarto's of Shakeſpear. The printers of thoſe times not only copied, but mutilated the errors of tranſcribers. An editor, nay even a corrector of the preſs, ſeems to have been a character of which they had not the ſmalleſt conception. Even the title-pages appear to exhibit the very names of the authors at random: ſometimes announcing the play as the work of one poet, ſometimes of another, and ſometimes as the joint production of both. A bookſeller is ſomewhere introduced as reprehending the *ſaving ways of an Ode Writer*, who, he ſuppoſed, merely to lengthen his work, would often put no more than three or four words into a line. The old printers ſeem to have conceived the ſame idea of the parſimony of poets, and therefore often without ſcruple run verſe into proſe, not adverting to meaſure or harmony, but ſolely governed by the dimenſions of the page, whether divided into columns or carried all acroſs from one ſcanty margin to another. Their orthography is ſo generally vicious and unſettled, and their punctuation ſo totally defective, that the regulation of either rarely merits the triumphs that have been ſo often derived from it. On the whole, however, theſe old copies of our Poets may by an intelligent Reader be peruſed with ſatisfaction. The typographical errors are indeed groſs and numerous; but their very number and groſſneſs keeps the Reader awake to the genuine text, and commonly renders ſuch palpable inaccuracies not prejudicial. The genuine work of the Author is there extant, though the lines are often, like a confuſed multitude, huddled on one another, and not marſhalled and arrayed by the diſcipline of a modern editor.

'The firſt folio, containing thirty-four of our Authors pieces, never till then collected or printed, was publiſhed by the players, obviouſly tranſcribed from the prompter's books, commonly the moſt inaccurate and barbarous of all manuſcripts, or made out piecemeal from the detached parts copied for the uſe of the performers. Hence it happens, that the ſtage direction has ſometimes crept into the text, and the name of the actor is now and then ſubſtituted for that of the character. The tranſcribers, knowing perhaps no language perfectly, corrupted all languages, and vitiated the dialogue with falſe Latin, falſe French, falſe Italian, and falſe Spaniſh; nay, as Pope ſays of the old copies of Shakeſpear, " their very Welch is falſe."

' The ſecond folio contained the firſt complete collection of the Works of Beaumont and Fletcher. Concerning that edition we have nothing to add to what hath been ſaid by other editors, whoſe prefaces we have annexed to our own.

' The Octavo editors of 1711 ſeemed to aim at little more than reprinting our Author's plays, and giving a collection of them more portable and convenient than the folios. Their text, however, is more corrupt than that of either the quartos or folios; the errors of which they religiouſly preſerved, adding many vicious readings of their own, ſome of which have been combated in very long notes by their ſucceſſors.

' In the year 1742, Theobald, on the ſucceſs and reputation of his Shakeſpear, projected an edition of Ben Jonſon. What he had executed of it fell into the hands of Mr. Whalley, and is inſerted in that learned and ingenious gentleman's edition. At the ſame time he exhibited propoſals for a publication of the plays of Beaumont and Fletcher, in which he was afterwards aſſiſted by Mr. Seward and Mr. Sympſon: but Theobald dying before he had committed more than the firſt and about half the ſecond volume to the preſs, the undertaking was continued by the two laſt mentioned gentlemen; and the edition thus jointly, or rather ſeverally, executed by Theobald, Seward and Sympſon, at length appeared in the year 1750. Theſe gentlemen were the firſt editors of our poets who profeſſed to collate the old copies, to reform the punctuation, and to amend the corruptions of the text. Some attempts were alſo made to elucidate the obſcurities and enforce the excellencies of their authors. How far we diſagree or coincide with them, will appear on inſpection of the particular paſſages to which their ſeveral obſervations refer.——Such of their notes as appeared inconteſtible, or even plauſible, we have adopted without remark: to thoſe more dubious we have ſubjoined additional annotations, thoſe of leſs conſequence we have abridged, and thoſe of no importance we have omitted.

' In the preſent edition, it hath been our chief aim to give the old text as it lies in the old books, with no other variations, but ſuch as the writers themſelves, had they ſuperintended an impreſſion of their works, or even a corrector of the preſs, would have made. Yet even theſe variations, if at all important, have not been made in ſilence. Notes, however, have been ſubjoined to the text as briefly and ſparingly as poſſible; but the lapſe of time, the fluctuation of language, have rendered ſome notes neceſſary for the purpoſe of explaining obſolete words, unuſual phraſes, old cuſtoms, and obſcure or diſtant alluſions. Critical remarks and conjectural emendations have been ſeldom hazarded, nor has any ridicule been wantonly thrown on former editors, who have only ſometimes been reprehended for pompous affectation *, and more frequently for want of care and fidelity. Every material comment on theſe plays hath been retained in

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* Of which Mr. Seward is often guilty to a degree that muſt nauſeate and diſguſt every Reader of taſte and judgment.

this edition, though often without the long and oſtentatious notes that firſt introduced thoſe comments to the Public. At the ſame time, we have religiouſly attributed every obſervation critical or philological to its due Author, not wiſhing to claim any praiſe as Editors, but by induſtriouſly endeavouring, as an act of duty, to collect from all quarters every thing that might contribute to illuſtrate the Works of Beaumont and Fletcher.'

The Editors of theſe Works have, we think, diſcharged their duty with great fidelity and exactneſs in the volumes now before us. The old Bards never appeared to ſo great an advantage, nor were they ever introduced to the Public in ſo elegant a dreſs. The cuts, which are happily deſigned and well executed, will undoubtedly be deemed a very agreeable addition to the work; and to uſe the words of the Editors, 'we may with truth aſſert, that no authors in the Engliſh language, publiſhed at the ſame price, have ſo many and ſo valuable engravings.'

ART. II. *Four Sermons on the Divinity of Chriſt.* By the late Rev. James Hervey, A M. Rector of Weſton Favell and Collingtree, in the County of Northampton, and Author of Meditations, &c. To which are added, Four other Sermons, faithfully tranſcribed from the original Short-hand of the Author. Small 8vo. 1s. 6d. Printed for the Editor, and ſold by Keith, &c. 1779.

THE Preface informs us, that theſe Sermons were tranſcribed from the ſhort-hand MS. of the Rev. Mr. J. Hervey, by the deſire of his brother, the late Mr. William Hervey, Wine-merchant in London. That they are the genuine productions of the Author of the *Meditations among the Tombs*, and the *Contemplations*, *Dialogues*, and *Letters*, no man of ſenſe and taſte (when he hath read them) can poſſibly *doubt*.'

We think theſe poſthumous Sermons little calculated to make their way to the cloſets of *men of ſenſe and taſte*—who, after all, would think it a point of the utmoſt inſignificance whether they were the *genuine productions* of Mr. Hervey or the impoſition of ſome catchpenny editor.

From ſtrong internal evidence, however, we are led to give ſome credit to the declaration of the Prefacer. Theſe Sermons abound with many of the peculiarities of Mr. Hervey's ſtile and ſentiment. A profuſion of metaphors was the chief characteriſtic of his language; and the *Shibboleth* of Puritaniſm was the capital diſtinction of his theology. His object was to ſoften the harſh features of a Calviniſtic creed, by mixing it with the gay and ſplendid colours of eloquence. This he effected in a very high degree among perſons who were no great critics, nor profound judges of ſenſe and eloquence. The *middle* claſs of readers, who had a ſufficient ſhare of underſtanding to revolt at naked abſurdities, were not proof againſt them when decked out in a ſpecious attire. The fancy was charmed: and reaſon was not ſtrong enough to break the deluſion.

Theſe diſcourſes are introduced to the world by a preface from an anonymous writer, who hath thrown together a heap of fulſome declamatory nonſenſe on the excellence, importance, and comfort, of the doctrine of Chriſt's divinity.

The ſermons which ſucceed it on the ſame ſubject are pretty much in the ſame diffuſe, unmeaning, illogical ſtrain. They have not the ſlighteſt pretenſion to argument, and they will rather weaken than confirm the cauſe they profeſs to ſupport. They are full of diſmal interjections, or impertinent interrogations: and their chief ſtrength is concentred in a plaintive ah! or an emphatic oh!

One argument (if it may be ſo called) on which the Preacher lays ſtreſs, in proving the doctrine of Chriſt's divinity, is drawn from his knowledge of the human heart. This point he illuſtrates by a remarkable inſtance from the Evangeliſts. 'Did not a look from our Lord's eye renew the heart of Zaccheus. The holy ſcriptures repreſent him as an oppreſſor and extortioner: one who made it his buſineſs to grind the faces of the poor, and raiſe himſelf a fortune by all manner of unjuſt practices. One would almoſt deſpair of recalling ſo egregious a ſinner:—a ſinner that was hardened in villany, and a veteran in iniquity. But, behold!—a glance from Chriſt's eye converts him! He climbed the tree a ſinner! and came down the tree a new creature!'

In the farther illuſtration of the ſubject, the Preacher deſcants on the ſigns and wonders which attended the crucifixion of our Saviour, and then gives the Arians a home-thruſt by the ſharp two-edged ſword of interrogation and interjection. 'The ſun withdraws at the horror of his agonies, and leaves the aſtoniſhed world in darkneſs! And is not this the *great* God! Did ever the whole face of nature go into mourning for any but its Creator? The centurion, before an infidel, now becomes a believer! He is now convinced of the divinity of the BLESSED JESUS: theſe aſtoniſhing, unheard-of events overcome his prejudices.'—Oh! Prieſtley, art thou yet, in the pride of reaſon, hardened againſt orthodoxy?

> '——Can ſuch things be
> And overcome us like a ſummer's cloud
> Without our ſpecial wonder?——

To give a death-wound to Socinianiſm, the Preacher *aſſures* us in the moſt peremptory language of abſolute certainty (p. 35.), that the ſatisfaction of Chriſt muſt be *more* than infinite, ſince it made us ample reparation to the Uncreated Holineſs as if the *whole* race of ſinners had been eternally deſtroyed.' Some of the duller claſs of our Readers may be unable to comprehend the force and extent of this argument: and others, whoſe heads run on nothing but mathematics, may laugh at it as a palpable abſurdity. But there is a *profound* meaning in it, whether it be perceived or not. We will draw it out of its deep and dark abyſs, and preſent it to our Readers in open day-light, in all the dreſs of mood and figure; viz. As ſin is in itſelf an infinite evil, it could not be atoned for by a ſatisfaction that was barely infinite, ſince in that caſe the matter would only have been upon an even poiſe.—But the ſatisfaction of Chriſt did actually atone for the infinite evil of ſin. THEREFORE, the ſatisfaction of Chriſt muſt have been *more* than infinite. Q. E. D.!

In a ſermon on the duty of reading the ſcriptures, the Preacher hath almoſt exhauſted the very fountain of invention for ſimilies, metaphors, and all poſſible figures of ſpeech, to diſplay the excellence of the word of God.

'O bleſſed book! (ſays he) our better, our ſpiritual ſun, that ſheddeſt thy bright beams upon our ſouls, and furniſheſt us with the light of life! Thou ſovereign antidote againſt the deluſions of the devil, the treachery of our fallen nature, and the darkneſs of the world! Thou guide to lead us ſafely from the mazes of this miſerable life unto our heavenly and everlaſting reſt. No wonder that David counted his kingdom as nothing, and called thee his heritage and portion for ever. 'Tis rather to be wondered at, that all mankind do not prize thee as their richeſt jewel; converſe with thee as their ſweeteſt companion, and talk of thee as the deareſt object of their love all the day long.' What a rapid ſucceſſion of metaphors! So quick and ſuddenly do they follow, that (as Shakeſpear ſays) they gall each other's heels! The bleſſed *book* is a *ſun*, and the next inſtant this ſun is converted into an *antidote*:—but indeed it is an *antidote againſt darkneſs.* From hence it takes the ſhape of a *guide*, and from a guide it is transformed into a *heritage.* The heritage becomes a *jewel*, and the jewel (by a proceſs as extraordinary as that which the teeth of Cadmus underwent) ends in a *companion*, to whom one might be making love all day long!

But the Preacher hath not half done with his ſubject: for as *Martinus Scriblerus* hath long ſince obſerved of Sir Richard Blackmore (Vid. Περι Βαθȣς, cap. v.), 'There is nothing ſo great which a marvellous genius, prompted by the laudable zeal of *ſinking*, is not able to leſſen! Hear how the moſt ſublime of all *books* is repreſented in the following images.'

First, it is likened to a TRUMPET.

'When our hands have hung down, and our knees grown feeble in our holy warfare, hath not a chapter, and ſometimes a ſingle verſe called up our courage as a *trumpet*, and inſpired the ſoldier of Chriſt with new recruited vigour?'

Now it is a HAMMER.

'Let us put ourſelves under the diſcipline of this heavenly word.—It is likened to a *hammer* that breaketh the obdurate heart, that rock in the breaſt, in pieces.'

Now it is a good BREAST of MILK.

'The babes in Chriſt may *ſuck* at this *breaſt*, and grow thereby.'

It is a LANTERN.

'The ſcriptures are *hung out* by the Lord himſelf on purpoſe to be a light unto our feet and a *lantern* to our path.'

It is an APOTHECARY'S SHOP.

'In this *ſtore-houſe* of precious things there is *medicine* for every ſickneſs and *balm* for every wound.'

It is a BUTTERY.

'In it we have a *ſupply* for every *want.* It is plenteouſneſs ſtocked with all that can be cheering to us in our pilgrimage.'

It ſometimes acts like FIRE.

'There are ſuch promiſes from one end to the other—ſuch precious promiſes *to ſet on fire* all our hopes.'

At other times it acts like *Water.*

'The ſcriptures are *wells* of conſolation as well as *wells* of ſalvation, and we may draw from them the *water* of joy in ſuch abundance as will drown all our troubles.'

——— ——— *vanæ*
Fingentur ſpecies, ut nec pes, nec caput, &c.

ART. III. *Sermons by Colin Milne,* LL.D. Rector of North Chapel in Suſſex, Lecturer of St. Paul's Deptford, and one of the Preachers at the City of London Lying-in-Hoſpital. 8vo. 6 s. bound. Cadell. 1780.

THE Author informs his Readers, in the Advertiſement prefixed to his Sermons, that few of them were delivered exactly in the ſame form in which they are now offered to the Public. The time uſually allotted for inſtructions from the pulpit ſeldom permitted the Author to exhauſt his ſubject in a ſingle diſcourſe. When the intreaties therefore of ſome partial friends had perſuaded him to ſubmit the leaſt incorrect of his compoſitions to the inſpection of the Public, he judged that he ſhould be guilty of no great impropriety by incorporating ſeveral diſcourſes upon the ſame ſubject into one or two, which, though thereby neceſſarily rendered longer than ſermons generally are, might yet, he imagined, by conjoining the ſeveral arguments employed, and placing them before the Reader 'in one ſtrong *point* of view, gain, perhaps in *point* of energy and effect, what they loſt in elegance and neatneſs.' What degree of *elegance* or *neatneſs* thoſe ſermons might poſſeſs in their *original and unincorporated* ſtate, it is not our buſineſs to determine. We take the matter as it lies before us: and in this view cannot help obſerving, that if Dr. Milne ſacrificed elegance and neatneſs for the purpoſe of ſecuring *energy*, and producing a better and ſtronger *effect* on the Reader, we are ſorry his good wiſhes ſhould have ſo poorly ſucceeded. We do not ſo much bewail the ſacrifice of the ſmaller beauties of language, when the defect is ſupplied by the greater and more ſubſtantial excellencies of ſentiment and argument. But, alas! Dr. Milne's *loſs of neatneſs* is accompanied with a want of force; and where we miſs *Hermes*, we do not meet with *Minerva*.

Theſe ſermons are very long: and for the reaſon for which the Author may think them excellent, we think them tedious. The arguments employed in them, ſo far from being 'placed in a *ſtrong* point of view,' are weakened by the uncommon length to which they are drawn out: and whatever might be their *effect* when delivered from the pulpit with the accompaniments of voice and action, we are perſuaded they will loſe that effect on the ſober and more judicious Reader; who, inſtead of being charmed by the faſcination of oratory, will be diſguſted to ſee the ſimple truths of the goſpel gaudily decked out in meretricious ornaments, and the chaſter beauties of language loſt amidſt a redundancy of tawdry metaphors, and glaring but inſipid expletives.

The figure of rhetoric to which Dr. Milne is moſt indebted for his eloquence, is that which the Greeks called the *Periphraſis.* It is a very common and commodious figure, and generally makes a great ſhew in the pulpit. 'It is (as our good old *Scriblerus* obſerved long ago) the ſpinning-wheel of the bathos, which draws out and ſpreads a thought into the fineſt thread.' So fine, indeed, that, at times, it is ſcarcely diſcernible by the acuteſt eye! We ſhall produce ſeveral examples of Dr. Milne's remarkable dexterity in the working and management of this ſame ſpinning-wheel. No matter where we turn. Every page almoſt preſents a proof of our Preacher's ſkill. In the third ſermon (viz. On Death) we meet with the following very lamentable deſcription of a very doleful ſubject. [N. B. *We ſhall cautiouſly note by a* numeral *mark every diviſion, and ſub-diviſion, and ſub-ſubter-diviſion of this curious paſſage, that the Doctor's knack at* amplification *may be readily obſerved, and the value of it* arithmetically *eſtimated.*] 'To $^{\text{I}}$die:——to $^{\text{II}}$diſappear from all the objects which ſurround him:——to be $^{\text{III}}$torn from the intimate ſociety in which he had lived with a ^{1}father—with a ^{2}family—with ^{3}friends—with ^{4}congenial ſouls—with ^{5}kindred ſpirits, whoſe $^{(1)}$ſentiments and $^{(2)}$deſires, whoſe $^{(3)}$hopes and $^{(4)}$fears were the ſame: —to

——[IV]" to go he knows not where:——[V]to lie in cold obſtruction and to rot:'——[VI]to be removed from a ſplendid apartment, furniſhed with every accommodation and elegance, into the [1]dark, [2]unfurniſhed, [3]contracted chamber of the grave:——[VII]from a bed of ſoftneſs and luxury, to a [1]dank, [2]loathſome, [3]ſubterraneous grotto:——[VIII]to embark on the boundleſs ocean of eternity:——[IX]to become from "ſenſible, warm motion," a [1]motionleſs, [2]inſenſible, [3]" kneaded clod"—[4]the food of worms—[5]the horror of men—[6]the hideous depoſit of a tomb:——[X]this ſpectacle alone held up to fancy, [1]diſturbs the ſenſes—[2]darkens the imagination—and [3]embitters all the ſweets of life.' " I wiſh (ſays Yorick) that the Preacher had brought it in *ſudden death*." " I have known a regiment (ſays Uncle Toby) ſlaughtered in leſs time." " It is like your Honour's wound (ſays Corporal Trim). 'Tis a d—n'd tedious affair. I'd forfeit my Montero cap, if I made half the ado about it that the parſon doth."

In a ſermon on ' the Conſolations of Affliction,' the Author thus expands a common thought beyond all neceſſary bulk and proportion, by blowing it out with the ſwelling blaſt of amplification. ' Virtue, ſtrengthened by Chriſtian faith, and animated by Chriſtian hope, is unchangeable. Like her eternal Fountain, " the Father of lights, with whom is no variableneſs nor ſhadow of turning," ſhe *is* " the ſame *yeſterday*, to-day, and for ever:" her pleaſures, her ſupports, her conſolations the ſame. They reſt upon a baſis which nothing can ſubvert. They are eſtabliſhed on a rock which the rain may *batter*, the floods beat upon, and the winds aſſail; but ſhall aſſail, beat upon, and batter in vain. Free and independent, ſhe riſes nobly ſuperior to chance and accident; and is equally unaffected by the frowns as by the ſmiles, by the ebb as by the flow of fortune. Though troubled on every ſide, ſhe is not dejected; though perplexed, yet not in deſpair, aſſured as ſhe is that the Lord of Hoſts is with her, that the God of Jacob is her refuge.'

Dr. Milne, like moſt orators of the new ſchool of the BATHOS, frequently runs one metaphor into another, and produces ſuch a crude aſſemblage of heterogeneous images, that the eye can perceive no diſtinct object, or any conſiſtent relation or ſimilitude. In the above paſſage, virtue is ſaid to iſſue from a *fountain*; and yet the *ſtream* (for it muſt be a ſtream that proceeds from a fountain) is modified into a ſolid maſs—and that too, for aught we perceive to the contrary, without the help of congelation. This ſolid maſs is erected into ſome kind of building, and is fixed upon a rock, and though *battered* by rain, keeps its ſtation.

Another example of mixed metaphors we find in the ſame diſcourſe. ‘ The recollected pleaſures of humanity and virtue ſhall maintain their wonted vigour, “ flouriſh in immortal youth,” ſupport us in the moſt critical moments of diſtreſs, like hope, be an *anchor* to the ſoul both ſure and ſtedfaſt, make infirmity ſmile, *ſmooth* the bed of languiſhing, and render the evening of life ſerene and chearful.’ Now what connection is there in the ſeveral images of this gaudy picture? What is it that acts like an *anchor* and *ſmooths* a *bed?* This combination of inconſiſtent figures of ſpeech is ſuch a capital fault in language, and withal ſo common with thoſe orators who are ſeized with the *rage* of eloquence—the *furor grandiſonus*—that we think it a duty, which as public Critics we owe to the world, to expoſe it to the ridicule it deſerves, and thus guard, as far as our influence extends, the Engliſh tongue from every innovation that the vanity of ſome and the folly of others are ſo frequently attempting to make on its purity and ſimplicity.

To the affectation of a pompous, high-ſounding, figurative ſtyle, we may add another that is equally diſguſting to perſons of a chaſte and well-regulated taſte: and that is, the affectation of introducing ſcraps of plays in the very body of a ſentence which treats of ſome grave or awful point of religion. Theſe dramatic fragments are generally gathered from Shakeſpear: but however excellent they may be in *their place*, we think they look a little oddly by the ſide of a text of ſcripture. Take the following example of this abſurd and conceited mixture of ſcripture and plays, &c. &c. ‘ O hope of immortality! thou art indeed our early, our anticipated heaven. *Without thee we can do nothing:* and with thee animating, ſupporting, ſtrengthening us, we are enabled to *do* and to ſuffer *all things*. “ Ye good diſtreſt”—I addreſs you in the beautiful language of the moraliſt;—“ Ye noble few who here unbending ſtand beneath life's preſſure, yet bear up awhile.” Diſpute it bravely. *Quit yourſelves like men:* “ yet bide the pelting of this pitileſs ſtorm,” and “ laſh the ſaucy waves” of diſcontent and murmuring, “ which throng and preſs to rob you of your prize.” “ The ſtorms of wintry time ſhall quickly paſs, and one unbounded ſpring encircle all.”——St. Paul, Shakeſpear and Thomſon! *Dulce ſodalitium!* But Dr. Milne hath the art of joining together what good ſenſe, decorum, and Chriſtian reverence would always keep aſunder:—at leaſt in the pulpit!

Dr. Milne was not content with Job's own account of himſelf—an account ſufficiently large and particular; but he muſt needs make an addition to it by foiſting in a quotation from a play. The patriarch deſcribing his former proſperity makes uſe of the following beautiful and ſimple alluſion; " My root was ſpread out by the waters, and the dew lay all night upon my branch." Dr. Milne ſpreads out this branch only for the purpoſe of blaſting it in the end. ' In fine, ſays he, Job diffuſed his branches like Lebanon; and the ſhade of him filled the land: yet in one night " a ſtorm, a robbery ſhook down his mellow hangings, ſtript him of his leaves, and left him bare to weather."

We are the more ſevere on this puerile affectation of introducing hackneyed paſſages from plays, &c. into ſermons, as the evil is become a growing one—eſpecially among the younger part of the clergy. The gayer tribe amongſt the Diſſenters too are running very faſt into this abſurdity: and as we conſider it as a certain mark of a vicious taſte, and a great abuſe, not to ſay a deſecration, of the pulpit, we ſhall make no apology for the freedom with which we have cenſured it; and ſhall be happy if any, warned by the example of Dr. Milne, attend more ſeriouſly to a maxim of the higheſt authority, viz—" Not to put a piece of new cloth upon an old garment; for that which is put to fill it up taketh from the garment, and the rent is made worſe!"

It is ſeldom that a pompous diction can be uniformly ſupported even by the greateſt maſters. Though it ſometimes ſwells as if it was ready to burſt into blank verſe, and may perhaps take its vent and go off this way; yet we as frequently find an intermixture of low, flat words, which ſinks the majeſty of the ſentence, and repreſſeth the burning ardour with which it ſet out.

For example: ' Proſperous hitherto (ſays Dr. Milne), we entertain few apprehenſions that the tide of proſperity can ever be changed. We attach ourſelves to ſecond cauſes. The great Firſt Cauſe of all we diſcern not. We ſee not the Sovereign Wiſdom which rules among the inhabitants of the earth and *ſports* itſelf with the affairs of mortals by ſubjecting them to perpetual viciſſitudes.'

We have heard of an impudent fellow's *ſporting a face* upon an occaſion at a table to which he had no invitation. We have heard alſo of a knaviſh inn-keeper's *ſporting off* cyder for champaign on his gueſts when they have been half-drunk. But never, till Dr. Milne informed us of it, did we either read or hear of Infinite Wiſdom's *ſporting* itſelf on any occaſion whatſoever.

One low word ſpoils all the dignity and beauty of the following deſcription of our Saviour's ſufferings. ‘ Jeſus wept: but when? Was it when he endured the contradiction of ſinners againſt himſelf? Was it when he was betrayed by one diſciple, denied by another, and abandoned by all? Was it, &c. &c. &c. &c. His ſoul diſdains the meanneſs. He dropt not a tear. He uttered not a groan. He ſpoke not a word. Was it then when ſcourged, when buffeted, when crowned with thorns, when arrayed in a ludicrous robe, when ſpit upon, when *hoodwinked*, when addreſſed with the mock honours of royalty, or when ſtruck by the very ſervants with the palms of their hands?’

In a diſcourſe on ‘ the deceitfulneſs of ſin’ (for the beginning of which he is indebted, though he doth not acknowledge the obligation, to Yorick's ſermon on *Conſcience*), we are preſented with the following cluſter of incompatible images. ‘ He foſters a viper which eats into his bowels. He drinks of a cup, which though ſweet as honey, like the prophet's roll, yet like the book *devoured* by St. John, is bitter in the *belly*, nay ſtings as a ſerpent, and bites as an adder.’ Here vipers, ſerpents, adders, honey, prophets, apoſtles, books, rolls, bowels and bellies, “ dance (as Junius obſerves of a ſimilar mixture of ſtrange figures) through all the mazes of metaphorical confuſion!”

Dr. Milne ſometimes condeſcends to ſoften the high tone of Ciceronian eloquence, and plays with pretty *points* and *antitheſes*. ‘ Is it (he aſks) ſo difficult for a man to *croſs* himſelf, as to take up the *croſs* and follow the Saviour—through the rugged roads of adverſity, as through the “ primroſe path” of affluence and ſplendor?’ Take another example of the preacher's delectable manner of *ſporting* with words. ‘ Tell me when he began to love you, and I will tell you to what age you are permitted to offend him. He loved you *before* you had an exiſtence, and ſhall you not love him *whilſt* you exiſt? It was in the flower of *his* years that the Saviour *died* for you: and in the flower of *your* years ſhall you diſdain to *live* for him?’ Old puritanical “ Dyer's Golden Chain”—to be worn about the necks of the *babes* in Chriſt, is not ornamented with a prettier toy!

One would imagine that Dr. Milne had been converſant with the writings of Dr. Everard and the myſtic preachers of the laſt century, by the propenſity which he diſcovers of turning to allegory what is related as a fact. Hence he calls our Saviour the “ invincible *Sampſon*, who, if he had pleaſed, could have ſhivered the nails and the chains to atoms.’—By the ſame licence of departing from the *letter*, he talks of ‘ ſlaughtering, like Judith, our *ſpiritual Holofernes*—that maſter-vice, which, though but one in ſpecies, produces, cheriſhes, and fortifies many more.’

Dr. Milne's zeal againſt infidels and infidelity is ſo great, that he could not avoid a ſort of a back-hand ſtroke at Mr. Hume, and his manner of quitting the world. 'He will boaſt to the laſt moments (ſays the Preacher) of a *pretended* ſtrength of mind which ſhall flatter his vanity; incline to *ſeem* ſuperior to vulgar errors, to brave the authority of heaven, and view the uncertainty of an hereafter with a fixed and tranquil eye; leave to the ſpectators the dreadful pleaſure of a witticiſm at the expence of his eternal ſalvation, and talk jocularly of *Styx* and *Charon*.' (Vid. Serm. On the Deceitfulneſs of Sin, p. 216. comp. with Dr. Adam Smith's Letter to William Strahan, Eſq; affixed to Mr. Hume's Life.)

We ſhall produce one ſpecimen more of the Preacher's zeal; and it will ſerve as a farther ſpecimen of his happy talent at *antitheſis*. 'Would you take thoſe for your models whoſe names offer themſelves with horror to remembrance, the Vaninis, the Spinoſas, the Woolſtons, the Voltaires? or the ——' Now, gentle Reader, doſt thou not expect ſome *modern* champion of the *Chriſtian* church to figure in the contraſt?—the Paſcals, the Boyles, the Newtons, the Lockes, the Lytteltons?—Thou art miſtaken! Dr. Milne oppoſes to the Spinoſas, the Woolſtons and the Voltaires—'the Abrahams, the Joſephs, the Jobs, the Elijahs, the Daniels, the apoſtolical men, who ſhone as lights in the world. Maintain (ſays he) if you can this parallel.'——It is not our buſineſs, nor the buſineſs of any one's but the Doctor's, to maintain *ſuch* a parallel; and it will require more ingenuity than he is poſſeſſed of to maintain it with any grace.

Dr. Milne, and the 'partial friends who perſuaded him to commit his compoſitions to the inſpection of the public,' will certainly accuſe us of great ſeverity and ill-nature in treating him with ſuch freedom as we have in the preceding remarks. But when we think we have diſcharged an honeſt, though harſh and ungrateful duty; and when we know that we have done it without the ſlighteſt perſonal prejudice againſt the Author, or even the moſt diſtant knowledge of the man, any farther than he hath made himſelf known to us by his publications, we ſhall acquit ourſelves to our own conſciences, and conſider every ſplenetic reflection from partiality and diſappointment as a thing of courſe. We conſider Dr. Milne as a moſt dangerous and corrupt model for our young divines—who are too eaſily captivated by the charms of a falſe and ſpecious eloquence, to the neglect, and perhaps the contempt, of thoſe *words of truth and ſoberneſs*, which aim more at the conviction of the judgment than at the inflammation of the paſſions; and gain by a calm and laſting effect, what they miſs by ſudden and violent emotions.

ART. IV. *Principles of Electricity, containing divers new Theorems and Experiments, together with an Analyſis of the ſuperior Advantages of high and pointed Conductors, &c.* By Charles Viſcount Mahon, F. R. S. 4to. 10s. 6d. Boards. Elmſly. 1779.

THOUGH the ingenious and noble Author of this performance profeſſes to eſtabliſh in it '*the fundamental laws of Electricity*;' the preſent is not an *elementary* treatiſe of that ſcience. The reader is accordingly ſuppoſed to be acquainted with the common experiments, and the general properties of electricity, which have been already eſtabliſhed by others.

The Author firſt treats of *Electric Atmoſpheres*; and endeavours to ſhew that they are conſtituted of the *particles of air* ſurrounding the electrified body. If, for inſtance, the body be *poſitively* electrified, he maintains that it will depoſit, upon all the particles of air that ſurround it, and come ſucceſſively in contact with it, a proportional part of its *ſuperabundant* electricity: ſo that they will become likewiſe poſitively electrified, and form a *poſitively* electrified atmoſphere *. The ſame reaſoning is applied, *mutatis mutandis*, to *negatively* electrified bodies, and their negative atmoſpheres.

From this principle, and the obſervation that the *denſity* of an electrical atmoſphere diminiſhes, *in a certain ratio*, as the diſtance from the electrified body increaſes, as well as from other conſiderations, the Author undertakes to aſſign the cauſe, why an electrified body, to which a projecting *point* is affixed, parts with, or receives, electricity more readily than a ſmooth cylindrical or globular body:—Becauſe the ſuperabundant electricity of the body, which we will ſuppoſe to be *poſitively* electrified, and which, in all caſes, tends to quit it, will, when a point is affixed to it, meet with *leſs reſiſtance* to its eſcape; as the point projects beyond the denſe part of the electrical atmoſphere of the body, into the rarer and, conſequently, more *unreſiſting* part of that atmoſphere. But the eſcape of the electric matter from any part of a ſmooth cylindrical body, poſitively electrified, is prevented or impeded; becauſe every part of its ſurface is in contact with the *denſeſt* part of its own ſtrongly *reſiſting* electric atmoſphere. The *ſurface* too of the point being extremely ſmall, the leſs will be the reſiſtance oppoſed to the eſcape of the ſuperabundant electricity of the body, into that *rare* part of its electrical atmoſphere into which the point projects.

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* We wonder that the Author ſhould take no notice of thoſe obſervations of Dr. Franklin, that ſeem to militate againſt this doctrine; particularly his experiment, in which a large electrified cork ball, fixed to the end of a ſilk ſtring, was whirled ſwiftly round a hundred times in the air, like a ſling; without ſuſtaining any ſenſible loſs of electricity, after having paſſed through 800 yards of air. See his *Experiments and Obſervations on Electricity*, &c. Letter VI.

Among other illuſtrations of this principle the Author produces the caſe of a pointed wire, placed between two round or prominent metallic bodies, with its point on a level with their ſurfaces. In this ſituation, when preſented to an electrified body, it acts no longer as a *point*, or only in a very ſmall degree: becauſe the *denſe part* of the electrical atmoſphere of the two round bodies flows or is extended over it.

The Author's ſucceeding experiments ſhew that an inſulated ſmooth body, a cylindrical conductor for inſtance, immerged within the electrical atmoſphere, but beyond the *ſtriking diſtance*, of another body, which we ſhall ſuppoſe to be charged *poſitively* *, is, at one and the ſame time, in different parts of it, in a 'ſtate of *three-fold* electricity.' The end next to the charged body acquires *negative* electricity; and the farther end becomes *poſitively* electrified: while a certain part of the body, ſomewhere between its two extremities, is in a *natural*, *unelectrified*, or *neutral* ſtate: ſo that the two contrary electricities exactly counterbalance each other in that part. The Author on this occaſion employs geometrical reaſoning, as well as experiments, to determine the preciſe place of this un-electrified point, or rather line, in a cylinder or other given body; and to demonſtrate that the *denſity* of electrical atmoſpheres is inverſely as the *ſquare* of the diſtance from the electrified body.

We ſcarce need to add, that if the body be not inſulated, or have a communication with the earth, the *whole* of it will be in a *negative* ſtate: a certain portion of its *natural quantity* of electricity being driven into the common maſs, by the *preſſure*, *repulſion*, or other action, of the electric matter belonging to the charged prime conductor. The extenſive and fruitful principle, on which this and the preceding effects depend, has frequently been explained or referred to in the courſe of our Journal; particularly, and very lately, in our *Review* for *December* laſt, page 408; where it is noticed for the purpoſe of explaining the *phenomena* of the *electrophorus*. We take the more particular notice of it at preſent; as one of the Author's moſt remarkable obſervations on the ſubject of thunderſtorms, and from which he draws ſome very ſtriking, indeed *formidable*, concluſions, is founded upon it.

We allude to what the Author calls 'the electrical *returning ſtroke*;' by means of which, he alleges that, in a thunderſtorm, the moſt fatal effects may be produced, even at a *vaſt diſtance* from the place where the lightning falls. This obſervation *appears* to be of ſo much importance, that we ſhall endeavour to give as clear an idea of the experiments on which it is founded, as can be conveyed by us, without the uſe of plates: not confining ourſelves to any particular experiment; but relating ſuch material circumſtances common to them all, as may beſt convey the Author's meaning in the feweſt words.

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* To avoid repetition, or circumlocution, we ſhall, throughout the remainder of this Article, conſtantly ſuppoſe the electrified body to be charged with *poſitive* electricity.

We ought to premiſe that the Author uſed a very powerful machine, made by Mr. Nairne; the prime conductor of which (ſix feet long, by one foot diameter) would generally, when the weather was favourable, ſtrike into a braſs ball connected with the earth, to the diſtance of *eighteen* inches, or more. In the following account this braſs ball, which we ſhall call *A*, is ſuppoſed to be conſtantly placed at the *ſtriking diſtance*; ſo that the prime conductor, the inſtant that it becomes fully charged, explodes into it.

Another large conductor, which we ſhall call the *ſecond conductor*, is ſuſpended, in a perfectly inſulated ſtate, farther from the prime conductor than the *ſtriking diſtance*, but within its *electrical atmoſphere*;—at the diſtance of *ſix feet*, for inſtance. A perſon ſtanding on an inſulating ſtool touches this *ſecond conductor* very lightly with a finger of his right hand; while, with a finger of his left hand, he communicates with the earth, by touching very lightly a ſecond braſs ball fixed at the top of a metallic ſtand, on the floor, and which we ſhall call *B*.

While the prime conductor is receiving its electricity, ſparks paſs (at leaſt if the diſtance between the two conductors is not too great) from the ſecond conductor *to* the inſulated perſon's right hand; while ſimilar and ſimultaneous ſparks paſs out *from* the finger of his left hand into the ſecond metallic ball *B*, communicating with the earth. Theſe ſparks are part of the *natural quantity* of electric matter belonging to the ſecond conductor, and to the inſulated perſon; driven from them, into the earth, through the ball *B*, and its ſtand, by the elaſtic preſſure or action of the electrical atmoſphere of the prime conductor. The ſecond conductor and the inſulated perſon are hereby reduced to a *negative* ſtate.

At length however the prime conductor, having acquired its *full charge*, ſuddenly ſtrikes into the ball, *A*, of the firſt metallic ſtand, placed for that purpoſe at the *ſtriking diſtance* of 17 or 18 inches. The exploſion being made, and the prime conductor ſuddenly robbed of its electric atmoſphere, its preſſure or action on the ſecond conductor, and on the inſulated perſon, as ſuddenly ceaſes; and the latter inſtantly feels a ſmart *returning ſtroke*, though he has no direct or viſible communication (except by the floor) either with the *ſtriking* or *ſtruck* body; and is placed at the diſtance of *five or ſix feet* from both of them. This returning ſtroke is evidently occaſioned by the ſudden *re-entrance* of the electric fire *naturally* belonging to his body and to the ſecond conductor, which had before been expelled from them by the action of the charged prime conductor upon them; and which returns to its former place, the inſtant that action or elaſtic preſſure ceaſes. The Author ſhews that there can be no reaſon to ſuppoſe that the electrical diſcharge from the prime conductor ſhould, in this experiment, *divide itſelf* at the inſtant of the exploſion, and go different ways; ſo as to ſtrike the ſecond conductor and inſulated perſon in this manner, and at ſuch a diſtance from it.

When the ſecond conductor and the inſulated perſon are placed in the *denſeſt* part of the electrical atmoſphere of the prime conductor, or *juſt beyond* the ſtriking diſtance; the effects are ſtill more conſiderable: the *returning ſtroke* being extremely ſevere and pungent, and appearing conſiderably ſharper than even the *main ſtroke* itſelf, received directly from the prime conductor. This circumſtance the Author alleges as 'an unanſwerable proof that the effect which he calls the *returning ſtroke* was not produced by the *main ſtroke* being any wiſe *divided* at the time of the exploſion, ſince no *effect* can ever be greater than the *cauſe* by which it is *immediately* produced.'—Having taken the *returning ſtroke* eight or ten times one morning, he felt a conſiderable degree of pain acroſs his cheſt during the whole evening, and a diſagreeable ſenſation in his arms and wriſts all the next day.

We come now to the application of this experiment, and of the doctrine deduced from it, to what paſſes in *natural electricity*, or during a thunderſtorm; in which there is reaſon to expect ſimilar effects, but on a larger ſcale:—a ſcale ſo large indeed, according to the Author's repreſentation, that 'perſons and animals may be deſtroyed,—and particular parts of buildings may be conſiderably damaged, by an electrical *returning ſtroke*, occaſioned even by ſome *very diſtant exploſion* from a thundercloud;'—poſſibly at the diſtance of a mile or more.

It is certainly eaſy to conceive that a charged extenſive thundercloud muſt be productive of effects ſimilar to thoſe produced by the Author's prime conductor. Like it, while it continues charged, it will, by '*the ſuperinduced elaſtic electrical preſſure*' of its atmoſphere—to uſe the Author's own expreſſion—drive into the earth a part of the electric fluid *naturally* belonging to the bodies which are within the reach of its *widely extended* atmoſphere; and which will therefore become *negatively* electrical. This portion too of their electric fire, as in the artificial experiments, will, on the exploſion of the cloud, *at a diſtance*, and the ceſſation of its action upon them, ſuddenly *return* to them; ſo as to produce an equilibrium, and reſtore them to their *natural* ſtate.

We cannot however agree with the ingenious Author, with reſpect to the *greatneſs* of the effects, or of the danger, to be apprehended from the *returning ſtroke* in this caſe: as we think his eſtimate is grounded on an erroneous foundation.—'Since, ſays he, the electrical denſity of the electrical atmoſphere of a *thundercloud*, is ſo *immenſe*, when compared to the electrical denſity of the electrical atmoſphere of any *prime conductor*, charged by means of any electrical apparatus whatſoever; and ſince a *returning ſtroke*, when produced by the *ſudden* removal of even the *weak* elaſtic electrical preſſure of the electrical atmoſphere of a charged *prime conductor*, may be extremely *ſtrong*, as we have ſeen above: it is *mathematically evident*, that, when a *returning ſtroke* comes to be produced by the *ſudden* removal of the very ſtrong elaſtic electrical preſſure of the electrical atmoſphere of a thundercloud powerfully charged; the ſtrength of ſuch a *returning ſtroke* muſt be *enormous*.'

If indeed the quantity of electric fluid *naturally* contained in the body of a man, for inſtance, were immenſe, or indefinite, the Author's eſtimate between the effects producible by a cloud, and thoſe cauſed by a prime conductor, might be admitted. But ſurely an electrified cloud,—how great ſoever may be its extent, and the height of its charge, when compared with the extent and charge of a prime conductor—cannot expel from a man's body (or any other body) *more* than the *natural* quantity of electricity which it contains. On the ſudden removal therefore of the preſſure by which this natural quantity had been expelled, in conſequence of the exploſion of the cloud into the earth; *no more* (at the utmoſt) than his *whole natural ſtock* of electricity can re-enter his body ‡. But we have no reaſon to ſuppoſe that this quantity is ſo great, as that its ſudden re-entrance into his body ſhould deſtroy or even injure him.

In the experiment above deſcribed, the inſulated perſon receives into his body, at the inſtant of the *returning ſtroke*, not only all that portion of his own natural electric fire which had been expelled from it; but likewiſe tranſmits through it, at the ſame inſtant, *in conſequence of his peculiar ſituation*, all the electric fire of which the large ſecond conductor had been robbed; and which muſt neceſſarily *re*-paſs through his body, to arrive at that conductor. To render the caſe ſomewhat parallel, in *natural electricity*, the man's body muſt be ſo peculiarly circumſtanced, ſuppoſing him to be in a houſe, that the electric matter which has been expelled from the houſe into the earth, by the preſſure of an extenſive thundercloud, could not return back into the building, on the exploſion of the cloud at a diſtance, without paſſing through his body: a caſe not likely to happen, unleſs the houſe were inſulated (like the ſecond conductor in the preceding experiment), and his body became the channel through which alone the houſe could have its electric matter reſtored to it: it appears much more probable that the electric matter returns to the houſe through the *ſame channels* by which it before inſenſibly paſſed out, and with equal ſilence, though more ſuddenly.

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‡ We ſuppoſe the perſon not to be ſo ſituated, that the *returning fire* of other bodies muſt neceſſarily paſs through his body.

In the caſe of a man who is abroad, and in an open field, during the time of an exploſion;—as he is unconnected with other maſſes of matter *above him*, no more than the preciſe quantity of electric fire, which had been before expelled from his body, will *ſuddenly* return into it at the inſtant of a diſtant exploſion: and that this quantity is not uſually very large may be inferred from many conſiderations.

When a perſon ſtanding on the ground holds a pair of Mr. Canton's balls in his hand, while a highly charged thundercloud is ſuſpended over his head; the angle made by the balls indicates the *electrical ſtate* of that perſon, or the quantity of *natural* electricity of which his body is at that time deprived, by the action of the *(poſitively)* charged cloud hanging over him. But we have never ſeen the repulſion of the balls ſo conſiderable, as to furniſh any juſt apprehenſions that the return of his natural electric matter, however ſudden, could be attended with injury to him: nor would he be ſenſible of any commotion on the balls ſuddenly coming together; though a ſpark might undoubtedly be perceived, at that inſtant, were he inſulated, and placed in the ſame manner with the Author, when he tried the above related experiment.

The Author nevertheleſs obſerves, that ‘ there have been inſtances of perſons, who have been killed by *natural* electricity, having been found with their *ſhoes torn*, and with their *feet* damaged by the electrical fire; but who have not had, over their whole body, any other apparent marks of having been ſtruck with lightning.’ He adds, ‘ if a man walking out of doors were to be killed by a *returning ſtroke*; the electrical fire would ruſh into that man's body through his *feet*, and his feet only; which would *not* be the caſe, were he to be killed by any *main ſtroke* of exploſion, either poſitive or negative.’

It would be no difficult taſk, we think, to account for theſe appearances in a different manner; were all the circumſtances attending the caſe minutely aſcertained: but without interrogating the *dead* on this ſubject, we may more ſatisfactorily appeal to the experience of the *living* *, to ſhew that though the *returning ſtroke* muſt take place, in all thunderſtorms, *in ſome degree or other*; yet it is not of that alarming magnitude which the Author aſcribes to it. If in any particular thunderſtorm, a man in the open fields could be killed, at the inſtant of a diſtant exploſion, merely by the *return* of his *own* electric fire, which had before been driven out of his body: ſurely numerous obſervations of perſons who had experienced the *returning ſtroke*, in *ſlighter* degrees, would be familiar; and ſcarce a great thunderſtorm muſt have occurred, in which one perſon or another muſt not, at the inſtant of an exploſion, have felt the effects of the *returning ſtroke*, in *ſome degree or other*—from that of a violent *concuſſion*, to that of a ſlight and almoſt imperceptible *pulſation*. But no obſervations of this kind are known to us; nor have we ever heard of any perſons experiencing any kind of electrical commotion in a thunderſtorm, except ſuch as have either been directly ſtruck, or have happened to be in the *very near neighbourhood* of the ſpot where the exploſion took place.

The Author has been aware of this objection, which he propoſes, and endeavours to remove: but his anſwer to it amounts to little more than what has been already quoted from him; that is, to a ſimple eſtimate of the enormous difference between the electrical denſity, or the *elaſtic electrical preſſure*, of the atmoſphere of an extenſive *thundercloud*, and that of a charged *prime conductor*. We have already obſerved, that this is not the proper method of eſtimating their different effects, when theſe two cauſes, how unequal ſoever in power, are conſidered as exerting that power on bodies containing a *limited*, and comparatively *ſmall*, quantity of electric matter.

We have been induced to diſcuſs this ſubject thus particularly, with a view to quiet the minds of the timorous; as the Author's extenſion of his principles, reſpecting the returning ſtroke in *artificial* electricity, to what paſſes in *natural* electricity, holds out a new and, in our opinion, groundleſs ſubject of terror to thoſe who, in the midſt of their apprehenſions, have hitherto only dreaded the effects of a thunderſtorm when it made near approaches to them; but who, if this doctrine were believed, would never think themſelves in ſecurity while a thundercloud appeared in ſight, unleſs ſheltered in a houſe furniſhed with proper conductors:—for we ſhould not omit to remark, that a ſubſequent obſervation tends to diminiſh their fears, by ſhewing that *high* and *pointed* conductors tend to ſecure both perſons and buildings, againſt the various effects of any *returning ſtroke* whatever, as well as of the *main ſtroke.*

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* The Author does indeed produce a *living* evidence, in the caſe of a perſon at Vienna, who, he has been credibly informed, received an electrical ſhock, by having held one hand accidentally in contact with an *interrupted* metallic conducting rod, at the inſtant that a thundercloud exploded at the diſtance, as was conjectured, of above half an Engliſh mile. He likewiſe obſerves, that a 'very ſtrong, bright, and ſudden *ſtroke*' (or ſpark) of electrical fire has been ſeen by ſeveral electricians, to paſs in the interval, or interruption, purpoſely left in the conducting rod of a houſe, at the inſtant of a diſtant exploſion; and 'when it was fully proved, by the ſharp point of the conductor not being melted, or even tinged,' that the conductor itſelf had not been ſtruck.—Theſe obſervations, however, do not by any means prove the *magnitude*, or *danger*, of the returning ſtroke, but merely its *exiſtence*; which we do not conteſt.

Indeed various parts of this work, beſides thoſe immediately appropriated to the ſubject, tend to prove the utility of *high* and *pointed* conductors, in preference to thoſe which terminate in a *ball*, or *rounded end.* Towards the end of the performance, the Author diſcuſſes this matter very particularly; and enumerates the '*neceſſary requiſites*' in erecting them, in number eleven; to every one of which, though we have taken the liberty to differ from him on another ſubject, we readily ſubſcribe. As this matter is of a popular nature, and on a ſubject generally intereſting, we ſhall tranſcribe this liſt; adding a ſhort explanation to particular articles.—Theſe requiſites (ſays the Author) are eleven in number:

'1ſt, That the rod be made of ſuch ſubſtances, as are, in their nature, the *beſt conductors of electricity.*'

'2dly, That the rod be *uninterrupted*, and *perfectly continuous.*'—This is a very material circumſtance. One intire piece of metal cannot perhaps be had: but it is not ſufficient that the rods, of which the conductor conſiſts, be *ſenſibly* in contact. They ſhould be preſſed into *actual* contact by means of nuts and ſcrews; with a thin piece of ſheet lead between the ſhoulders of the joints.

'3dly, That it be of a *ſufficient thickneſs.*'—A *copper* rod half an inch ſquare, or an *iron* rod one inch ſquare, or one of *lead* two inches ſquare, are thought fully ſufficient by the Author.

'4thly, That it be perfectly connected with the common ſtock.'—That is, it ſhould be carried deep into the earth, which is frequently dry near the ſurface; and then continued in a horizontal direction, ſo as to have the farther extremity dipped, ſhould this be practicable, into water, at the diſtance of 10 yards or more from the foundation.

'5thly, That the upper extremity of the rod be as *acutely pointed* as poſſible.'—This termination ſhould be of copper; or rather a very fine and exceedingly acute needle of *gold* ſhould be employed, which will not materially add to the expence.

'6thly, That it be very finely tapered:'—ſo that the upper extremity may be a cone, the diameter of the baſe of which may bear an extremely ſmall proportion to its height; for inſtance that of *one* to *forty*.

'7thly, That it be extremely prominent;'—that is, 8, 10, or 15 feet at leaſt above the higheſt parts of the building. The Author lays great ſtreſs on this circumſtance; in conſequence of the law above mentioned, deduced by him from his experiments relating to electric atmoſpheres. According to this law; the denſity of an electric atmoſphere (the *negative* atmoſphere, for inſtance, of the roof of a houſe, &c. while a *poſitively* charged cloud hangs over it) diminiſhes in the inverſe ratio of the *ſquare* of the diſtance from the ſurface of the body to which that atmoſphere belongs. Accordingly, if the rod project twelve feet into this atmoſphere, it will reach to a part of it *four* times leſs denſe than if the rod projected only to *half* that diſtance, or ſix feet;—and to a part *one hundred and forty-four* times rarer, than if it projected only *one* foot.

'8thly, That each rod be carried, in the ſhorteſt convenient direction, from the point at its upper end, to the common ſtock.'

'9thly, That there be neither large nor prominent bodies of metal upon the top of the building propoſed to be ſecured, but ſuch as are connected with the conductor, by ſome proper metallic communication.'

'10thly, That there be a *ſufficient number* of high and pointed rods.'—On edifices of great importance, eſpecially magazines of gunpowder, the Author thinks theſe ought never to be above 40 or 50 feet aſunder.

'11thly, That every part of the rods be very ſubſtantially erected.'

The Author declares that he has never been able to hear of a *ſingle* inſtance, nor does he believe that any can be produced, of an *high*, *tapering*, and *acutely pointed* metallic conductor having ever, in any country, been ſtruck by lightning; if it had *all* the neceſſary requiſites above mentioned, eſpecially the ſecond and fourth.

One of the new principles contained in this work, and which the Author conceives to be as important as it is new, is, 'that it is the *electricity itſelf*, contained in an electrical atmoſphere, which ſerves *ſuddenly to conduct*, to a given diſtance, any given electrical charge.'—One illuſtration of this principle is, that a charged prime conductor will not, for inſtance, ſtrike into a ball preſented to it, at its *greateſt ſtriking diſtance*, till it had been previouſly made to ſtrike upon the ball at ſome *ſmaller* diſtance: the ball being afterwards gradually removed from it, till it reached the greateſt ſtriking diſtance. He ſuppoſes that, in the previous *ſhorter* exploſions, the air lying in the path of the ſparks being electrified by them, in their paſſage through it, becomes a better conductor in conſequence of that circumſtance, and is thus enabled to convey the ſtroke to a greater diſtance.

Though the experiments and principles contained in this work are totally ſubverſive of thoſe produced by Mr. Wilſon; the Author does not make any particular application to theſe laſt, 'but intends very ſoon to give to the world a *direct* refutation of the concluſions drawn' from Mr. Wilſon's experiments. We learn with pleaſure, too, that the experiments and obſervations that he has lately made upon *Leyden jars*, &c. will be the ſubject of ſome future publication.—We ſhall only add that, as the Author does not write to Tyros, but to proficients in the ſcience of electricity, we think that, by aiming at too great preciſion, he has in the preſent work fallen into verboſity and repetition; by which his meaning is frequently rather obſcured than illuſtrated; and the bulk, and conſequently price, of the work unneceſſarily increaſed.

ART. V. *The Doctrine of Annuities and Aſſurances on Lives and Survivorſhips, ſtated and explained.* By William Morgan, Actuary to the Society for equitable Aſſurances on Lives and Survivorſhips. To which is added, an Introduction, addreſſed to the Society. Alſo an Eſſay on the preſent State of Population in England and Wales. By the Reverend Dr. Price. 8vo. 5 s. ſewed. Cadell. 1779.

THIS very ingenious performance is divided into three chapters, of the contents of which, and the Author's motives for publication, we cannot give a better account than that we meet with in a very curious *Introduction* by the truly learned and ingenious *Dr. Price.*

'The firſt chapter contains an explanation of the nature of aſſurances on lives and ſurvivorſhips; together with a particular account of the ſociety for making ſuch aſſurances, and of the methods which have been taken to determine how far it has been hitherto a gainer by the buſineſs it has tranſacted.

'The ſecond chapter contains an explanation of the doctrine of life-annuities in general, and of the principles on which their values are calculated. At the end of this chapter, an account is given of a method of expediting all calculations of the values of life-annuities, which muſt, I think, be very acceptable to all who have ever employed themſelves in making ſuch calculations.'

In theſe two chapters Mr. *Morgan* has rendered the ſubjects of which he treats as intelligible, to perſons who are unacquainted with mathematics, as the nature of them will admit. The whole is delivered in a manner independent of algebra, and, in general, *in words at length*, with a clearneſs and perſpicuity which we do not remember to have ſeen elſewhere.

'The third chapter contains a complete account of the rules for ſolving all queſtions concerning the values (in ſingle and annual payments) of all annuities, whether in poſſeſſion or expectation; and of all reverſionary intereſts depending on any *one*, *two*, or *three* lives, or on any ſurvivorſhips among them, either for terms or for perpetuity. Several of theſe queſtions are incapable of being anſwered without entering into the abſtruſeſt parts of mathematics. Moſt of them have never been before anſwered; and yet there ariſes, in many caſes, a neceſſity of anſwering them, in order to determine correctly the value of reverſionary intereſts depending on ſurvivorſhips; and ſome of them are often occurring in practice, at the office whoſe buſineſs Mr. *Morgan* tranſacts. The ſolutions in this chapter alſo are given in words at length, with ſuitable examples; but the mathematical inveſtigations have been thrown together into an Appendix; where every rule or direction, about which any doubt can be entertained, is particularly demonſtrated. Every competent judge who will examine this chapter, and compare it with the demonſtrations in the Appendix, muſt admire Mr. *Morgan*'s attention and ſkill; and ſee that it contains a valuable addition to this part of ſcience.'

Mr. *Morgan*'s motives for this publication are next aſſigned. They appear to be partly of a public, and partly of a private nature, in as much as they relate more particularly to the affairs of the ſociety in whoſe buſineſs Mr. M. is engaged.

'Firſt,' ſays Dr. *Price*, 'in the courſe of the traffic of this kingdom, and particularly the law tranſactions of it, ſuch queſtions as are contained in this work are continually occurring; and, in numberleſs caſes, it is impoſſible to give right deciſions, or to make an equitable diſtribution of property, according to the real value of the different claims and intereſts, without obtaining accurate anſwers to them. The experience of many years has taught me, that there are great miſtakes committed in anſwering theſe queſtions, by which means many perſons are injured in their property. It ſeems, therefore, that it may be of particular uſe to the public to be informed where they may apply for ſolutions that may be depended on; and, at the ſame time, to be furniſhed with ſuch an account of the rules and principles of calculation, mathematically demonſtrated, as may remove every doubt, and be a ſufficient direction to all who may chuſe to employ themſelves in buſineſs of this kind.'

But this reaſon alone, the Doctor tells us, might not have been ſufficient to induce Mr. *Morgan* to undertake this laborious work. There was another, which, though of a more private nature, more immediately and more forcibly influenced him. It was his employment in tranſacting the buſineſs of the ſociety, which *aſſures* all kinds of reverſionary annuities, and contingent intereſts, dependent on the continuance of any lives, or any ſurvivorſhips of any lives beyond other lives. In carrying on this buſineſs the ſociety profeſſes to regulate its demands by calculations founded on ſtrict mathematical principles. There is not any other ſociety now exiſting of the ſame kind; and its buſineſs has been, for ſome years, increaſing ſo faſt, that it is already become an object of vaſt importance to the public, and is likely ſoon to become of much more importance. It ſeems therefore neceſſary that the Public ſhould be fully informed of its ſtate, the ſecurity it offers, the principles on which it proceeds, and the method in which it makes its calculations: and the great deſign of this publication is to give that information—an information which is rendered the more neceſſary by the multitude of *bubble* ſocieties which were ſome time ago eſtabliſhed, and ſome of which are ſtill exiſting in this kingdom.

The Doctor then proceeds to inform us, that in conſequence of ſome propoſitions which he made to the ſociety about four years ago concerning the methods by which they then kept their accounts, and determined annually their profits; a more ſtrict and determinate mode of doing each was adopted, by which means the ſociety has ever ſince been enabled to keep conſtantly under its eye the true ſtate of its affairs, the expences of management it can afford, the progreſs of the balance in its favour from year to year, and the clear amount remaining on hand of all the profits it has made from the time of its firſt eſtabliſhment.

In 1776, a particular inquiry was made into the ſtate of the ſociety, by the method which had been propoſed by the Doctor, when it appeared that a much ſmaller proportion of the perſons aſſured had died than the calculations ſuppoſed; and that the ſociety poſſeſſed then a ſurplus of income (or an income more than was neceſſary to enable it to make good its engagements, and to bear the expences of management) equal to 2400 *l.* *per annum*, nearly, and a ſurplus of ſtock equal to 30,000 *l.* In theſe circumſtances, the ſociety, not willing to continue any exorbitant profits, determined to reduce all the payments for aſſurances on ſingle lives *one tenth*. They likewiſe reſolved at the ſame time to return the whole overplus of the payments which had been made by the members, over and above thoſe which they would have made had this reduction taken place at the time of their admiſſion. Equitable as this latter meaſure appears, Dr. *Price* ſeems to think that a repetition of it might have a very pernicious tendency with reſpect to the affairs of the ſociety, and ought not to be adopted on any ſimilar future occaſion, let the ſtate of the ſociety be ever ſo flouriſhing. We are however given to underſtand, that what is here ſaid relates only to future opportunities of making reductions in the terms of admiſſion. The annual profits of the ſociety conſiderably exceeded the reduction, together with all the expences of management; and the ſums which have been returned to the different members are ſhort of the exceſs of the ſurplus ſtock above 30,000 *l.* which ſum, together with the ſucceeding annual profits, the ſociety have placed out on intereſt, as a fund to ſecure it from any contingencies which may hereafter ariſe from ſeaſons of extraordinary mortality, which would bring on the ſociety extraordinary expences. This ſtock, ſo placed out, the

Doctor allows, muſt give *full ſecurity* to the Public, and make the ſociety a permanent benefit to it.—Dr. *Price* adds, 'When I ſpeak of *full ſecurity*, I muſt be underſtood to mean all the ſecurity that property in the public funds can give. It is earneſtly to be wiſhed, that this was greater than it is; but though greater might be obtained, yet in an undertaking of this kind it is ſcarcely reaſonable to aim at it. *The failure of the Public funds* WILL *be* the commencement of a new æra in this kingdom, of which, like the end of the world, we can now form no conception; and were every one to act with a view to its being ſo near as perhaps it is, there would be an end of moſt of the buſineſs and traffic of the nation.'

While we reverence the great learning and extenſive abilities of Dr. *Price*, we cannot help lamenting, in ſome degree, that foreboding ſpirit which ſo frequently leads him to turn the dark ſide of our national affairs to public view. It has been aſked, "What purpoſe can ſuch ſentiments, and ſuch aſſertions, ſerve? If the failure of our public funds be as certain as the Doctor ſeems to think it, they can anſwer no purpoſe whatever but that of bringing our ruin faſter on; and even if it be not, they may, by alarming the people more immediately concerned, induce them to act in ſuch a manner as would render that dreadful calamity inevitable. Can Dr. Price reflect on the almoſt numberleſs families which that tremendous period muſt reduce, in an inſtant, from eaſe and affluence to the utmoſt extreme of penury and diſtreſs, without trembling at the thought that he may have been the means of plunging them into it ſome years before it would otherwiſe have happened, and *poſſibly*, in ſome meaſure, the cauſe why it ever happened at all*?" In truth, weighty as we acknowledge the Doctor's opinion will be with many perſons, and is, in many caſes, with ourſelves, we can by no means ſubſcribe to the inference which he draws in this inſtance; and we think that many ſubſtantial reaſons may be urged why a national bankruptcy (which we ſincerely wiſh and hope is at a very great diſtance), though it would undoubtedly lay many affluent families in ruins, and reduce numbers, who now enjoy happineſs and independence, to poverty and diſtreſs, would not bring with it the conſequence which he predicts; namely, the deſtruction of trade. On the contrary, we are inclined to think, that in this would conſiſt the only bright part of the picture. A calamity of the kind we are ſpeaking of muſt undoubtedly throw many adventurers into that track, who before were above it, as the only way in which they could hope to employ the ruins of their fortune in earning a livelihood, or in endeavouring to regain their former ſituation and conſequence. It muſt moreover be conſidered, that the hand which annihilates the principal, wipes off the intereſt alſo: the taxes, therefore, which have been levied to pay that intereſt muſt ceaſe of courſe; the neceſſaries of life which pay thoſe taxes would return, in ſome meaſure, to their original value; the manufacturer could afford to work at a lower rate, and we ſhould be enabled, by our misfortunes, to underſell our more wealthy neighbours; and who is it that does not fly to the cheapeſt market? Such, it ſeems reaſonable to conclude, would be the conſequences of a national bankruptcy to trade: what its effects would be in reſpect to arts and ſciences,—on our conſequence as a nation,—and, above all, in the calamities and miſeries in which it would involve individuals, it is the duty of every good man (like Dr. Price) to pray that we may never know them.

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* To this objection, however, Dr. Price may, perhaps, with great appearance of juſtice reply, "That he has not endeavoured to excite the apprehenſions of his countrymen, without having the moſt ſalutary ends in view; that he has, at the ſame time that he warned us of our danger, pointed out the means of avoiding it, viz. by a timely reformation of our impolitic and ruinous public meaſures:" and he may add, "That, ſo far, he has acted as did the good prophets of old, who, when they denounced the *wrath to come* againſt a wicked people, exhorted them to avert the Divine judgments by REPENTANCE, and the amendment of their WICKED WAYS."—Thoſe who do not totally diſſent from the Doctor's political principles, and who do not form eſtimates of a different and oppoſite kind, will candidly allow to this apology its due weight.

The Doctor proceeds to make ſome obſervations which particularly reſpect the ſociety in whoſe buſineſs Mr. Morgan is engaged, many of which may alſo be very intereſting to the public at large. And, firſt, it appears, that the tables which the ſociety uſe at preſent in making their calculations, are founded on the rate of mortality which happened amongſt the inhabitants of *London*, taken in the groſs, during 23 years, from 1728 to 1750: a period of time which included two years, namely 1740 and 1741, of greater mortality than has ever been known in London ſince the plague in 1665. In conſequence of this, the values of aſſurances on lives are given in theſe tables ſomewhat too high for the inhabitants at large even of London itſelf; and much too high for the better part of the inhabitants. The Doctor allows, that there were good reaſons for the ſociety's beginning with ſuch tables; but he thinks, and in our opinion with great reaſon, that as it is now eſtabliſhed in ſome degree of ſecurity, and has better grounds to go upon, it would be right to calculate and uſe new tables, founded on obſervations which will give the value of life-aſſurances, not among the bulk of people in London, where life is particularly ſhort; but among mankind in general. And in order to this, he obſerves, that the decrements of life at every age, as deduced by Dr. *Halley* from obſervations at *Breſlaw* in *Sileſia*, or thoſe deduced by himſelf from the Bills of Mortality at *Northampton* and *Norwich*, are nearly the mean decrements between thoſe in great towns and in country pariſhes and villages; conſequently, as the ſociety aſſures town and country lives indiſcriminately, theſe are the obſervations by which it ſhould be guided. Perhaps the Doctor ought to have added—if the number of lives which it aſſures in country pariſhes be equal, or nearly ſo, to the number of lives which it aſſures in town; for if this be not the caſe, the reſults of calculations made from thoſe tables may be very favourable or very detrimental to the intereſts of the ſociety.

What follows muſt be underſtood with the ſame reſtriction.

But, ſays our Author, obſervations more proper for the uſe of this ſociety than even thoſe above mentioned may now be obtained. I mean thoſe furniſhed by the *Regiſter of mortality* eſtabliſhed a few years ago at *Cheſter*, under the direction of the ingenious Dr. *Haygarth*.—*Cheſter* is an old and very healthy town, of moderate ſize, which has continued much the ſame as to populouſneſs for a long courſe of years; and theſe are circumſtances which render it a ſituation particularly fitted for ſhewing the true law that governs the waſte of human life in all its ſtages. The regiſter which has been eſtabliſhed there is more minute and correct than any other; and is, perhaps, the only one which gives the difference between the chances of living among males and females, and from which it is poſſible to compute, with any degree of preciſion, the values of lives *before* five and *after* ſeventy years of age. Tables, therefore, of the values of life-annuities, aſſurances, and reverſions, calculated from this regiſter, would be a valuable acquiſition, not only to the ſociety more immediately under conſideration, but alſo to the public in general.

Dr. Price goes on to obſerve, that it would greatly aſſiſt and expedite the buſineſs of the ſociety, and at the ſame time do conſiderable ſervice to this branch of ſcience, if tables of the values of two, and alſo three *joint lives* were computed, agreeable to the beſt obſervations, true to three decimal places at leaſt: for without ſuch tables it is impoſſible to find, in many caſes, the true values of aſſurances, and particularly of aſſurances on *ſurvivorſhips for terms*. He obſerves, that there are now no ſuch tables extant. Mr. *Simpſon*'s table in the *Select Exerciſes*, p. 266, is adapted only to *London*; and gives the values only to one place of decimals. And the table in his own *Treatiſe on Reverſionary Payments*, p. 328, is calculated from M. *De Moivre*'s hypotheſis, which, although it agrees nearly with the *Breſlaw* and *Northampton* obſervations in the middle ſtages of life, differs ſo widely from all real obſervations before twenty and after ſeventy years of age, as to be totally improper for uſe. He therefore earneſtly recommends it to the ſociety to direct that ſuch tables as are here deſcribed, may be calculated; and obſerves, that the expence of ſuch calculations can be no object to them, notwithſtanding in doing it they will not only contribute greatly towards the ſpeedy and accurate execution of their own buſineſs, but confer alſo a very great obligation on the Public at large. He adds ſome other obſervations, but which, though they are of very conſiderable importance to the intereſts and well-being of the ſociety, as they in no wiſe relate to the Public, we ſhall forbear to mention.

We ſhould next have proceeded to give ſome account of the very curious and intereſting *Eſſay on the preſent State of Population in England and Wales*, which is annexed to this performance, had we not obſerved that the Doctor has announced the reprinting of it with ſome additions in a ſeparate publication. We ſhall therefore take ſome future opportunity of laying an account of it before our Readers; and conclude what we have to ſay at preſent with obſerving, that Mr. *Morgan's* performance is one of thoſe many laudable, and we may add, ſucceſsful attempts which have been lately made towards ſtripping the more uſeful parts of learning and ſcience of their terrifying and diſguſting appearance, cauſed chiefly by the uſe of technical terms, and profeſſional phraſes; which have hitherto deterred ſo many from attempting them.

ART. VI. *Eaſtern Eclogues:* Written during a Tour through Arabia, Egypt, &c. in 1777. 4to. 2 s. 6 d. Dodſley. 1780.

PEREANT qui ante nos noſtra dixerunt! was an exclamation of one who could find no image in the ſtorehouſe of imagination, but what had been pre-occupied by ſome former writer. Indeed, while a writer confines himſelf to ſubjects that have been treated before, or deſcribes ſcenes already known, it will be difficult to introduce ſentiment or imagery that ſhall be totally original. In poetry, this difficulty is peculiarly obvious. It too frequently happens that poets attempt to paint what they never ſaw, and to deſcribe what they never felt. Hence they are in a great meaſure confined to general ideas, ſuch as will in ſome degree occur to every one. When, therefore, we found ‘ it had been the fortune of our Traveller to be tempted, by a near approach to the ſcenes which he has deſcribed, to ſketch from the life,’ we formed expectations very different from what generally accompany the ſight of a new publication. Sorry are we to ſay, that our expectations have by no means been gratified. There is nothing either in the ſentiments or imagery which ſeems peculiar or appropriate to the characters or ſcenes which he has deſcribed. Nor do we meet with any thing, if the opening of the third eclogue be excepted, which might not have occurred to a writer whoſe knowledge had been collected merely from books. We ſay not this, however, as paſſing an indiſcriminate cenſure on his performance. It certainly has merit; but not of that kind which we expected. The verſification is elegant and harmonious, and the ſentiments are ſenſible and juſt.

The eclogues are four in number: the title of the firſt is *Alexis:* or, *The Traveller.* Scene, the Ruins of Alexandria. Of the ſecond, *Selima:* or, *The Fair Greek.* Scene, a Seraglio in Arabia Felix. In this eclogue the Writer has made conſiderable uſe of Lady M. W. Montague's deſcription of the amuſements of the Haram. The title of the third eclogue is *Ramah:* or, *The Bramin.* Scene, the Pagoda of Conjeveram. It opens with ſome degree of ſublimity.

'High on the top of that religious fane,
Whoſe ſpires from far attract the zealot-train,
Pride of Gentoos! mid ſuperſtition's night
Which ſhines a beacon to the Pagan's ſight,
A Bramin ſtood—expos'd to ev'ry eye,
The roof his bed, his canopy the ſky;
For three long days he here the clime defy'd,
Revenge his ſtudy, and diſtreſs his pride.
O'er woes impending runs his lab'ring mind,
And omens thicken in the coming wind!'——

"Ye Gods! protectors of the Indian race,
Now trembles not your empire to its baſe?
Say, on what ſpot your altars ſhall be found,
While mad Ambition walks his guilty round?
Lo! by the Ganges' conſecrated flood
The ſacred Cow diſtains the earth with blood;
Selected form of purity divine!
Mute interceſſor at your holy ſhrine!
I ſee! I ſee! the fated ruin ſpread,
The ſtream polluted at the fountain-head!
Religion changing thro' the land her vow;
The Moſque aſpiring o'er the Pagod's brow:
But chief the holy temples of Tanjore
Defil'd, where Mahomet ne'er trod before!"

The remaining part of the eclogue is not ſo ſpirited or ſtriking. Ramah, towards the concluſion, harangues more like an European politician than an Aſiatic devotee. The laſt eclogue is, *The Eſcape:* or, *The Captives.* Scene, the ſuburbs of Tunis. Time, Midnight. If we were to give the preference to any of theſe pieces, it ſhould be this. The characters are Sebaſtian and Perez, two Spaniſh captives.

Perez began. A virgin was his theme,
Bright as her orb, yet cold as Cynthia's beam!
"O thou! to whom my youthful vows belong,
Strength of my ſword; and goddeſs of my ſong!

Who oft my chivalry with ſmiles haſt paid,
And deign'd to grace the midnight ſerenade:
Be thou propitious to this teeming hour,
Which gives a captive to thy boundleſs pow'r.
Love, more than freedom, tempts him o'er the wave,
To own his tyrant, and reſume the ſlave:
To him all thoughts of liberty were vain,
Who, ſcap'd from bondage, ſeeks a ſtronger chain!
  Let Marcia then her Perez' claim approve,
His truth perſuade her, and his ſuff'rings move.
And you, my rivals! who that claim diſdain'd,
Scoff'd at my lot, and by my abſence reign'd;
Or in the liſts, or in your am'rous ſuit,
For love and honour Perez will diſpute.
In vain you poize the lance, or breathe the vow——
The fair-one twines the wreath for Perez' brow!"
  Sebaſtian then. Him fills a dearer name,
Soft as her light, and chaſte as Dian's fame!
  " And will to thee Sebaſtian be reſtor'd,
With ſmiles be welcom'd, as with ſighs deplor'd!
Will love o'erpay thee with a late embrace,
Wife of my choice! and guardian of my race!
See, if the thought diſſolve me not to tears,
My manhood ſhake, and waken all my fears.
No babes, perhaps, may liſp a ſire's return—
The mother's truſt tranſmitted to an urn!
Or if ſo hopeleſs, ſo ſevere my fate,
Thoſe children now may weep their orphan ſtate!"

Had all the deſcriptive parts of theſe Eclogues been equal to the concluding lines of this, the cenſure that was paſt at the beginning of this article had been unneceſſary.

  He ſaid; and ſaw the object in his reach:
The friendly galley ſtrikes upon the beach.
Swift by the cord the Captives downward glide—
The bark drops ſilent with the ebbing tide.
Now, unobſerv'd, the lower fort they gain,
Now ſhoot the narrow outlet to the main.
To crown their hopes the wind from Tunis blows!
They paſs the Cape where ancient Carthage roſe:
Onward their courſe with toil unceaſing ply,
'Till Murcia's mountains faintly tinge the ſky.
Touch'd at the ſight they caſt their cares behind,
While all their country ruſhes on their mind!

There is ſomething in the fourth line,

The bark drops ſilent with the ebbing tide——

that is uncommonly deſcriptive.

We are rather diſpoſed to think, that where this Writer has failed, it has been owing more to that diffidence which young poets ſometimes feel in going out of a beaten track, than to any want of poetical ability: and in this opinion, we are willing to hope our Readers will concur with us, eſpecially when they have read, what is certainly a model of tenderneſs and elegance, his Dedication

To Mrs. IRWIN.

  Lamp of my life! and ſummit of my praiſe!
The bright reward of all my toilſome days!
After unnumber'd ſtorms and perils brav'd,
The port in which my ſhipwreck'd hopes were ſav'd;
Who, when my youth had pleaſure's round enjoy'd,
Came to my craving ſoul, and fill'd the void.
To thee, whoſe feeling heart and judgment chaſte,
Give thee of fancy's luxuries to taſte;
To thee I dedicate theſe rambling lays,
And hold thy ſmiles beyond a monarch's bays!
  See, on our bliſs the nuptial year decline,
And ſtill the ſun which lit it, ſeems to ſhine!
Crown'd is our union with a ſmiling boy,
And thou ſtill courted like a virgin coy.
Ye ſhades of lovers! witneſs what we feel——
To modern couples vain were the appeal!
  Tho' human joys are ever on the wing,
Tho' ſmall the ſcope of life's enchanted ring;
Tho' Time advances with a courſer's pace,
And ſtill muſt rob thee of ſome charm or grace;
No ſights ungrateful can ſalute our eyes,
Who uſe no optics but what love ſupplies!
Who but in this betray a partial ſide,
Still each to each, the bridegroom and the bride!

ART. VII. *Political Conferences between ſeveral Great Men of the laſt and preſent Century.* With Notes by the Editor. 8vo. 1s. 6d. Cadell, 1780.

THIS ſenſible tract conſiſts of dialogues between men who once acted an important part, and ſhone with diſtinguiſhed luſtre on the political theatre of this country. In order to give the Reader, who has made a particular ſtudy of Engliſh hiſtory, an idea of the ſubjects to which the conferences relate, it is ſufficient barely to mention the names of the perſons introduced in them. The firſt is between Lord Strafford and Mr. Pym; the ſecond introduces Sir Harry Vane and Mr. Whitlock; the third, Oliver Cromwell and Waller the poet; the fourth, William Lenthal, Speaker of the Long Parliament, and Sir Edward Hyde, afterwards Earl of Clarendon; the fifth, Lord Danby, Lord Devonſhire and Lord Delamere; the ſixth, Robert Earl of Oxford and Mathew Prior; the ſeventh, Sir Robert Walpole and Mr. Pelham. Theſe great men are made, in the work before us, to ſpeak like themſelves; their characters are deſcribed with equal impartiality and diſcernment. As a ſpecimen of the ſtyle, which is eaſy and agreeable, we ſhall inſert ſome obſervations put in the mouth of Sir Robert Walpole.

'England is a popular government, and the honour of the nation is to be gratified even in turning out a Miniſter, when they are taught ſo loudly to aſk for it. It was foretold me by ſome of my friends, before the laſt general election, that I ſhould loſe, in the courſe of a few ſeſſions, my uſual majorities. Even though my Maſter ſhould be willing to ſtipulate to prolong my political exiſtence to the next Parliament, yet the malevolence of party would purſue me, and would overtake me, in the long run. I mean, by the appearance of a voluntary reſignation, to prevent the diſgrace of being turned out, in conſequence of a rude addreſs to the Throne. The King's ſervice muſt not be obſtructed. I, who had the honour to make up a difference between the preſent King and his Father, will not be the cauſe of a breach between the Prince and my Royal Maſter. I have been permitted to take the lead in the affairs of Great Britain for twenty years. Let me ſee who will have ſuch good fortune, and ſtand his ground ſo long, without incurring more of the public hatred or contempt. I was not kept down by the furious Sunderland. I have been able to keep out the cankered Bolingbroke from his ſeat in Parliament and the Council. He is now conſulted as the oracle of the Party, and his tongue and pen are venemouſly employed againſt me. If I have loved power, I have not injured my country whilſt in poſſeſſion of it. I have not offended againſt any known law of the land. I have lulled the nation into tranquillity, and enlarged its commerce. I ſtaved off the Merchant's war as long as I could. The oratory of Captain Jenkins, at our bar, bore down like a torrent all miniſterial objections to hoſtilities againſt Spain. When the nation was reſolved, I gave into warlike meaſures, and I leave my antagoniſts to get out as well as they can. I hope, hereafter, when the popular madneſs has ſubſided, that your moderation and capacity will raiſe you to the higheſt employments. If my recommendation at this juncture can have weight, it ſhould be, to place Lord Wilmington, who is not conſidered as a party man, at the head of the Treaſury when I am withdrawn.'——

'Corruption is a frightful word; yet, under the leſs profligate one of influence, you will be obliged to practiſe it. There is no carrying on government without it. To expect to bring over to unanimity of opinion a whole Houſe of Commons, and to carry an important queſtion by the dint of reaſon alone, would be folly in the extreme. But if the influence of money ſhould ceaſe, I ſhould dread as much as my friend Sherlock would do, to ſee an independent Houſe of Commons, as an independent King, or an independent Houſe of Lords. I have been called the Father of Corruption; but I have done no more than my predeceſſors in my ſtation have been obliged to do. When prerogative ended, influence in Parliament began, and became a neceſſary engine of every Adminiſtration. I have converted many a bigotted Jacobite into a moderate man; and have really checked the forwardneſs of ſome, who came into my meaſures with ſo much pliability, that it has made even a Walpole *bluſh*. I have found it neceſſary to conſult the pulſe of many a wavering ſenator; and I conclude, from my extenſive experience, that almoſt every man has his price. Sir John Barnard wants popularity; and that is a reward no Engliſh Miniſter has to ſpare. When I obſerved any one blazing like a meteor into glaring obſervation, and likely to make a figure againſt me or my Maſter, I have thought him the Cæſar againſt whom Cato would have allowed me to bribe. Whatever may be laid to my charge, of profuſion or inadvertency, I have not heard that a ſingle Member, who has voted with me, has complained he has voted againſt his conſcience. When the Revolution made the people leſs afraid of their ſovereigns, the milder management of men, through their paſſions and their intereſts, and even their amuſements, has taken place. The gratifications of the Court are become neceſſary to win gentlemen to attend, even to make a Houſe, and to act in their legiſlative capacities. I ſhall carry with me the conſolatory reflection, that I have kept within bounds the malignity of Whig and Tory; that I have ſaved the nation from the extravagance of war; that I have not rendered my ſovereign unpopular; that I have countermined the views of the Pretender; and that I have, at the right time, formed an intention of giving up my places, like a good citizen, to prevent any poſſible convulſion in the State. Conſider me no longer as a Member of the Lower Houſe. I ſhall be ſafe, as a Lord, among the Lords. Argyle, Carteret, and Cheſterfield know better than to become Tribunes of the People. Their ardour for a continental war will make Hanover more odious than I have done, and themſelves more ungracious. I wiſh they may not make its Elector ſo at laſt.'

We are to conſider that the Author is here ſpeaking not his own, but Sir Robert's ſentiments; and indeed there is no reaſon to accuſe this work of intentional partiality to any political party among us. The Author is evidently a man of ſenſe and moderation, who has acquired ſuch a degree of hiſtorical knowledge as is commonly attended with a gentle ſcepticiſm as to ſpeculative principles of government. In ſome paſſages, however, he ſpeaks of the *undue influence* of the Crown with too little indignation; and his perfect acquaintance, obtained by habitual familiarity, with the moſt elaborate Engliſh hiſtories, which are little better than apologies for the prerogative, has perhaps given a ſlight bias, unperceived by himſelf, to a few of his political tenets.

In the courſe of the work, the Author alludes to various intereſting anecdotes ſcattered in the writings of Clarendon, Whitlock, D'Ewes, and other careful collectors of ſecret hiſtory; but as many of theſe are but little known, we wiſh, for the ſake of the Reader, that he had been leſs ſparing of his *notes*, whether illuſtrations or authorities.

Art. VIII. *A Treatiſe on Watering Meadows.* Wherein are ſhewn ſome of the many Advantages ariſing from that Mode of Practice, particularly on coarſe, boggy, or barren Lands. With Four Copper-plates. 8vo. 2 s. 6 d. Printed for the Author, and ſold by Almon. 1780.

THE practice of making water-meadows, one of the moſt beneficial and laſting improvements, where the ſituation of the ground will admit of it, that can poſſibly be adopted, is at preſent chiefly confined to the Weſt of England. Of late years, indeed, it has been extended, in ſome few inſtances, to other parts of the kingdom; particularly to Halifax in Yorkſhire, where land, that in its uncultivated ſtate was of very trifling value, has been improved by this method ſo as to fetch a higher rent than any other grounds in that neighbourhood. It is much to be lamented that a practice, replete with ſo many advantages, ſhould not be more general. There are few diſtricts in the kingdom that might not in ſome degree or other be benefited by it. One circumſtance, which poſſibly may have retarded its progreſs, has been the want of ſome intelligent guide to direct the proceſs, and to explain the principles upon which the neceſſary works are to be conſtructed. This excuſe, however, can now no longer be pleaded. Whatever information may be neceſſary in this buſineſs, ſeems to be amply ſupplied in the work before us. The Author, Mr. George Boſwell, appears to be a ſenſible underſtanding man, who writes, which cannot be ſaid of all our *de re ruſticâ* authors, about what he really is acquainted with. Whoever has land capable of being converted into water-meadows, though it were but a ſingle acre, will do well to read the preſent treatiſe. That our Readers may know what lands will admit of the improvement here recommended, we ſhall give them an extract from that part of the work which treats of *lands capable of being watered.*

‘ All lands, which lie low and near the banks of rivulets, brooks and ſprings, are capable of being watered, wherever the water is already higher than the lands, and kept within its courſe by the banks. If the rivulet, &c. have a very quick deſcent, the improvement by watering will be very great, and the expences ſmall, for the greater the deſcent, the quicker the improvement. In all level lands the water runs ſlowly, which in general is the caſe alſo in large rivers; therefore but little land can be flooded by them, in compariſon of what may be by ſmaller ſtreams. But whenever large rivers run rapidly, are capable of being controuled, and can be brought over the adjacent lands, the advantage is far greater than can be obtained from rivulets.

‘ The water in large rivers is generally the moſt fruitful, for more land floods falling into them, they are fatter, and conſequently more enriching to the meadows; but in many parts of the kingdom, where the great rivers are navigable, or have mills erected upon them, theſe are capital objections to the perfect improvement of the contiguous lands. By ſmall rivulets and ſprings uſually the moſt land may be watered, and certainly with the leaſt expence.

'The various ſorts of ſoils to be found near the banks of rivers, brooks, &c. may all be reduced under the three following heads:

Firſt, A gravelly, or ſound, warm, firm, ſandy ſoil, or, which often happens, a mixture of ſuch, or indeed almoſt any ſoil that partakes of ſuch qualities.

'Theſe ſoils, when there happens to be a deſcent from the river, make an almoſt inſtantaneous improvement; the faſter the water runs over theſe ſoils the better. "Should there happen, *ſays Blythe*, to be a quantity of land that comes under this deſcription, not one moment's heſitation ſhould be made about the ſucceſs, for the advantage is the greateſt that can be obtained by any mode of huſbandry, with the leaſt expence, and the greateſt degree of certainty.'

Second, Boggy, miry, and ruſhy ſoils (which always are found by the banks of rivers, where the land lies pretty level) are certainly to be greatly improved; perhaps equally ſo with the other already deſcribed, when the value of each in their unimproved ſtate is conſidered; for this ſort of land is ſcarcely worth any thing in that ſtate; but by being properly watered, may be made to produce a large quantity of hay that will winter, and greatly forward horned cattle; although in its uncultivated form, it would not maintain any kind of ſtock all the winter, and but very little in the ſummer months. It muſt be obſerved, that to bring this ſort of land into a proper ſtate, much more expence and judgment is neceſſary, than in the former.

'Third, Strong, wet, cold, clay ſoils are the moſt difficult to be improved, as well from their ſituation, which is moſtly a dead level, as from their tenacity, which will not admit of draining, but with great expence, much care and attention, and even then, unleſs a ſtrong body of water can be procured to throw over them, and that from a river, whoſe water is fruitful, little advantage will be reaped; but whenever thoſe advantages can be had in the winter, and a warm ſpring ſucceeds, the crops of graſs upon theſe lands are immenſe.

'Rivulets and brooks are the ſtreams that can be uſed to the greateſt advantage, becauſe the expence of erecting wares acroſs them, will not be great, neither are there any of thoſe objections to which large rivers are liable; beſides, if they run through a cultivated country, the land floods, occaſioned by violent rains, bring a very large quantity of manure, ſuch as chalk water, ſheeps dung, and the ſtraining of the arable fields, as well as the ſcourings of the roads and ditches, the runnings of the farm-yards, the drains and ſinks from the towns and villages; all of which are otherwiſe carried, by the rains, into the leſſer, and from thence into the larger ſtreams, and are totally loſt to the farmer.'

After pointing out ſome very important advantages to be derived from water-meadows, ſuch as increaſing the quantity of winter-food, and conſequently the quantity of manure for the uſes of the farm, &c. he takes notice of what we think the moſt important advantage of all, which is, the guarding againſt the danger of a dry ſummer, where the lands are ſo ſituated, that they can be watered at any ſeaſon.

‘ It is inconceivable, what twenty-four hours water properly conveyed over the lands will do, in ſuch ſeaſon; a beautiful verdure will ariſe in a few days, where a parched, ruſty ſoil could only be ſeen; and one acre will then be found to maintain more ſtock than ten would before. The peculiar benefit of ſuch feed at ſuch time, let thoſe farmers eſtimate, who have experienced a dry ſummer with a large ſtock, and no meadows. A third advantage muſt not be paſſed over, as it may poſſibly ſtimulate ſome farmers to attempt to water their coarſe lands. Every perſon who has a breeding ſtock of ewes knows the difficulty of procuring proper food for the lambs in February, March and April, after the turnips are eaten, or when they have failed, and before the natural or artificial graſſes are fit to take them. This difficulty is effectually remedied by the Water Meadows, which, when laid up in time, properly watered, and drained, will have a ſufficient bite for the ewes and lambs by the end of February, and they may be kept in them with perfect ſafety, till the end of April; nothing makes the ewe thrive better than this ſpring graſs, or produces more milk; this is called ſpring feeding the meadows. To theſe advantages another may be addreſſed to the gentleman, who wiſhes to improve his eſtate; and whoſe benevolent heart prompts him to extend a charitable hand to the relief of the induſtrious poor, and not to the encouragement of idleneſs and vice; almoſt the whole of the expences in this mode of cultivation is the actual manual labour of a claſs of people, who have no genius to employ their bodily ſtrength otherways, for their's and their families ſupport; conſequently viewed in this light, the expences can be comparatively but ſmall, the improvement great and durable.’

ART. IX. *Elegy on Captain Cook.* To which is added, an Ode to the Sun. By Miſs Seward. 4to. 1s. 6d. Dodſley. 1780.

CAPTAIN COOK's ſingular and unfortunate death has been lamented, and indeed moſt juſtly, by every one who has regard either for perſonal merit, the enlargement of knowledge, or the general intereſts of humanity. No teſtimony of gratitude to his memory, or veneration for his character, has been with-held by thoſe who had power to do juſtice to either. His ſurviving family has been marked out by Royal munificence, and the celebration of his fame has been propoſed as the ſubject of poetical conteſt at both univerſities.

The firſt, however, who has ſtarted in this poetic race is the ingenious Authoreſs of the Elegy before us—an Atalanta, if we may judge from her preſent career, that will not eaſily be overtaken.

While o'er the deep, in many a dreadful form,
The giant Danger howls along the ſtorm,

Furling the [*] iron ſails with numbed hands,
Firm on the deck the great Adventurer ſtands;
Round glitt'ring mountains hears the billows rave,
And the [†] vaſt ruin thunder on the wave.—
Appall'd he hears!—but checks the riſing ſigh,
And turns on his firm band a gliſt'ning eye.—
Not for himſelf the ſighs unbidden break,
Amid the terrors of the icy wreck;
Not for himſelf ſtarts the impaſſion'd tear,
Congealing as it falls;—nor pain, nor fear,
Nor Death's dread darts, impede the great deſign,
Till [‡] Nature draws the circumſcribing line.
Huge rocks of ice th' arreſted ſhip embay,
And bar the gallant Wanderer's dangerous way.—
His eye regretful marks the Goddeſs turn
Th' aſſiduous prow from its relentleſs bourn.

The following paſſage is embelliſhed by imagery truly poetic, original, and juſt.

On a lone beach a [||] rock-built temple ſtands,
Stupendous pile! unwrought by mortal hands;
Sublime the ponderous turrets riſe in air,
And the wide roof baſaltic columns bear;
Thro' the long aiſles the murm'ring tempeſts blow,
And Ocean chides his daſhing waves below.
From this fair fane, along the ſilver ſands,
Two ſiſter-virgins wave their ſnowy hands;
Firſt [§] gentle Flora—round her ſmiling brow
Leaves of new forms, and flow'rs uncultur'd glow;
Thin folds of [**] vegetable ſilk, behind,
Shade her white neck, and wanton in the wind;

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[*] *Furling the iron ſails.*—"Our ſails and rigging were ſo frozen, that they ſeemed plates of iron."

[†] *And the vaſt ruin.*—The breaking of one of theſe immenſe mountains of ice, and the prodigious noiſe it made, is particularly deſcribed in Cook's ſecond voyage to the South Pole.

[‡] *Till Nature, &c.*—"After running four leagues this courſe, with the ice on our ſtarboard ſide, we found ourſelves quite embayed, the ice extending from north-north-eaſt, round by the weſt and ſouth, to eaſt, in one compact body; the weather was tolerably clear, yet we could ſee no end to it."

[||] *A rock-built temple.*—"On one part of this iſle there was a ſolitary rock, riſing on the coaſt with arched cavities, like a majeſtic temple."

[§] *Firſt gentle Flora.*—Flora is the Goddeſs of modern Botany, and Fauna of modern Zoology: hence the pupils of Linnæus call their books *Flora Anglica—Fauna Danica, &c.*——"The Flora of one of theſe iſlands contained thirty new plants."

[**] *Vegetable ſilk.*—In New-Zealand is a flag of which the natives make their nets and cordage. The fibres of this vegetable are longer and ſtronger than our hemp and flax; and ſome, manufactured in London,

Strange ſweets, where'er ſhe turns, perfume the glades,
And fruits unnam'd adorn the bending ſhades.
—Next Fauna treads, in youthful beauty's pride,
A playful * Kangroo bounding by her ſide;
Around the Nymph her beauteous † Pòis diſplay
Their varied plumes, and trill the dulcet lay;
A ‡ Giant-bat, with leathern wings outſpread,
Umbrella light, hangs quiv'ring o'er her head.
As o'er the cliff her graceful ſtep ſhe bends,
On glitt'ring wing her inſect-train attends.
With diamond-eye her ſcaly tribes ſurvey
Their Goddeſs-nymph, and gambol in the ſpray.'

The alluſion to the funeral ceremonies at Otaheite is introduced with great happineſs and propriety:

'Gay Eden of the ſouth, thy tribute pay,
And raiſe, in pomp of woe, thy COOK's ‖ Morai!
Bid mild Omiah bring his choiceſt ſtores,
The juicy fruits, and the luxuriant flow'rs;
Bring the bright plumes, that drink the torrid ray,
And ſtrew each laviſh ſpoil on COOK's Morai!
Come, Oberea, hapleſs fair-one! come,
With piercing ſhrieks bewail thy Hero's doom!—
She comes!—ſhe gazes round with dire ſurvey!—
Oh! fly the mourner on her frantic way.
See! ſee! the pointed ivory wounds that head,
Where late the Loves impurpled roſes ſpread;
Now ſtain'd with gore, her raven treſſes flow,
In ruthleſs negligence of madd'ning woe;

London, is as white and gloſſy as fine ſilk. This valuable vegetable will probably grow in our climate.

* *A playful Kangroo.*—The kangroo is an animal peculiar to thoſe climates. It is perpetually jumping along on its hind legs, its fore legs being too ſhort to be uſed in the manner of other quadrupeds.

† *Beauteous Pois.*—" The poi-bird, common in thoſe countries, has feathers of a fine mazarine blue, except thoſe of the neck, which are of a beautiful ſilver grey; and two or three ſhort white ones, which are in the pinion-joint of the wing. Under its throat hang two little tufts of curled white feathers, called its *poies*, which, being the Otaheitean word for ear-rings, occaſioned our giving that name to the bird; which is not more remarkable for the beauty of its plumage, than for the exquiſite melody of its note."

‡ *A Giant-bat.*—The bats which Captain Cook ſaw in ſome of theſe countries were of incredible dimenſions, meaſuring three feet and an half in breadth, when their wings were extended.

‖ *Morai.*—The Morai is a kind of funeral altar, which the people of Otaheite raiſe to the memory of their deceaſed friends. They bring to it a daily tribute of fruits, flowers, and the plumage of birds. The chief mourner wanders around it in a ſtate of apparent diſtraction, ſhrieking furiouſly, and ſtriking at intervals a ſhark's tooth into her head. All people fly her, as ſhe aims at wounding not only herſelf, but others.

Loud ſhe laments!—and long the Nymph ſhall ſtray
With wild unequal ſtep round Cook's Morai!'

The Poeteſs then adverts, with exquiſite ſenſibility and art, to a connexion of a dearer and more intereſting kind.

'But ah!—aloft on Albion's rocky ſteep,
That frowns incumbent o'er the boiling deep,
Solicitous, and ſad, a ſofter form
Eyes the lone flood, and deprecates the ſtorm.—
Ill fated matron!—for, alas! in vain
Thy eager glances wander o'er the main!—
'Tis the vex'd billows, that inſurgent rave,
Their white foam ſilvers yonder diſtant wave,
'Tis not his ſails!—thy huſband comes no more!
His bones now whiten an accurſed ſhore!——
Retire,—for hark! the ſea-gull ſhrieking ſoars,
The lurid atmoſphere portentous low'rs;
Night's ſullen ſpirit groans in ev'ry gale,
And o'er the waters draws the darkling veil,
Sighs in thy hair, and chills thy throbbing breaſt—
Go, wretched mourner!—weep thy griefs to reſt!
Yet, tho' through life is loſt each fond delight,
Tho' ſet thy earthly ſun in dreary night,
Oh! raiſe thy thoughts to yonder ſtarry plain,
And own thy ſorrow ſelfiſh, weak, and vain;
Since, while Britannia, to his virtues juſt,
Twines the bright wreath, and rears th' immortal buſt;
While on each wind of heav'n his fame ſhall riſe,
In endleſs incenſe to the ſmiling ſkies;
THE ATTENDANT POWER, that bade his ſails expand,
And waft her bleſſings to each barren land,
Now raptur'd bears him to th'immortal plains,
Where Mercy hails him with congenial ſtrains;
Where ſoars, on Joy's white plume, his ſpirit free,
And angels choir him, while he waits for THEE.'

To this poem is ſubjoined an Ode to the Sun; a prize poem at Batheaſton, which diſplays an imagination well ſtored with poetical ideas.

ART. X. *An Epiſtle to a Friend, on the Death of John Thornton, Eſq.* By the Author of "An Epiſtle to an eminent Painter." 4to. 1 s. Dodſley. 1780.

HOWEVER homely may be the verſe that laments over the grave of departed friendſhip, it not only diſarms the ſeverity of criticiſm, but, if dictated by the genuine and unaffected feelings of the heart, it will be read with attention in ſome degree equal to the ſincerity with which it is ſuppoſed to have been written. How exquiſite, then, muſt be the pleaſure that is afforded by a poem like the preſent! a poem as elegant as the principle which it proceeds from is amiable! How beautiful is the following apoſtrophe!

' Pure mind! whoſe meekneſs, in thy mortal days,
Purſuing virtue, ſtill retir'd from praiſe;
Nor wiſh'd that friendſhip ſhould on marble give
That perfect image of thy worth to live,
Which 'twas thy aim alone to leave impreſt
On the cloſe tablet of her faithful breaſt.
If now her verſe againſt thy wiſh rebel,
And ſtrive to blazon what ſhe lov'd ſo well,
Forgive the tender thought, the moral ſong,
Which would thy virtues to the world prolong;
That, reſcued from the grave's oblivious ſhade,
Their uſeful luſtre may be ſtill ſurvey'd,
Dear to the penſive eye of fond regret,
As light ſtill beaming from a ſun that's ſet.
Oft to our giddy Muſe thy voice has taught
The juſt ambition of poetic thought;
Bid her bold view to lateſt time extend,
And ſtrive to make futurity her friend.
If any verſe, her little art can frame,
May win the partial voice of diſtant fame,
Be it the verſe, whoſe fond ambition tries
To paint thy mind in truth's unfading dyes,
Tho' firm, yet tender, ardent, yet refin'd;
With Roman ſtrength and Attic grace combin'd.
What tho' undeck'd with titles, power, and wealth,
Great were thy generous deeds, and done by ſtealth;
For thy pure bounty from obſervance ſtole,
Nor wiſh'd applauſe, but from thy conſcious ſoul.
Tho' thy plain tomb no ſculptur'd form may ſhew,
No boaſtful witneſs of ſuſpected woe;
Yet heavenly ſhapes, that ſhun the glare of day,
To that dear ſpot ſhall nightly viſits pay:
Pale Science there ſhall o'er her votary ſtrew
Her flow'rs, yet moiſt with ſorrow's recent dew.
There Charity, Compaſſion's lovely child,
In ruſtic notes pathetically wild,
With grateful bleſſings bid thy name endure,
And mourn the patron of her village-poor.
E'en from the midnight ſhew with muſic gay,
The ſoul of Beauty to thy tomb ſhall ſtray,
In ſweet diſtraction ſteal from preſent mirth,
To ſigh unnotic'd o'er the hallow'd earth,
Which hides thoſe lips, that glow'd with tender fire,
And ſung her praiſes to no common lyre:
But Friendſhip, wrapt in ſorrow's deepeſt gloom,
Shall keep the longeſt vigils at thy tomb;
Her wounded breaſt, diſdainful of relief,
There claims a fond præ-eminence in grief.
Short was thy life, but ah! its thread how fine!
How pure the texture of the finiſh'd line!
What tho' thy opening manhood could not gain
Thoſe late rewards, maturer toils attain;

Hope's firmeſt promiſes 'twas thine to raiſe,
That merit's brighteſt meed would grace thy lengthen'd days;
For thine were Judgment's patient powers to draw
Entangled juſtice from the nets of law;
Thine firm Integrity, whoſe language clear
Ne'er ſwell'd with arrogance, or ſhook with fear.
Reaſon's mild power, unvex'd by mental ſtriſe,
Sway'd the calm current of thy uſeful life;
Whoſe even courſe was in no ſeaſon loſt,
Nor rough with ſtorms, nor ſtagnated by froſt.
In ſcenes of public toil, or ſocial eaſe,
'Twas thine by firm ſincerity to pleaſe;
Sweet as the breath of ſpring thy converſe flow'd,
As ſummer's noon-tide warmth thy friendſhip glow'd.
O'er thy mild manners, by no art conſtrain'd,
A penſive, pleaſing melancholy reign'd,
Which won regard, and charm'd th' attentive eye,
Like the ſoft luſtre of an evening ſky:
Yet if perchance excited to defend
The injur'd merit of an abſent friend,
That gentle ſpirit, rous'd to virtuous ire,
Indignant flaſh'd reſentment's noble fire.
  Tho' juſt obſervance in thy life may trace
A lovely model of each moral grace,
Thy laſt of days the nobleſt leſſon taught;
Severe inſtruction! and too dearly bought!
Whoſe force from memory never can depart,
But while it mends, muſt agoniſe the heart.
Tho' thy ſhrunk nerves were deſtin'd to ſuſtain
Th' increaſing horrors of ſlow-waſting pain;
Thoſe ſpirit-quenching pangs, whoſe baſe controul
Cloud the clear temper, and exhauſt the ſoul;
Yet in that hour, when Death aſſerts his claim,
And his ſtrong ſummons ſhakes the conſcious frame;
When weaker minds, by frantic fear o'erthrown,
Shrink in wild horror from the dread Unknown,
Thy firmer ſoul, with Chriſtian ſtrength renew'd,
Nor loſt in languor, nor by pain ſubdued,
(While thy cold graſp the hand of Friendſhip preſt,
And her vain aid in fault'ring accents bleſt)
With awe, but not as Superſtition's ſlave,
Survey'd the gathering ſhadows of the grave;
And to thy God, in death, devoutly paid
That calm obedience which thy life diſplay'd.

The melancholy yet manly enthuſiaſm with which the Writer ſuggeſts the employment of himſelf and the ſurviving friend to whom the epiſtle is addreſſed, is truly affecting.

  Oft let us loiter on his favourite hill,
Whoſe ſhades the ſadly-pleaſing thought inſtill;
Recount his kindneſs, as we fondly rove,
And meet his ſpirit in the lonely grove.

At evening's penſive hour, or opening day,
He yet ſhall ſeem the partner of our way.
Bleſt Spirit! ſtill thro' fancy's ear impart
The calm of virtue to the troubled heart!
Correct each ſordid view, each vain deſire,
And touch the mortal with celeſtial fire!
So may we ſtill, in this dark ſcene of earth,
Hold ſweet communion with thy living worth;
And, while our purer thoughts thy merit ſcan,
Revere the Angel, as we lov'd the Man.

The ſame nervous elegance of expreſſion, the ſame freedom and fulneſs in the harmony of his numbers (perhaps the moſt certain indication of true poetical genius), with the ſame elevated manlineſs of thought, which were admired in a former production * of this excellent writer, are equally diſcernible in the preſent.

Before we diſmiſs this article we muſt obſerve, there is one paſſage in this poem, on which we have particularly fixed our eye.

Oft to our giddy Muſe thy voice has taught
The juſt ambition of poetic thought;
Bid her bold view to lateſt time extend,
And ſtrive to make FUTURITY HER FRIEND.

It is needleſs to point out, that he who wiſhes to make futurity his friend, muſt diſclaim attention to whatever is in its own nature temporary; he muſt be jealous of the dignity of verſe, not to debaſe it (as too many do whoſe writings will be forgotten), by proſtitution to the purpoſes of party or perſonal ſatire. But there can be little to fear in this reſpect from a Writer like the preſent. A mind, formed for and delighting in the contemplation of what is elegant in art or amiable in manners, is not likely to be ſeduced by objects that are in no way congenial to itſelf.

* Epiſtle to an eminent Painter: See Rev. Oct. 1778.

ART. XI. *Political Annals of the preſent United Colonies, from their Settlement to the Peace of* 1763. Compiled chiefly from Records, and authoriſed often by the Inſertion of State Papers. By George Chalmers, Eſq. Book I. 4to. 1 l. 1 s. Boards. Printed for the Author, and ſold by Bowen, in London. 1779.

THUCYDIDES hath always been thought entitled to the higheſt praiſe, for the impartiality with which he hath related the tranſactions of the period wherein he lived. It is ſo extremely difficult for an hiſtorian to preſerve himſelf entirely free from the bias of party, and to view events and characters with the eye of calm philoſophy, when he is treating of facts immediately connected with the country and age to which he belongs; it requires ſuch a degree of firmneſs of mind, and independence of ſpirit, to ſtand diſengaged from all undue influence, on the one hand turning a deaf ear to popular clamour, and, on the other, viewing all the bribes which power can offer, *oculo irretorto*; that, in this ſituation, impartiality ought doubtleſs to be regarded as the moſt meritorious quality in an hiſtorical writer.

We wiſh it were in our power to allow this kind of merit to the Author of theſe Annals. The work is ſo valuable, on account of the diſtinctneſs of its detail, the authenticity of its documents, and the elegant manner in which it is written, that it is with concern we remark, throughout the narrative, the moſt ſtudied application of every fact, which will admit of it, to the vindication of a principle, as warmly contradicted by one party, as it is ſtrenuouſly aſſerted by another,—the right of the Britiſh Parliament to tax America. Taking for granted principles which many will be diſpoſed to conteſt—that a ſeries of precedents is of itſelf a ſufficient foundation of legality, and that it is concluſive to argue from the manner in which the Colonies *were* treated in their *infancy*, to that in which they *ought* to be treated in their *maturity*, he takes every occaſion which the hiſtory affords him of maintaining this right; and thus, in indulging the warmth of political diſputation, he loſes the dignity of hiſtory.

Impatient to expreſs his ſentiments on his favourite topic, the Author, in our opinion rather prematurely, aſſerts the legiſlative right of taxation on the ground of the ſecond charter granted by James I. to the Virginian coloniſts, by which a body of merchants and tradeſmen were incorporated, and impowered to convey lands, make ordinances for the colony, and rule and direct the coloniſts; and by which the coloniſts were permitted to export merchandiſe, for ſeven years, cuſtom free. 'Thus, ſays he, it appears deciſively that the coloniſts were to be governed by the ordinances of a corporation reſiding in England, in which they were not repreſented, and over the deliberations of which they had no controul. Thus was affirmed the general right of taxing them without their conſent, becauſe they were exempted from duties payable within the colony for a limited time †.'

Theſe are ſentiments which the Author takes every opportunity to repeat. Speaking of the exerciſe of the power of taxing the colonies, by the parliament in 1672, he ſays:

'The Commons ſoon turned their views beyond the Atlantic. The commerce of the colonies had been before regulated and reſtrained; they were now conſidered by them as proper objects of taxation. They obſerved: That it had been permitted by ſeveral former laws to tranſport the enumerated productions of the plantations, in America, Aſia, and Africa, from the places of their growth, to other Engliſh colonies in thoſe parts, without paying cuſtom for the ſame, either at the lading or unlading; whereby the trade in thoſe commodities was greatly increaſed; that the inhabitants of thoſe ſettlements, not content with being ſupplied themſelves with thoſe merchandiſes for their own uſe, free from all duties, while the ſubjects in England had paid great impoſitions for what they uſed, had ſent great quantities to divers parts of Europe, and daily vend the ſame to the ſhipping of other nations, to the diminution of the cuſtoms and of the navigation of the kingdom. They enacted therefore: That if any veſſel, which by law may trade in the plantations, ſhall take on-board any enumerated commodities, and a bond, with ſufficient ſecurity, ſhall not have been given to unlade them in England, there ſhall be rendered to his Majeſty, for ſugars, tobacco, ginger, cocoa-nut, indigo, logwood, fuſtic, cotton wool, the ſeveral duties mentioned in the law; to be paid in ſuch places in the plantations, and to ſuch officers, as ſhall be appointed to collect the ſame. And, for the better collection of thoſe taxes, it was enacted: That the whole buſineſs ſhall be managed, and the impoſts ſhall be levied, by officers who ſhall be appointed by the commiſſioners of the cuſtoms in England, under the authority of the Lords of the Treaſury.

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† The futility of this concluſion was demonſtrated in a former No. of our Review.

'The policy of the legiſlature is extremely clear; no duties were to be demanded for the commodities exported to England, becauſe, under the authority of former laws, cuſtoms were already collected: The exportation of thoſe merchandiſes to foreign nations had been already prohibited by the acts of navigation, though they were ſtill allowed to be carried from one plantation of the crown to any other; and now the ſame duties were impoſed, on ſuch tranſportation, as were then paid upon the conſumption within the realm. This law was made the corner-ſtone of a ſyſtem which was afterwards erected; it was extended to other productions of the colonies as they became objects of commerce; it was explained and enforced: and the money ariſing from it was ordered to be paid into the exchequer for the diſpoſal of parliament. The duties of tonnage and poundage had been impoſed, we have ſeen, and extended, to every dominion of the crown at the Reſtoration. But this is the firſt act which impoſed cuſtoms on the colonies alone, to be regularly collected by colonial revenue-officers. During the ſeaſon of high paſſion, the cleareſt propoſitions of fact and of law are made objects of doubt or of diſputation; and hiſtory is often compelled to enter the liſts of controverſy. Whether the duties, which were then impoſed, ought to be deemed regulations of trade, or exertions of taxation, for the uſes of revenue, has been formally debated in modern times. Yet the nature of the queſtion neceſſarily leads to an altercation of words, as frivolous as degrading. We may rely therefore on the weighty authority of Sir Edward Coke, who aſſures us: "That every burden whatſoever, ſet upon any man, is a tallage, which cannot be impoſed without common aſſent, by act of parliament." And the Commons, the great aſſeſſors of the ſtate, have invigorated the ſentiment of that moſt eminent lawyer by continual approbation. They acted agreeably to his reaſoning, it ſhould ſeem, when they rejected in 1735, the petition of the colony of Rhode-Iſland, againſt the act impoſing duties on the products of the foreign Weſt-Indies, when imported into the Engliſh plantations: giving as a reaſon, what ſhews the ſenſe of the Houſe and the nation; "that it was a money-bill."

'But the coloniſts of former times were aſſuredly as deſirous to admit the legality of the tax, and to deny the policy of the regulation, to pay the one, yet to evade the other, as their poſterity have been zealous to diſpute the former and allow the latter. The agents of Maſſachuſets repreſented to the committee of colonies, in 1678; "that, for the encouragement of their trade, they humbly propoſed it as a thing that would be joyfully accepted, that, when they export their fiſh and ſtaves to foreign countries, they may have liberty to bring back ſuch goods as New-England wants for its own ſupplies, without coming firſt to England: they being moſt willing to pay all his Majeſty's duties upon their arrival in New-England." When the coloniſts were accuſed, in thoſe days, of breaches of the acts of trade, they inſiſted: That, after they had paid the tax, they might, by law, carry their commodities whither they pleaſed. Yet, the Lords of the Committee ſubmitting this pretenſion, in the year 1675, to the Attorney-general, Jones, he gave it as his opinion, "that the tax muſt be paid, and ſecurity alſo given, to carry their productions to a dominion of the Crown; becauſe the law impoſing the cuſtom did not repeal that requiring the bond." The pertinacity of mankind is unbounded when ſtrengthened by intereſt or encouraged by faction. Former practices nevertheleſs continued, becauſe they were in ſome meaſure juſtified by former pretences. And the doubts before-mentioned were at length decided, in conformity to the opinion of that eminent lawyer, by a ſtatute of William and Mary.

'During the ſeſſion of 1672, the Colonies were not only deemed objects of taxation, but of regulation: and the Parliament, obſerving the national importance of the whale fiſhing, for its farther encouragement, permitted all perſons reſiding in England, whether natives or aliens, to import, from Greenland, Newfoundland, or the Colonies, whatſoever was made of any creature living in the ſea, caught in ſhips properly belonging to England, and in them brought in, without paying any cuſtom: but for the oil or fins, imported in veſſels belonging to the Plantations, ſeveral ſmall duties were impoſed; and, on the importation of ſuch commodities in foreign veſſels, taxes were laid, amounting almoſt to a prohibition. The policy of this regulation is extremely obvious: the fiſhing, in general, being of national importance, was to be encouraged; the people of England were preferred to the inhabitants of the Colonies; but theſe were allowed greater advantages than foreigners. And this is the only law, which appears in the ſtatute-book, that makes any diſtinction between the veſſels of the Colonies, and thoſe of England, by giving a preference to the latter over the former.

'Such then was the power exerciſed by the Parliament, during thoſe days, over the Plantations: but, from that period, the attention of the members was drawn to other objects more near and intereſting; and we ſhall find the Legiſlature taking little farther notice of colonial affairs during the reign of Charles II.

'The Commiſſioners of the Cuſtoms proceeded immediately to execute the truſt ſo lately repoſed in them by Parliament. They appointed officers for Virginia, whoſe duty was twofold; to collect the various duties aſſeſſed by the ſtatute juſt mentioned; to ſuperintend the punctual execution of the acts of navigation. And theſe men were received in that loyal dominion with the attention due to perſons inveſted with legal powers from royal authority. As early as the Seſſion of September, 1672, an Act was paſſed, obliging "maſters of ſhips to pay the country dues to the collectors." Thus the aſſembly recogniſed their power, and enlarged it, by extending their commiſſion to taxes that were not within their authority, by contradiſtinguiſhing *country dues*, impoſed by itſelf, from the *cuſtoms* eſtabliſhed by Parliament. The example of Virginia was followed by Maryland. Charles Calvert, the Governor, was the firſt collector appointed for it; and this office he exerciſed, with approbation, till he became proprietary, in 1676. And the aſſembly ſeems to have firſt recogniſed that officer during the Seſſion of April, 1682; by regulating "the fees which ſhould be paid at the entries of veſſels belonging to the province." Nevertheleſs, a collector, it ſhould ſeem, was not appointed for New-England till the year 1679: and, when Edward Randolph for the firſt time attempted to execute that office at Boſton, he was oppoſed with the ſteady zeal of men who deemed their chartered privileges invaded: and we ſhall find this conduct one of the chief cauſes of the diſſolution of the ancient government of Maſſachuſets. Thus were collectors firſt introduced into colonial juriſprudence: and ſuch was their reception in the different provinces, according to their diſſimilar principles.'

Many ſimilar paſſages it would be eaſy to ſelect; but it is of little conſequence to continue a diſpute, the object of which no longer exiſts. To take great pains to ſupport the right of taxing America, appears to be now juſt as reaſonable, as it would be for a man to incur the expence of a law-ſuit, in order to prove his property in an uninſured veſſel, which a ſtorm has buried in the deep.

We therefore proceed to take notice of ſome paſſages in which the Author has expreſſed his idea of religious liberty. From the vehemence with which he exclaims againſt the perſecuting ſpirit diſcovered by the Calviniſts in New-England, and from ſome general aſſertions of the reaſonableneſs of toleration, one might expect that Mr. Chalmers was a ſteady friend to the univerſal exerciſe of the right of private judgment in religion. How far this is in fact the caſe, let the Reader judge, from the following account of the ſettling of Charleſtown in New-England.

'Religion, being the principal incentive to their emigration, naturally became the chief object of their care. Their zeal therefore ſoon appointed a day for the eſtabliſhment of church order and diſcipline.—Having declared their aſſent to a confeſſion of faith drawn up by one of the miniſters, the greater number, agreeably to the ſpirit of independence, ſigned an aſſociation, in Auguſt, 1629, which is extremely characteriſtic of them. "We covenant, ſaid they, with the Lord, and with one another, to walk together in all his ways, according as he is pleaſed to reveal himſelf to us; nor will we deal oppreſſingly with any wherein we are the Lord's ſtewards." They immediately choſe paſtors and other eccleſiaſtical officers, who were ſeparated to their ſeveral functions by the impoſition of the hands of the brethren. A religious ſociety, or church, being thus formed, ſeveral perſons were received into it by giving teſtimony of their ſober converſations: and none was admitted to communion with them without giving ſatisfaction to the church concerning his faith and manners. But the mode how that ſhould be given was left to the arbitrary diſcretion of the elders, as particular caſes ſhould ariſe: thus erecting in wilds, which freedom was to people and cultivate, that inquiſitorial power which had laid waſte the fruitfulleſt European plains.

'It will be extremely difficult, if not impoſſible, to ſupport the legality of the aſſociation before-mentioned; except on principles of pure independence, or as a voluntary compact, which was obligatory on none but the aſſociators. The emigrants carrying with them thoſe laws of the realm which were ſuitable to their ſituation, ſo much of the juriſprudence of England inſtantly became that of the colony. According to the ancient common law, which hath been declared by ſtatute, there can be no provincial church eſtabliſhed, nor any eccleſiaſtical proceeding, without the conſent of the King, the ſupreme head. Theſe ſalutary principles of policy were expreſsly enforced by their charter, with a caution which ſeemed to foreſee, though it could not prevent, what afterwards happened. Nor did they aſk the approbation of the Governor and Company in England, who were inveſted, as we have ſeen, with a legiſlative authority over them. Yet, by the covenant itſelf, they promiſed "to carry themſelves in all lawful obedience to thoſe that are over them in church or commonwealth." Thoſe emigrants were men, however, above all worldly ordinances. The laws of England, ſo juſtly celebrated by the panegyric of nations, they conſidered as not binding on them; becauſe inapplicable to ſo godly a people. And the Jewiſh ſyſtem of rules they almoſt literally adopted; becauſe more ſuitable to their condition. Men of diſcernment perceived with regret the ruling principle of Maſſachuſets for the firſt time diſcloſed. It verbally admitted the King to be ſupreme head of the church, and promiſed all lawful obedience to his power: but it aſked not his aſſent when the church was eſtabliſhed. And it would probably have deemed the royal interference as an invaſion of its chartered rights.

'Of all compacts not ſtrictly legal, it is to be lamented as a miſfortune, that what in the beginning is merely voluntary too ſoon becomes compulſory, when bigotry is accompanied with power. Among the firſt emigrants there were ſome perſons of a religion extremely different from that of the members of the before-mentioned ſociety; and they were perſons too of eſtates and conſequence, and of the number of the firſt patentees. Obſerving that the miniſters did not uſe the book of common prayer, theſe men, with a laudable ſpirit of attachment to the uſages of their fathers, eſtabliſhed a ſeparate meeting, according to the forms of the church of England. And this meaſure, it ſhould ſeem, was equally reaſonable as the former; perhaps more conſiſtent with the charter, and more agreeable to the conſtitutions of the ſtate. The ſocieties of the colony were founded on a principle of freedom and independence; which is always ſo reſpectable even when productive of inconvenience. It is only to be deplored, that their zealous members did not, according to the admirable temper of Chriſtianity, allow that liberty of choice and of action to others, which they had themſelves exerted. The Governor, being nevertheleſs greatly alarmed, ſummoned before him the ſupporters of the church of England, to give an account of their proceedings: thus conſidering nonconformity as a crime, which the civil magiſtrate ought to watch and to puniſh. They accuſed the miniſters, in their defence, of departing from the order of the ancient eſtabliſhment: adding, "That they were Separatiſts, and would ſoon be Anabaptiſts; but, as for themſelves, they would hold faſt to the forms of the church eſtabliſhed by law." The miniſters denied the charge, and inſiſted; "That they did not ſeparate from the church of England, but only from her diſorders; that, far from being Separatiſts or Anabaptiſts, they had only come away from the common-prayer and ceremonies, becauſe they judged the impoſition of theſe things to be ſinful corruptions of the word of God." Theſe anſwers, ſo agreeable to the ſentiments of the majority, were generally approved of: and two of their accuſers, who were perſons of conſideration, on the pretence ſo common on ſuch occaſions, of their endeavouring to raiſe a mutiny among the people, were expelled and ſent to London. The expulſion of its chiefs inflicted a wound on the Church of England, which it never recovered: and the liberal-minded exclaimed, that the ſame conduct has been invariably purſued at all times, and in every country; the perſecuted, when they acquire power, will always perſecute. With ſuch a church, and ſuch miniſters, Blackſtone, an epiſcopal clergyman, could never be induced to communicate: giving, for a reaſon, what ought to have taught moderation to all; that, as he came from England, becauſe he did not like the Lord biſhops, ſo he would not join with them, becauſe he could not be under the Lord-brethren.'

What muſt we think of the tolerating principles and ſpirit of a writer, who can pronounce it an illegal act, for a number of perſons ſettled in a new colony, to "covenant with the Lord and with one another, that they would walk together in all his ways, according as he hath revealed himſelf to them, and that they will not deal oppreſſively with any;" and in conſequence of this, to form themſelves into a religious ſociety, and make choice of proper perſons to perform the offices of religion? Were ſuch proceedings more criminal in a Chriſtian country, than they were under an heathen Emperor, when Pliny, in excuſe for the Chriſtians, ſaid to Trajan, that "it was affirmed, that all the offence they had committed was, that they were accuſtomed to aſſemble before day-light, to ſing an hymn to Chriſt as to a God, and to bind themſelves by an oath not to be guilty of theft, adultery, deceit, treachery, or any other crimes?" Was there any thing in this conduct in the New-Englanders ſo inconſiſtent with ſubjection to civil authority, and deſtructive of the order of ſociety, that the bold innovators muſt be ridiculed as men "above all ordinances," who "deſpiſed the authority of the laws of England, as inapplicable to ſo godly a people." In judging for themſelves, and chooſing their own form of religion, what did they more, than follow the example of thoſe who firſt eſtabliſhed the Church of England, which every one knows was a ſeparation or diſſent from the Church of Rome, and which would never have been accompliſhed had the reformers ſuffered themſelves to be governed by that "laudable ſpirit of attachment to the uſages of their fathers," which Mr. Chalmers appears ſo much to admire? If it would have been ſo agreeable to "the admirable ſpirit of Chriſtianity for theſe new ſettlers to allow the liberty of choice and act" to the Epiſcopalians, ſurely it could not be very contrary to the ſpirit of Chriſtianity, or to its great law of equity, that we ought to do to others as we would that they ſhould do to us, that they ſhould be permitted to enjoy that liberty themſelves.

The code of regulations inſtituted for Carolina by John Locke, and that framed for Penſylvania by William Penn, as might be expected, are treated by our Author with contempt. Concerning the latter he ſays; "Though it flattered the *vanities* of men, it was too theoretical to be practicable, too flimſy to prove laſting, too complicated to enſure continual harmony, and too wild to be uſeful." Yet he acknowledges in another place, that in executing this plan, Penn at once "promoted his own deſigns, and the happineſs of the people;" and that "Penſylvania flouriſhed exceedingly, and increaſed ſo faſt in population, induſtry, and wealth, that ſhe ſoon outſtripped her neighbours, and in a ſhort period became perhaps the moſt commercial, rich, and powerful of all the plantations. Could all this good ariſe in the ſtate, and no ſhare of the merit belong to the legiſlator? Or had a ſyſtem which [though "too wild to be uſeful"] "promoted the happineſs of the people," no claim to "praiſe from philoſophers?"

Our Author's political principles are fully explained in the laſt chapter of this volume, in which he attempts to lay open the grounds on which the Colonies were firſt ſettled, and on theſe grounds, to maintain the right of the Britiſh Parliament to tax America. In the courſe of theſe obſervations, Mr. Chalmers, by a kind of political legerdemain, metamorphoſes

Whigs into Tories, and Tories into Whigs, in the following *very ingenious* paragraph :

'Few doctrines are too abſurd or deſtructive not to have been propagated and defended by the leaders of faction at all times, and in every country. We ought not to be ſurpriſed, therefore, that even the juſt authority of the legiſlature has been impugned by different men, with different views. In other times objection was only formed againſt one part of its authority. And it was formerly contended, with a greater ſhare of plauſibility than force, " that inſufficient was the power of parliament to change or regulate the deſcent of the crown.' When we conſider, however, the various inſtances in which this eſſential right had been exerted from the acceſſion of Henry IV. to that of Elizabeth, it muſt appear ſingular that any doubt ſhould have been entertained of the extent of parliamentary power. We muſt attribute it to the extreme pertinacity of mankind, when influenced by party motives, that, notwithſtanding the vigorous declarations of the Parliament during the reign of that Princeſs, the ſame objections were continued throughout the ſubſequent age. And the year 1680 is remarkable in Engliſh annals, not only for being the epoch of the juſtly exploded party names of Whig and Tory, but for thoſe projects for excluding the Duke of York from the throne, which created ſo great a ferment towards the concluſion of the reign of his brother. But it was apparent to every one, that, were the authority of parliament incompetent to alter the ſucceſſion, an act of excluſion would paſs to little purpoſe. The two great parties of the nation prepared, the one to impeach, the other to defend, the power of the legiſlature. When the bill was debated by the Commons, the Whigs very properly contended in its favour : That, government being founded by accident rather than in natural right, the rules of mere poſitive inſtitution muſt be ſubject to the legiſlature, ſince they derived their energy from its will ; that there muſt be lodged conſequently ſomewhere, in every ſtate, an authority abſolute and ſupreme, the great fountain of the laws, which all muſt revere and obey ; that, in the Engliſh conſtitution, this tranſcendent power is happily placed where it is moſt ſafe, in the Parliament, which, compoſed of every order of the ſtate, muſt neceſſarily poſſeſs the will, the energy of the ſtate; that whatſoever determination receives the powerful approbation of its ſanction cannot afterwards admit of any diſpute or controul, ſince there would be no end to alteration, and the whole might be undone. But againſt reaſonings, which, during thoſe days, it was ſo difficult to anſwer, becauſe they were popular, becauſe they proceeded from the voice of the laws and the people, the courtiers and Tories inſiſted : That it was ridiculous to ſpeak of an authority altogether abſolute, ſince ſuch was to be found under no form of government, and omnipotence itſelf can do nothing inconſiſtent or impoſſible; far leſs could ſuch a power be inveſted in judicatories, compoſed of men ſubject to human infirmities, ſince every exertion muſt partake of their weakneſs ; and, conſequently, acts of parliament may eaſily be figured, which muſt neceſſarily be deemed void, either from the defect of their formation, or from the impoſſibility of execution. The fate of the bill ; the conſequent acceſſion of James II. the following

lowing reſolution: all have been related by writers of the greateſt talents, and are univerſally known. Upon the before-mentioned principles of the Whigs was founded the intereſting event which placed William on the throne; upon thoſe principles has the preſent happy eſtabliſhment been defended by the beſt and ableſt friends of the Conſtitution; upon no other can the rectitude of both be poſſibly ſupported. The maxims of the law of England will be found too ſtubborn to give way to the ſpeculations of theoriſts, however ingenious or reſpectable.

'How amuſing is it to contemplate the viciſſitudes of thoſe parties, which, under different forms, muſt ever exiſt, while freedom animates the whole. How frequently do they inſenſibly change their principles, and imperceptibly take the place of each other. All in their turns have employed force to ſupport their ſentiments, when they have found their reaſonings and intrigues unſucceſsful. Hence the various inſurrections, whether denominated rebellion or reſiſtance, which have diſturbed the repoſe of the State, from the Revolution to the preſent day, have been uniformly directed againſt the conſtitutional authority of the Legiſlature before-mentioned, againſt the principles of the Whigs of 1680. Meanwhile, a new ſet of men have ariſen, who, adopting the ſentiments of the Tories, though with very different views, have inferred: That, though a King of England may be bound, though the deſcent of the crown may be limited by Parliament, yet, that Engliſh ſubjects, living within the boundaries of the empire, claiming rights from Engliſh laws, are exempted from the authority of the Engliſh legiſlature.'

Had the Author condeſcended to conſult the writings of the Whigs, either of the period of which he is here treating, or of the preſent times, he would have found them incapable of the inconſiſtencies with which he charges them; he would have found it to be their invariable principle, that the original ſource of all power, and all law, reſides in the Majeſty of the People; and that all governors, by whatever names they are diſtinguiſhed, are in reality the delegates, and (craving pardon of thoſe courtly gentlemen who have of late been ſo much offended by the word) we will add, the ſervants of the People, and ACCOUNTABLE to their maſters for the important truſt committed to them. It is ſolely on this principle of the Supremacy of the People, and on the ſuppoſition that their pleaſure was expreſſed in the voice of the Parliament which changed the ſucceſſion of the Crown at the Revolution, that this great tranſaction can be juſtified. However trite the maxim, while there is on earth a prince, miniſter, or ſenator, who forgets it, let not the friends of mankind ceaſe to repeat, *Salus Populi eſt ſuprema lex.*

[*To be concluded in our next*]

Art. XII. *Speculation; or, a Defence of Mankind:* A Poem. 4to. 2 s. 6 d. Printed for the Author, and ſold by Dodſley. 1780.

AT a time when the rancour of party animoſity ſeems in a great meaſure to have monopolized the pen of ſatire, it is with no ſlight degree of ſatisfaction that we find this ſportive bard once more invoking the Muſe of Humour to laugh the vices and foibles of mankind out of countenance. And yet, if we may judge from the opening of his poem, he does not appear to have met, in his own eſtimation at leaſt, with that treatment from the world to which his inoffenſive reprehenſion of its vices ought to have entitled him:

'Ah me! what ſpleen, revenge, and hate
Thoſe reprobated bards await,
Who ſeek by laughter to diſgrace
The follies of the human race!
  Howe'er by nature they're inclin'd
To pity and to love mankind,
And fain by every gentle art,
Which ridicule and mirth impart,
Their minds to virtue would entice,
And ſhame the harden'd front of vice,
How cautiouſly ſoe'er they aim,
Make manners, and not men, their game,
The only meed the world beſtows,
Are civil friends, and latent foes.
  And wilt thou then, dear Muſe, once more
Adventure near that dangerous ſhore,
Once more, alas! be doom'd to hear
The ſcribbler's jeſt, and coxcomb's ſneer?
It muſt be ſo, for be it known
Thou art a harden'd ſinner grown,
Nor all the criticiſing race
Can move one muſcle of thy face.
  But if ſome man for taſte renown'd,
Of knowledge deep, and judgment ſound,
One whom the monarchy of wit
Has deem'd for every ſcience fit,
And letters patent has aſſign'd
To ſtamp th' opinions of mankind,
One, who if chance he find thee trip,
Will ſeize at once his critic whip,
As pleas'd as Scaliger or Bentley,
And flog thee pretty near as gently,
If ſuch a man for once ſhould ſmile,
(And long to damn thee all the while)
And aſk thee why, "'mid every flower
That blooms around the Aonian bower,
And every painted bud that blows
To deck th' enraptur'd poet's brows,

Some devious path thou ſhould'ſt explore,
For garlands never worn before,
And deſcant on a theme ſo long
Ill ſuited to melodious ſong?"
Do thou rejoin—" 'twas injur'd worth
That call'd thine indignation forth;
A phraſe, which all mankind degrade,
Sought refuge in thy friendly aid;
For injur'd words, like injur'd men,
Claim ſuccour from an author's pen,
And all as juſtly may command
The poet's lyre, as critic's wand;
Say, that of all th' ill-fated words
Great JOHNSON's Dictionary affords,
Or ever from the fruitful ſtore
Of Roman and Athenian lore
Were gather'd by that grand importer,
And pounded in an Engliſh mortar,
Of all th' unfortunate expreſſions
Abus'd by wights of all profeſſions,
Hack'd at the bar, in pulpit tortur'd,
Or chapel of St. Stephen ſlaughter'd,
Not one was e'er ſo baſely treated,
Of ſpirit, ſenſe, and meaning cheated,
Or e'er deſerv'd commiſeration,
Like this poor word, call'd SPECULATION.'

After giving a definition of the term according to its primi- me acceptation, he proceeds to point out its preſent miſappli- tion and abuſe:

' Whatever wild fantaſtic dreams
Give birth to man's outrageous ſchemes,
Purſu'd without the leaſt pretence
To virtue, honeſty, or ſenſe,
Whate'er the wretched baſely dare
From pride, ambition, or deſpair,
Fraud, luxury, or diſſipation,
Aſſumes the name of—SPECULATION.'

Of theſe ſpeculators, who form, under the pencil of this ad- irable artiſt, a groupe truly groteſque, the *Bull* is not the aſt humorous:

' Oh! how PYTHAGORAS would wonder!
And JUPITER prepare his thunder!
Think with what fury he would ruſh
The brokers and the bank to cruſh,
Could he behold, what oft' the caſe is,
A man, who ſells old cloaths and laces,
Such as the Reader may conceive I
Have ſeen among the tribe of LEVI,
For *goodneſs* now, and *worth* renown'd,
Contract for fifty thouſand pound,
Buy *Scrip*, *Bank*, *Omnium*, or *Long Ann.*
Or *Lottery Tick.*—If ſuch a man

The haſty ſpouſe of JUNO ſaw
With beard prolix, and famiſh'd jaw,
Dare to tranſmigrate, and become
A BULL, for that enormous ſum,
Would not the jealous God appal
The wretch in ſome new ſhape, or call
The herald MERCURY at once,
To ſerve him like that PHRYGIAN dunce,
That jobber in the ſtocks of old
Whoſe touch turn'd every thing to gold?
And would not MERCURY himſelf
Look ſharp, and tremble for his pelf,
Soon as the ISRAELITE he found
With ſolemn pace go lowing round,
Contriving ev'ry baſe device
To raiſe the ſtocks, and mend their price,
Could hear how oft' the monſter tries,
To furniſh us with new allies,
With peace how often to regale us—
And victories can never fail us—
How oft' a ſinking State he ſaves,
By friendly aid of winds and waves?
Oh! treacherous BULL, from hell deriv'd,
Worſe than e'er Phalaris contriv'd,
Thou, that for curſed gold can'ſt find
Such methods to diſtreſs mankind,
And feed a nation's hopes in vain,
To ſell thy bargain out again!'

In the ſame ſtile of painting are the Bear and the Lame Duck. But, perhaps, the moſt exquiſite picture in the whole piece is the Birth of the Taxes.

'But turn, my gentle Muſe, nor deign
To dwell with that unhallow'd train;
Thy kindred bards demand thy ſong,
To them thy grateful notes prolong,
Who quitting BATH's ador'd retreat,
Her frolic ſports, and paſtimes ſweet,
And purer joys which verſe inſpires,
Suſpend their ſoft harmonious lyres,
[*] To-day all haſtening to attend
The groaning of their much-lov'd friend,
A Lady whoſe exalted ſtation
Demands their utmoſt veneration,
And whoſe unmerited diſtreſs
Their pity and regret no leſs;
For me, I muſt acknowledge fairly,
I viſit at her houſe but rarely,
She always has ſo large a crowd
Of well bred men, who talk ſo loud,

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[*] The twenty fifth day of November laſt, at which time this poem was written.

Yet do I feel moſt truly for her,
And look upon her caſe with horror,
'Tis now, as ſhe herſelf has reckon'd,
Five months, and upwards, ſince ſhe quicken'd,
And every moment, as 'tis ſaid,
Is waiting to be brought to bed;
Poor ſoul! what ſorrow and vexation
She ſuff'red through the whole geſtation!
And now but very ill ſuſtains
The thought of her approaching pains;
So many children ſhe has had,
And moſt of them turn'd out ſo bad,
Have quarrell'd with her deareſt neighbours,
And marr'd her honeſt tenants labours,
Their darken'd dwellings fill'd with ſtrife,
And grudg'd them every joy of life,
Kept ſuch a prodigal retinue,
Their wages eat up her revenue,
And all at ſuch a ſhameful rate
Encreas'd the debt on her eſtate,
The thoughts of adding to the number
Deprive her of her balmy ſlumber;
The ſame MAN-MIDWIFE who, I hear,
Attended at her *Couche* laſt year,
Speaks like a ſenſible phyſician,
And ſhakes his head at her condition;
A ſtubborn acrimonious humour,
Which daily haſtens to conſume her,
Corrupts her pancreatic juices,
And choler without end produces,
And when upon her brain 'tis pitch'd,
'Twill make her talk like one bewitch'd;
That when, in hopes ſome good to do her,
The Doctor puts a queſtion to her,
And thinks, perhaps, that change of diet
Might help to keep her ſpirits quiet,
Or purgatives her heat aſſwage,
She'll fly into a dreadful rage,
And all the anſwer ſhe'll beſtow
Is—*Aye*, *Aye*, *Aye*, or *No*, *No*, *No*.
  Such ſymptoms make her friends begin
To think there's ſomething wrong within,
That needs muſt take before the ſummer
The uſe of all her members from her,
Which in a broken conſtitution
Muſt ſoon bring on her diſſolution.
  Then ſay, Oh! ſay, ye learned leeches,
Whoſe faſhionable doctrine teaches
That infants bear no mark nor ſign
Of things for which their mothers pine,
And evils which afflict the parent
Are never in the child inherent,

Say, from this lady ſo affected
What progeny can be expected?
For me, (although 'tis rarely found
That poets are for truth renown'd)
I'll boldy venture to ſuppoſe
She'll bring with ſtrong convulſive throws
Some ill-ſhap'd brat, of mien moſt horrid,
With marks of blood upon it's forehead,
An odious imp, whoſe bleared ſight
Abhors the window's chearful light,
Will ſquint at every human ſoul
And long to ſconce him on the poll;
Will pine for ev'ry thing it ſees,
E'en for a bit of dirt will teaze,
And rather than that bit refuſe,
Will eat it from a ploughman's ſhoes;
Long of his half-pence to unload
The meaneſt traveller on the road;
A horſe, a carriage, or a ſervant
Will tear and ſhatter every nerve on't,
And ſight of every little tit
Will give it a convulſion fit;
And when the nurſe has cloath'd and fed it
With pap, ſhe borrows on the credit
Of Doctor Loan, whoſe famous tickets
Kill knawing worms, and cure the rickets,
And given it a charm ſhe locks
Securely up in velvet box,
Which makes it neither purge nor vomit,
Nor caſt the leaſt corruption from it,
I truſt ſhe'll bring her baby forth,
And much commend its parts and worth,
Will ſmile with joy and admiration,
And call the monſter—Speculation.

Meanwhile ſome goſſips that attend it
Outrageous to the devil would ſend it,
Will *reprobate* the odious creature,
And *militate* 'gainſt every feature,
And when the nurſe begins to cram it,
Will one and all conſpire to damn it:
With might and main will crowd and clamber
To get into the inward chamber,
And ſhould they gain admittance there,
(For ought I'll venture to declare)
Might take the baby in their arms,
And hit upon ſome ſecret charms,
Some latent *Je ne ſçai quoi*, or grace
Which hitherto they ne'er could trace,
Might kiſs the monſter and careſs it,
And try in ſome new mode to dreſs it,
And then declare it looks ſo ſmugly
'Twas ſtrange they ever thought it ugly,

Might call it *Pretty dear*, and *Honey*,
And o'er a gridir'n count its money;
But though they chang'd its dreſs and name,
Its nature would remain the ſame,
Would ſtill defy their beſt endeavour,
And ſquint as horribly as ever.

But nurſe (as all have done before)
Will ſet her foot againſt the door,
And ſpite of all the pains they take
To taſte the caudle and the cake,
Will find no kind of inclination
To let them in, on—SPECULATION.'——

The ſame chaſtiſed pleaſantry and eaſe, the ſame dry humour and claſſical elegance and alluſion, which have in general diſtinguiſhed Mr. Anſtey's performances, are conſpicuous in the preſent: and if, perhaps, it had been leſs diffuſive and more attentively finiſhed, it might have been no way inferior to the happieſt production of his exquiſite pen.

ART. XIII. *Remarks on Johnſon's Life of Milton.* To which are added, Milton's Tractate on Education. Small 8vo. 2 s. 6 d. ſewed. Dilly. 1780.

A Prefatory Advertiſement to this publication informs us, that 'the following Remarks are a ſmall part of a work lately given to the Public *, wherein occaſion is incidentally taken to exhibit ſome inſtances of the manner in which Milton's character has been treated by ſome of his former biographers and others. About the time *that* ſpecimen was cloſed, Dr. Johnſon's *New Narrative* was thrown in the way of the editors, and could not be overlooked without leaving ſome of the more candid and capable judges of Milton's proſe-writings to ſuffer by the illiberal reflections of certain (perhaps well-meaning) men, who may be led to think that truth, judgment, and impartiality are ſmall matters, when contraſted with what Dr. Johnſon's admirers have thought fit to call, an inimitable elegance of ſtile and compoſition. Our countrymen are certainly intereſted, that wrong repreſentations of the character of ſo capital a writer as John Milton ſhould be corrected, and properly cenſured; and therefore as the work from which the following Remarks are extracted may fall into the hands of very few of the numerous readers of Dr. Johnſon's *Prefaces*, we hope the public will approve of our republiſhing theſe ſtrictures on the Doctor's account of Milton, in a form to which may be had an eaſier and more general acceſs.'

The acrimony with which Dr. Johnſon has permitted himſelf to treat the character of Milton is well known. Thoſe parts of his Narrative which ſeemed to be more particularly obnoxious were pointed out, ſo far at leaſt as the nature of our work and the limits aſſigned to each individual article would admit of, in the Review for Auguſt 1779. The preſent Writer takes a larger field. He enters into a minute and ample vindication of the injured bard, not without recrimination on his learned hiſtorian. If, perhaps, he may be leſs acrimonious, his Remarks are not without a due portion of aſperity: he has certainly given his antagoniſt *a Rowland for his Oliver*.

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* Memoirs of Thomas Hollis, Eſq; 2 vol. 4to. of which an account will ſpeedily be given in this Review.

He enters into the detail of Dr. Johnſon's particular malevolence to Milton, from its firſt appearance to its conſummation in the hiſtory of his life. It firſt appeared, as this Writer tells us, in his connexion with Lauder, the mean calumniator of Milton's poetical fame. What ſhare Dr. Johnſon had in that dirty buſineſs, will at this diſtance of time be perhaps difficult to diſcover. Charity, however, inclines us to hope that his ſhare was not ſo great as this Remarker ſeems willing to attribute to him.

That part of Milton's conduct, on which Dr. Johnſon lays conſiderable ſtreſs, and which ſome of his warmeſt admirers have thought reprehenſible, is his attachment to Cromwell. What is advanced on this ſubject by the preſent Writer ſeems to be a reaſonable juſtification of him.

‘ Milton's attachment to Cromwell has been imputed to him as a blot in his character long before it was taken up by Dr. Johnſon; who, to give him his due, has made the moſt of it in a ſmall compaſs.

“ Milton,” ſays he, “ having taſted the honey of public employment, would not return to hunger and philoſophy; but, continuing to exerciſe his office under a manifeſt uſurpation, betrayed to his power that liberty which he had defended.”

‘ It is hardly neceſſary to apprize a reader of Milton's proſe-works that his ideas of *uſurpation* and *public liberty* were very different from thoſe of Dr. Johnſon. In the Doctor's ſyſtem of government, public liberty is the *free grace* of an *hereditary* monarch, and limited in kind and degree by his gracious will and pleaſure; and conſequently to controul his arbitrary acts by the interpoſition of good and wholeſome laws, is a *manifeſt uſurpation* upon his prerogative. Milton allotted to the people a conſiderable and important ſhare in political government, founded upon original ſtipulations for the rights and privileges of free ſubjects, and called the monarch who ſhould infringe or encroach upon theſe, however qualified by lineal ſucceſſion, a tyrant and an uſurper, and freely conſigned him to the vengeance of an injured people. Upon Johnſon's plan, there can be no ſuch thing as public liberty. Upon Milton's, where the laws are duly executed, and the people protected in the peaceable and legal enjoyment of their lives, properties, and municipal rights and privileges, there can be no ſuch thing as *uſurpation*, in whoſe hands ſoever the executive power ſhould be lodged. From this doctrine Milton never ſwerved; and in that noble apoſtrophe to Cromwell, in his Second Defenſe of the People of England, he ſpares not to remind him, what a wretch and a villain he would be, ſhould he invade thoſe liberties which his valour and magnanimity had reſtored. If, after this, Milton's employers deviated from *his* idea of their duty, be it remembered, that he was neither in their ſecrets, nor an inſtrument in their arbitrary acts or encroachments on the legal rights of the ſubject; many (perhaps the moſt) of which were to be juſtified by the neceſſity of the times, and the malignant attempts of thoſe who laboured to reſtore that wicked race of deſpotic rulers, the individuals of which had uniformly profeſſed an utter enmity to the claims of a free people, and had acted accordingly, in perfect conformity to Dr Johnſon's political creed. On another hand, be it obſerved, that in thoſe State-letters, latinized by Milton, which remain, and in thoſe particularly written in the name of the Protector Oliver, the ſtricteſt attention is paid to the dignity and importance of the Britiſh nation, to the protection of trade, and the Proteſtant religion, by ſpirited expoſtulations with foreign powers on any infraction of former treaties, in a ſtyle of ſteady determination, of which there have been few examples in ſubſequent times. A certain ſign in what eſteem the Britiſh government was held at that period by all the other powers of Europe. And as this was the only province in which Milton acted under that government which Dr. Johnſon calls an uſurpation, let his ſervices be compared with thoſe performed by Dr. Johnſon for his preſent patrons; and let the conſtitutional ſubject of the Britiſh empire judge which of them better deſerves the appellation of a traitor to public liberty, or have more righteouſly earned the *honey* of a penſion.

‘The real *uſurper is the wicked ruler over a poor people*, by whatever means the *power* falls into his hands. And whenever it happens that the *imperium ad optimum quemque a minus bono transfertur*, the ſubject is or ſhould be too much intereſted in the fact to conſider any character of the rejected ruler but his vicious ambition, the violence and injuſtice of his counſels, and the flagitious acts by which they were executed.

‘Theſe petulant reflections of the Doctor on Milton, might, many of them, eaſily be anſwered by recrimination; we have often wondered, in running over this *new narrative*, that the conſciouſneſs of the hiſtorian's heart did not diſable his hand for recording ſeveral things to the reproach of Milton, which rebound with double force on his own notorious conduct. Has he always believed that the government of the Houſe of Hanover was leſs an uſurpation than that of Oliver Cromwell? Having taſted the honey of a penſion for writing miniſterial pamphlets, would he feel no regret in returning once more to hunger and philoſophy?

‘The Doctor perhaps will tell us, that he is in no danger of ſtarving, even though his penſion ſhould be ſuſpended to morrow. Be it ſo; and by what kind of proof will he ſhew that Milton had no means of earning his bread but his political employment?

‘Milton however made the experiment, which happily Dr. Johnſon has not; and that too after the Reſtoration; and reſiſted the temptations of court favour, and the ſolicitations of his wife to accept of it, with a magnanimity which would do him honour with any man but the author of the *new narrative*.

'Milton's reaſon for rejecting this offer was, that "his wiſh was "to live and die an honeſt man." But, ſays the Doctor, "If he "conſidered the Latin Secretary as exerciſing any of the powers of "government, he that had ſhared authority, either with the parliament or Cromwell, might have forborn to talk very loudly of his "honeſty," p. 91.

'The venom of this remark happens to be too weak to do any miſchief. Caſuiſts of all ſects and complexions have done juſtice to the honeſty of men who adhered to their principles and perſuaſions, though they might judge wrong in the choice of them.

'He goes on, "And if he thought the office miniſterial only, he "certainly might have *honeſtly* retained it under the King." Not quite ſo *certainly*. But Milton's and Dr. Johnſon's notions of *honeſty* are ſo widely different, that we cannot admit the Doctor to eſtimate Milton's honeſty by his own ſcale. In the end, however, he queſtions the fact.

"But this tale has too little evidence to deſerve a diſquiſition: "large offers and ſturdy rejections are among the moſt common topics of falſehood." That is, in plain unaffected Engliſh, "No "man could ever reject a large offer, though on conditions ever ſo "repugnant to his profeſſed principles." But the Doctor is but an individual, and his experience from his own particular caſe will not be admitted as the ſtandard of other men's integrity; and yet this is the only reaſon he gives for rejecting this anecdote, ſo honourable to Milton.

'Milton's attachment to Cromwell was evidently founded on different conſiderations. The narrowneſs of the Preſbyterians in their notions of Liberty, and particularly of religious liberty, had appeared upon many occaſions. He more than hints, in his Areopagitica, their inclination to govern by the epiſcopal and oppreſſive maxims of the Stuart race. He ſaw and abhorred their attempts to ſhackle the faith of Proteſtants and Chriſtians in the bonds of ſyſtems, confeſſions, teſts, and ſubſcriptions.'

The lamentable influence of party prejudices cannot more forcibly be illuſtrated than by comparing, with our ingenious Author, the different treatment that Dryden and Milton have experienced at the hands of the ſame Biographer.

'The Doctor, in ſpeculating upon Dryden's perverſion to Popery, and (as one of the Reviewers of his prefaces expreſſes it) "attempting "ingeniouſly to extenuate it," concludes that, *Enquiries into the heart are not for man*.

'No truly, not when Dryden's apoſtacy is to be *extenuated*; but when poor Milton's ſins are to be *ingeniouſly* aggravated, no Spaniſh Inquiſitor more ſharp-ſighted to diſcern the devil playing his pranks in the heart of the poor culprit, or more ready to conduct him to an *auto de fe*.

'In Dryden's caſe, the preſumption is, that "a comprehenſive is "likewiſe an elevated ſoul, and that whoever is wiſe, is likewiſe "honeſt." But if it is *natural* to hope this, why not hope it of Milton as well as of Dryden? Where is the competent impartial judge who will admit, that Milton's ſoul was leſs comprehenſive or leſs elevated than the ſoul of Dryden?

'But what occaſion for all this grimace in accounting for Dryden's tranſition from what he did or did not profeſs to the church of Rome? Dr. Johnſon ought to have been ſatisfied with Dryden's own account in his tale of the Hind and the Panther; the rather, as he there ſeems to have verified by experience Dr. Johnſon's maxim, that "he that is of no church can have no religion." He frankly confeſſes, that having no ſteady principle of religion in his youth, or even in his maturer years, he finally ſet up his reſt in the church of Rome: and indeed if the eſſentials of religion conſiſt in the trappings of a church, he could not have made a better choice *.

'Dryden was reprehenſible even to infamy for his own vices, and the licentious encouragement he gave in his writings to thoſe of others. But he wrote an anti-republican poem called *Abſalom and Achitophel*; and Dr. Johnſon, a man of high pretenſions to moral character, calls him a wiſe and an honeſt man. Milton was a man of the chaſteſt manners, both in his converſation and his writings. But he wrote *Iconoclaſtes*, and in the ſame Dr. Johnſon's eſteem was both a knave and a fool.

'The church of Rome ſubſtitutes orthodoxy for every virtue under heaven. And loyalty among the high Royaliſts canonizes every raſcal and profligate with a full and plenary abſolution. Theſe are, it is true, amongſt the vileſt and meaneſt partialities of the deſpotic faction; and Dr. Johnſon, conſcious of his merit in other departments, ſhould bluſh, and be humbled, to be found in the liſt of ſuch miſerables.'

From the ſpecimens exhibited it will be no difficult matter to form an idea of the nature and ſpirit of the performance under conſideration. The Writer ſeems actuated by a generous concern for the reputation of an injured individual, and by a truly patriotic regard for the general liberties of mankind; which he thinks, and perhaps not without reaſon, have been inſidiouſly attacked by a maſked battery directed at the moral character of Milton, one of Liberty's moſt zealous and reſpectable advocates.

Theſe Remarks, ſo far as they immediately relate to Dr. Johnſon, are cloſed with a Diſſertation on his motives for compoſing the ſpeech delivered by the late unhappy Dr. Dodd, when he was about to hear the ſentence of the law pronounced upon him, in conſequence of an indictment for forgery. Though this, certainly, is a ſubject which will naturally excite much *curious* ſpeculation, yet its introduction here does not appear ſufficiently authorized by propriety, as it ſeems to bear not the remoteſt relation to the point in debate.

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* Bp. Burnet ſpeaking of Dryden's converſion, ſays, "If his grace and his wit improve both proportionably, we ſhall hardly find that he hath gained much by the change he has made, from having no religion to chuſe one of the worſt." *Reply to* Mr. Varillas, p. 139.

MONTHLY CATALOGUE,

For JUNE, 1780.

POLITICAL.

Art. 14. *Propoſals for paying great Part of the National Debt,* and reducing Taxes, immediately. By Robert Bird, Eſq. 8vo. 1 s. Dodſley. 1780.

MR. Bird begins with ſetting forth the great burdens which are borne by the ſubject in conſequence of the vaſt accumulation of the national debt; and ſhews, that we are not to eſtimate the ſum raiſed on the ſubject by the very ſmall one which is paid into the Treaſury. He firſt ſuppoſes, that the expence of collecting the ſeveral taxes amounts to a fourth part of the ſum levied; which we make no doubt is the caſe, at leaſt, in the cuſtoms, which Mr. B. brings as an example; but we much doubt whether it amounts to ſo much in ſome others, as the exciſe, the land-tax, &c. However, granting this, and that the ſeveral dealers, through whoſe hands the commodities paſs to the conſumer, retain each a profit of 12 per cent. he ſhews, that for every 15 l. which is paid into the Treaſury from the cuſtoms, no leſs a ſum than 28 l. 1 s. 11 d. is raiſed on the ſubject. Mr. Bird, from Sir Matthew Decker, inſtances in the caſe of the ſhoe-maker, who not only lays the tax, impoſed on the leather, on his ſhoes, but the intereſt of the money that he has advanced to pay that tax, and alſo a proportionable part of the money which every tradeſman he dealt with for the neceſſaries of life had laid on his goods: theſe Sir Matthew enumerates, to the number of twelve different taxes, which the ſhoe-maker muſt lay on his ſhoes, that he may be able to ſubſiſt as well as he did formerly.

Had Mr. Bird but fortunately carried this conſideration a little further, and remarked that, in conſequence of this cordial agreement of all parties to tax their own commodities, the gentleman raiſes his rents, the farmer his hay and corn, and even the day-labourer has raiſed his hire from 8 d. to 12 d. a day within theſe 20 years; he would have found that we are, on the whole, notwithſtanding the complex operation of the taxes which he ſpeaks of, every one of us pretty much in the ſame ſituation that we were before, and that it only requires a greater quantity of ſpecie to circulate amongſt us. We ought, perhaps, to except the poor ſoldier, and a few other perſons, who ſubſiſt on ſalaries, which have been long ſince eſtabliſhed, and who, by their peculiar ſituations or employments, can neither create perquiſites to their places, nor cheat their employers, as the exciſemen, cuſtom-houſe officers, and ſome others who are in this ſituation do. Perhaps among theſe few poor wretches who ſuffer on this account (for they are but comparatively few) we ought to include the poor Reviewer, who, notwithſtanding he pays his quota to the ſhoe-maker, &c. (unleſs indeed he goes without ſhoes) ſells his Reviews at the ſame price he did thirty years ago.

But, ſeriouſly, the only thing to be apprehended in this affair is, that by every man thus increaſing the price of his labour, or the profits on his goods, the prices of our exports may be ſo increaſed that other nations will underſell us, and by that means deprive us of a market for our manufactures.—But this we well know is not the caſe yet. How ſoon it may be, God only knows; but it will be then, and then only, that we can poſſibly feel the burdens which Mr. Bird ſpeaks of—until then, they are merely imaginary. Mr. Bird does indeed ſay that this evil has actually overtaken us, and that we have already loſt the greater part of our foreign trade. He muſt give us leave to doubt this, for, in moſt of our manufactures, men are more wanted than work at preſent——May it ever remain ſo!

Mr. Bird's ſcheme for paying this enormous debt depends on a calculation which we much fear can never be verified; or put in practice until men are made differently from what they now are, or, we fear, ever will be. He eſtimates the whole landed property of Great Britain at 1000 millions, and perſonal property at as much. All this may be very true, for aught that we know, and we hope it is. But, *here comes the rub*: every man is to give in a true eſtimate of his whole property, and yield up to government a twentieth part of it; which when every one has *honeſtly* done, if there be any truth in arithmetic, and the above eſtimation of property, it will amount to 100 millions. The national debt he eſtimates at 180 millions; 140 millions of this he ſuppoſes belong to ourſelves, and the remaining 40 millions to foreigners: this 140 millions he propoſes to pay off at 60 per cent.; at which price he thinks the holders of ſtock will have a good bargain; and at this rate, 140 millions will be paid off with 84 millions; conſequently, 16 millions will be left, at the diſpoſal of the Firſt Lord of the Treaſury, to be applied to the ſervices of the enſuing year, or to the payment of unfunded debts. We cannot help remarking, that it is very probable moſt of the Stockholders will think differently from Mr. Bird, and look on themſelves as hardly dealt with, in being obliged to part with their ſtock for 60 per cent. which many of them bought at 90, and ſome at more than par, and have to give up one-twentieth of what may remain afterwards: but we apprehend they may reſt ſatisfied that this will not ſpeedily be required of them.

Art. 15. *Strictures on a Pamphlet entitled* "Facts to Landholders, Stockholders, &c." By a Volunteer. 8vo. 1 s. 6 d. Faulder. 1780.

This volunteer in the ſervice of Adminiſtration has conſidered the celebrated pamphlet entitled *Facts, &c.* [See Review for January laſt] with great attention, and offers many remarks on that performance, which appear to merit the regard of the Public: we ſhould always *hear the other ſide*.

Art. 16. *A Letter from a Gentleman in the Engliſh Houſe of Commons*, in Vindication of his Conduct, with regard to the Affairs of Ireland. Addreſſed to a Member of the Iriſh Parliament. 8vo. 1 s. 6 d. Bew. 1780.

By 'a Gentleman in the Engliſh Houſe of Commons,' we are to underſtand—Mr. Edmund Burke—whoſe parliamentary conduct, with regard to the late national advantages ſo ſucceſsfully contended for by Ireland, is the ſubject of this very maſterly apology. We have no doubt that this letter is the genuine production of Mr. Burke's elegant pen: the ſtyle alone, as the Editor obſerves, is ſufficient to prove its authenticity.

Art. 17. *Two Letters from D. Hartley, Eſq*; M. P. addreſſed to the Committee of the County of York. 8vo. 6d. Almon. 1780.

In the firſt of theſe letters, Mr. Hartley points out, what every one ſaw before, the diſorders of the State, proceeding from 'miniſterial influence, by means of *places, penſions, beneficial contracts*, &c.' and he recommends, as the only ſpecific cure for a diſeaſe ſo alarmingly dangerous to the body politic, 'a FREE and INDEPENDENT PARLIAMENT.' Mr. H. is certainly right in his preſcription; but where is the apothecary who can *make it up*?

In his ſecond letter, he earneſtly recommends conciliatory meaſures with regard to America. Here, too, Mr. H. is no leſs obviouſly in the right; and we believe he can hardly meet with an Engliſhman who will diſſent from his opinion; but here alſo we are afraid the difficulty lies in getting the preſcription *made up*.

Art. 18. *Copies of the Proceedings of the General Meetings of the County of Wilts*; and likewiſe Copies of the Proceedings and Correſpondence of the Committee appointed at the General Meeting of the County, held 26th January, 1780. Publiſhed by Order of the Committee. 8vo. 1s. Baldwin.

The letters of the LORDS *Shelburne* and *Radnor*, and the COMMONERS *Fox*, *Burke*, *Barré*, *T. Pitt*, and *Dunning*, will render this pamphlet acceptable to the Public in general. The other petitioning counties would do well to follow the example of Wiltſhire, in printing their correſpondence; which will, at leaſt, be attended with this advantage,—it will point out to the people of this country, thoſe noble and worthy perſons who were friends to a deſign which *might* have produced the happieſt conſequences to the Britiſh nation, in reſpect of that moſt important article, PUBLIC OECONOMY!

MEDICAL.

Art. 19. *An Enquiry into the Origin of the Gout*; wherein its various Symptoms and Appearances are traced to their Cauſe; and a ſafe and certain Mode of remedying it propoſed. By John Scott, M. D. 8vo. 3s. ſewed. Becket. 1780.

That the Gout ſtill continues the *opprobrium medicorum*, is certainly not owing to a want of attention to it in the faculty, ſince ſcarce a month paſſes which does not bring with it ſome new treatiſe on this diſeaſe. Of the number of theſe which have paſſed before us in their quiet courſe to the pacific ocean of oblivion, we have not met with any, whoſe progreſs will probably be more unnoticed than the preſent. Its doctrines are ſo refined and ſubtilized, and its precepts are ſo trite and general, that it hardly offers a ſingle temptation to readers, either learned or unlearned, to give it a peruſal. We are ſorry to be obliged to aſſert, that ſcarcely any thing ever came before us in the ſhape of a ſcientific treatiſe, ſo utterly void of preciſe and accurate ideas from one end to the other. Here is a great deal about *nervous* fluid, æthereal ſpirit, electric principle and phlogiſton; with *their* ebullitions, impetuſes, periodical tides, deflagrations, &c. by ringing the changes on which terms, every phænomenon of the gout is accounted for without the leaſt difficulty or heſitation. Though there is no hint in this publication of the author's poſſeſſing a *noſtrum*, yet we cannot but ſuſpect that it is preparatory to the appearance of one; ſince in the chapter where one would expect him to come to the point, and declare 'his ſafe and effectual remedy,' there is nothing but inexplicable enigma. The great matter, he tells us, is to 'reconduct the tide of animal ſpirits in its proper channel, through the inteſtinal canal.' But 'no purge, nor any thing ſtimulative, is proper for this purpoſe;' and what is, he leaves us to diſcover by our own ſagacity. He is a little more explicit under the head of regimen; though, indeed, we are not greatly informed, when he tells us, that diet is beſt 'which produces after every meal a general glow through all the abdominal viſcera, together with a ſerene hilarity of mind.' The gentleman has certainly a lively fancy, and would probably ſucceed in poetry; witneſs the following pretty paſſage, 'The periodical tide,'—No, on ſecond thoughts, the ladies will frown at us:—we therefore recommend the curious reader to the book.

HUSBANDRY.

Art. 20. *Practical Huſbandry*; or, the Art of Farming, with a Certainty of Gain: as practiſed by judicious Farmers in the Country. The Reſult of Experience and long Obſervation. By Dr. John Truſler of Cobham, Surry. In this work is contained all the Knowledge neceſſary in the plain Buſineſs of Farming, unincumbered with Theory, Speculation, or experimental Enquiry; alſo, a Number of Eſtimates of the Expences and Profits of different Crops in the common Way, taken from Minutes kept; and a variety of uſeful Remarks not to be met with in any Books of Agriculture. Together with Directions for meaſuring Timber. 8vo. 3 s. 6 d. ſewed. Baldwin. 1780.

The art of farming with a certainty of gain! How unfortunate was Mr. Marſhall not to have ſeen this book before he wrote his chapter on the hazard of farming. No one, not even excepting the eminent Mr. Curl, was ever more happy in the choice of his title-pages than Dr. John Truſler. As, indeed, it is in general the only part of his various publications in which he has an excluſive property, it would be unpardonable not to beſtow ſome pains to make it as finiſhed and captivating as poſſible. The preſent work is a meagre compilation from Young and Mortimer. So far from containing, as this Reverend Plagiary aſſerts, a variety of uſeful remarks not to be met with in any books of agriculture, we will venture to ſay, there is ſcarcely a plough-driver in the kingdom but knows as much of farming as can poſſibly be learned from this catch penny performance.

MISCELLANEOUS.

Art. 21. *Rhyme and Reaſon*: or, a freſh Stating of the Arguments againſt an Opening through the Wall of Queen's Square, Weſtminſter. *By a Knight.* With the original Arguments at the Bottom of the Page, for the Information of the Inquiſitive, &c. 4to. 1 s. 6 d. Faulder, &c. 1780.

A deſire having been expreſſed, and a ſcheme formed, to promote a neighbourly intercourſe among the inhabitants of Queen's Square, *Park-ſtreet, &c.* by opening a convenient paſſage through the wall which at preſent ſtands as a barrier between them, this ſocial purpoſe has, it ſeems, been particularly oppoſed by Sir J—n H—k—s, —whoſe printed *Reaſons* againſt the wiſhed for opening, are made the baſis of theſe burleſque verſes.

“ Perſonal ſatire, like other corroſives, may, as a correſpondent, on this ſubject, remarks, have its uſe: and it can never be more properly applied than in the way of recrimination and ſelf defence. The Authors of this ironical compoſition (for, it ſeems, more than one pen has been employed on this occaſion) are candid enough to accompany it with the original performances which gave riſe to it, in order that the Public may judge of the one as well as the other: and it is not to be wondered at, that ſo rude and ungentlemanlike an attack as the original appears to be, upon a number of families in a neighbourhood, ſhould produce a reply of this ſort; for whoever takes upon him to print and diſperſe invectives againſt others, becomes a *Drawcanſir*; and throws down the gauntlet for any that will, to take up. If he is foiled in the conſequence, he has nothing to complain of but his own folly. Thoſe who have a reliſh for ſarcaſtical humour and pointed ſatire, we may venture to ſay, will meet with as much entertainment as the nature of ſuch a ſubject would admit of.”

Art. 22. *Minutes of the Proceedings at a Court-Martial,* aſſembled to inquire into the Cauſe of the Loſs of his Majeſty's late Ship Ardent. Taken by George Jackſon, Eſq; Judge Advocate of his Majeſty's Fleet. Publiſhed by Order of the Right Honourable the Lords Commiſſioners of the Admiralty. 4to. 2 s. 6 d. Cadell. 1780.

Military diſcipline, having for its object the good of the ſervice, overlooks all perſonal conſiderations in the attainment of this great end. Among the rigors of the Pruſſian diſcipline, we are told that a ſoldier was caned for ſneezing, which ſeems to be an effort of nature little dependent on the will; yet an old Pruſſian officer remarked, that the men did not cough ſo often as they uſed to do formerly.

From the circumſtances ſtated, Captain Boteler will, in all probability, be conſoled with milder verdicts, in private judgment, than that which was pronounced by the Court before whom he was arraigned.

Art. 23. *Thoughts on the dangerous Tendency of employing Foreigners.* Addreſſed to the People of England. 8vo. 1 s. 6 d. Faulder.

Whatever may be thought of this pamphlet as a literary compoſition, the Author appears to be an honeſt, well-meaning patriot; though he ſays nothing about petitions or aſſociations.

Art. 24. *Memoirs of the Town and County of Leiceſter.* Containing the Antiquities of each, and the hiſtorical and biographical Relations at large. To which is added, a brief ſupplementary Account of the preſent State of Leiceſterſhire. By John Throſby. 12mo. 6 Vol. 12 s. ſewed. Leiceſter, printed for the Author. Sold by Crowder in London.

We ſhall not detain our Readers long with an account of this publication. The hiſtory of a county may be rendered an inſtructive, entertaining, and uſeful performance; but it is requiſite for this purpoſe that the Editor ſhould have taſte, judgment, and an acquaintance with hiſtory and antiquities; beſides which, he muſt be inquiſitive, laborious and accurate; and it will be farther neceſſary that he ſhould be able to ſupport that expence both of time and money which a faithful and ingenious narration of this kind will certainly demand. From looking into theſe volumes it appears to us that Mr. Threſby has greatly failed as to the moſt agreeable and beneficial execution of a work of this nature. He expreſſes himſelf with diffidence concerning his performance, and aſſures the Public of the pains he has employed about it. We are unwilling wholly to condemn it, though we cannot ſpeak in its commendation. It ſeems to us, that his plan is unpleaſing and perplexing. He might have been guided much better by conſulting publications of this ſort concerning other counties. Perhaps, however, he may have ſuggeſted ſome hints or obſervations that may be ſerviceable whenever another Hiſtory of Leiceſterſhire ſhall be undertaken.

Art. 25. *Remarks and Conjectures on the Voyage of the Ships Reſolution and Diſcovery,* in Search of a northerly Paſſage from Kamſchatka to England, after the Death of Capt. James Cook: with Reaſons to imagine that thoſe Ships have wintered in Siberia, Nova Zembla, or Lapland. To which is added, an Eulogium, or Tribute of Gratitude to the Memory of that celebrated Navigator. Intended as a Prelude or Introduction to a future Publication on the Subject of the North-eaſt Paſſage. 8vo. 1 s. Bew. 1780.

Letters arrived a few days ago at the India-houſe, containing certain information that this Author is miſtaken in every conjecture which he has made concerning the place where theſe ſhips wintered; for that inſtead of wintering in Siberia, Nova Zembla, or Lapland, as he had conjectured, they were returning home by the way of China and the Cape of Good Hope, as might reaſonably have been expected without this certain information.

Art. 26. *The Criſis.* Now or never. Addreſſed to the People of England. Concluding with a poetical Invocation to the Genius of England. By a Glouceſterſhire Freeholder. 4to. 1 s. 6 d. Rivington.

This Glouceſterſhire freeholder, though a very indifferent writer, expreſſes himſelf like an honeſt and well-meaning man. His patchwork plan of reformation is a triennial parliament, and change of miniſters. A change of miniſters, to thoſe who may be immediately intereſted in the change, is no doubt deſirable; but the people at large will ſurely wiſh for ſomething more ſubſtantial—annual parliaments, and an equal repreſentation.

Art. 27. *An Abſtract of the Trial of George Stratton, Henry Brooke, Charles Floyer, and George Mackay, Eſquires;* for depoſing the Right Honourable Lord Pigot, late Governor of Fort St. George, in the Eaſt Indies. 8vo. 1 s. 6 d. Murray. 1780.

This abſtract, we are informed, is printed from the notes of a gentleman of Lincoln's Inn; and is intended for public information, as the defendants decline publiſhing the notes of their ſhort-hand writers. Whatever the defendants may propoſe to themſelves by omitting ſuch a publication, they are no doubt extremely well ſatiſfied with the *event* of the trial. The general circumſtances of the unhappy Lord Pigot's fate, are well known; and Madam Juſtice, like any other whimſical lady, only gave the acting parties in it a gentle tap with her fan, and ſaid—*Get you gone, for a pack of naughty boys!*

Art. 28. *The Literary Hiſtory of the Troubadours.* Containing their Lives, Extracts from their Works, and many Particulars relative to the Cuſtoms, Morals, and Hiſtory of the Twelfth and Thirteenth Centuries. Collected and abridged from the French of M. De Saint-Pelaie, by the Author of the Life of Petrarch. Octavo. 6s. Boards. Cadell. 1779.

In the Appendix to the 51ſt, and that to the 52d volume of our Review, we gave a pretty full account of Abbé Millot's Diſcourſe prefixed to the Literary Hiſtory of the Troubadours, to which we refer our Readers.

The ingenious Mrs. Dobſon, to whom the Public is indebted for her very entertaining Life of Petrarch, now preſents us with a judicious collection of the moſt intereſting and inſtructive parts of Mr. De Saint-Pelaie's work, which cannot fail of being agreeable to thoſe who make the human heart their ſtudy, and are deſirous of being acquainted with the manners and cuſtoms of the twelfth and thirteenth centuries.——'We ſee (to uſe Mrs. Dobſon's own words) ſovereigns and great lords, knights and noble ladies, monks and prelates, libertines and devotees, enthuſiaſts in love or in religion, ſatiriſts or licentious flatterers, paſs in review before us.'

Art. 29. *A New Syſtem of modern Geography:* or, a Geographical, Hiſtorical, and Commercial Grammar; and preſent State of the ſeveral Kingdoms of the World. By William Guthrie, Eſq. The Aſtronomical Part by James Ferguſon, F. R. S. A new Edition, with great Additions and Improvements. Illuſtrated with a Set of large Maps, engraved by Mr. Kitchin, &c. 4to. 1l. 1s. Dilly, &c. 1780.

It is unneceſſary to ſay any thing concerning the nature, deſign, and general plan of this work, as they are particularly pointed out in the preface to the former editions of it, and as we have already given a ſufficient account of this undertaking, in the xlvth volume of our Review. Mr. Guthrie's performance was at firſt principally intended for ſchools; but having met with almoſt univerſal approbation, it has been thought proper to print a new edition of it, on a large type, and in a handſome quarto volume, and to enrich it with a new ſet of maps, engraved by the beſt artiſts.

The work being hiſtorical, as well as geographical, the perpetual fluctuation of human affairs has rendered ſome conſiderable additions neceſſary in the hiſtorical part; ſuch additions have accordingly been made in the edition now before us; particularly, ſome account is given of the late extraordinary revolutions in Ruſſia, Denmark, Sweden, and Poland; of the riſe and progreſs of the unhappy conteſt between Great Britain and the American Colonies, and of ſome of the principal incidents of the war between them, together with a brief account of the late voyages, which have been undertaken at the expence of the *Britiſh* goveanment, for the purpoſes of diſcovery, and eſpecially in the ſouthern hemiſphere. In the deſcriptions of ſeveral countries, likewiſe, and in the accounts of their hiſtories, ſeveral particulars are added, which need not be diſtinctly enumerated, but which add greatly to the value of the preſent edition.

Art. 30. *A View of the preſent State of the Dutch Settlements in the Eaſt Indies.* Containing a true and circumſtantial Account of their Government, Adminiſtration, and Proceedings, their Poſſeſſions, drooping Trade, Navigation, &c. By a Perſon long reſident in India. 8vo. 1 s. 6 d. Robinſon.

Compariſons are ſaid to be odious; but in this inſtance they can be odious only to the Dutch; and at preſent they are lawful game: for if this homely invective, homely perhaps becauſe written in Engliſh by a Dutch pen, deſerves any degree of credit; the ſervants as they are *here* called, of the Engliſh Eaſt India Company, about whoſe mal-practices we make ſuch a rout, are by the aforeſaid method of compariſon, humane, well-bred, and courteous gentlemen! It is to be noted, that the parties compared, exerciſe their virtues at a *great* diſtance from Europe.

Art. 31. *Letters to and from the Counteſs Du Barry,* the laſt Miſtreſs of Lewis XV. of France; containing her Correſpondence with the Princes of the Blood, Miniſters of State and others; including the Hiſtory of that Favourite, and ſeveral curious Anecdotes of the Court of Verſailles, during the laſt ſix Years of that Reign; with explanatory Notes. Tranſlated from the French. 8vo. 3 s. ſewed. Kearſley. 1779.

Perhaps there is no part of the globe where female influence is ſo extenſive as in France. Madame Du Barry is only one inſtance, among ſeveral, in which the miſtreſs of a King of France has been in fact his prime miniſter. In this capacity ſhe acted for many years: and whether theſe letters be genuine or not (which is a point we do not undertake to determine), they exhibit, in a lively and entertaining manner, the amours and political intrigues of this celebrated woman.

Art. 32. *A Hint to the Dyers and Cloth-makers.* And well worth the Notice of the Merchant. By *James Haigh,* Silk and Muſlin Dyer, Leeds. 8vo. 6 d. Rivington and Son.

Mr. *Haigh* ſeems laudably zealous for the improvement of his art; which he very ſenſibly adviſes his brother dyers to expect from a better knowledge of the chemical qualities of the drugs made uſe of, and from ſuperior care and cleanlineſs in their operations. This little tract contains likewiſe ſome practical inſtructions that may be of uſe to the dyers; and a very important hint to the *merchants,* that they cannot reaſonably expect to have the fineſt colours, when they are unwilling to pay a proportionate price for them.—This obſervation is indeed of great conſequence, and well worth the attention of merchants in general, who frequently contribute to the ruin of our manufactures, by eſtabliſhing a mean competition among the work-people, not which ſhall excel in quality, but which ſhall make their goods the *cheapeſt,* and conſequently the *worſt.* A contrary and more liberal way of thinking would greatly tend to improve and eſtabliſh the character of our manufactures: and we ſhould not then long hear it aſſerted, that our blacks and ſcarlets, eſpecially the latter, are *yet greatly inferior to the French.*—*Plato* informs us, that the dyers in his time, when they wiſhed to make a fine colour, begun *by diſcharging the ſtuff of all impurity*, and making it firſt a *perfect white*: and no doubt great *care* and *exactneſs* in the preparation, *clearneſs* in the liquors, and *neatneſs* in the whole proceſs, are of great conſequence in this very uſeful art.

For our account of Mr. Haigh's *Dyer's Aſſiſtant in the Art of Dying Wool and Woollen Goods*, ſee Review for Auguſt 1779, p. 158.

Reſpecting AMERICA.

Art. 33. *A Candid Examination of the Mutual Claims of Great Britain and the Colonies*: with a Plan of Accommodation, on Conſtitutional Principles. By the Author of "Letters to a Nobleman, on the Conduct of the American War. 8vo. 2 s. New-York printed, in 1775, and now republiſhed by Wilkie. 1780.

This republication contains two tracts, viz. the *Candid Examination*, and a defence of it, in anſwer to *An Addreſs* to the Examiner. They were originally publiſhed in America, 'with deſign to prevail on the Coloniſts to take the path of accommodation, and to avoid the horrors of a civil war:' and they are reprinted in Britain, 'at a time when (ſays the Author) the Public have reaſon to hope that proper meaſures will ſoon be taken to unite the two countries upon juſt and conſtitutional principles'—in order to 'throw ſome light upon the ſubject.'—The Author, it is ſuppoſed, is Mr. Galloway, late a member of Congreſs, and a convert to the Britiſh Government. To this Gentleman we owe, not only the Letters to a Nobleman abovementioned, but the two following well-received tracts, viz. "Cool Thoughts on the Conſequences of American Independence," and "Hiſtorical and political Reflections on the Riſe and Progreſs of the American Rebellion." Theſe performances have been reſpectively characteriſed and commended in our Reviews; and the preſent Examination is equally worthy of the very ſenſible and ingenious Writer.

Art. 34. *An Eſſay on the Intereſts of Great Britain in regard to America*: or, An Outline of the Terms on which Peace may be reſtored to the Two Countries. 8vo. 6d. Sewell. 1780.

After expatiating, with good ſenſe, on the impolicy of our continuing the war in North America, the Author proceeds to enumerate the terms on which an happy union between the two countries might be effected: he ſays they are ſuch as would, he is "well aſſured, be received by America." For the particulars, we refer to the tract. To ſee them take effect, were a *conſummation devoutly to be wiſhed.*

MILITARY AFFAIRS.

Art. 35. *A Supplement to the State of the Expedition from Canada*[*], containing General Burgoyne's Orders, reſpecting the principal Movements and Operations of the Army, to the raiſing of the Siege of Ticonderoga. 4to. 1 s. 6 d. Becket, &c. 1780.

'The Editor does not undertake to lay before the Public the whole of General Burgoyne's orders during the campaign of 1777.—In ſo extenſive a detail, many would appear quite unintereſting at the preſent moment, and even at the time they were given, except perhaps to the departments immediately concerned, as far as regarded their execution: ſuch are thoſe reſpecting the daily duties, the hoſpital, the *commiſerate*, drivers, &c. Thoſe only have been ſelected, that have for their object the general arrangements and movements of the army, and which may tend to illuſtrate the operations of the campaign. There are likewiſe ſome few by Generals Carleton and Philips, which are introduced here, as relating in particular to General Burgoyne's expedition.

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[*] See our account of the *State of the Expedition*, &c. Review for March, Art. 33 of the Catalogue.

'The Editor's principal inducement for offering theſe orders to the Public, was drawn not only from the idea that the ſtate of the expedition is incomplete without them, but likewiſe from the obſervation of the avidity with which General Wolfe's orders were received by all ranks of people, and particularly by the officers of the army. It was conceived, that if General Wolfe's orders were eſteemed as models to commanding officers of corps, as well as inſtructive leſſons in their profeſſion to thoſe of an inferior rank, General Burgoyne's would more fully anſwer that deſcription, as they relate to military tranſactions far more important, and to ſcenes infinitely more intereſting to the Public.—Beſide that the Author of them is known to add to the knowledge and experience of the General all the exterior graces and refinement of the ſcholar and the writer.

'It is but juſtice to his Excellency the Lieutenant-General to acknowledge, that theſe orders are publiſhed without his concurrence or authority.'

POETICAL.

Art. 36. *Elegiac Epiſtles* on the Calamities of Love and War. Including a genuine Deſcription of the tragical Engagement between his Majeſty's Ships the Serapis and Counteſs of Scarborough, and the Enemy's Squadron under the Command of Paul Jones, on the Twenty-third of September, 1779. 8vo. 2 s. Printed for the Authors, and ſold by Pridden. 1780.

Theſe Epiſtles, though written in no very high ſtrain of poetry, are yet not deſtitute of that pathetic tenderneſs which is thought to conſtitute the true nature of Elegy. They ſeem to bear a faithful impreſſion of what paſſed in the Writer's mind at the time they were compoſed; and conſequently to a Reader, who is not ſqueamiſhly faſtidious, they will probably communicate more pleaſure than may be afforded by ſome more elegant and laboured performances, that are written without an immediate appeal to the feelings of the heart.

The following paſſage may perhaps juſtify this remark:

> When late, (to Elbe's commercial cities bound)
> As ſail'd the veſſel o'er the deep profound,
> A gentle ſwallow, labouring to explore
> The diſtant confines of the ſummer-ſhore,
> Fell on the deck towards the approach of night,
> Panting for breath, and wearied with its flight.
> The pitied ſcene ſoft o'er each riſing thought
> Your TENDER FEELINGS to remembrance brought:
> Whoſe eye could ne'er behold the wanton boy
> The feather'd parent's patient hopes deſtroy:

Whoſe ear could never bear the ſportive ſound
That laid the pheaſant fluttering on the ground:
Whoſe hand could ne'er inflict the fatal pain
The partlet-brood are deſtin'd to ſuſtain.
'Twas your's to feel the ſympathetic glow
That with your own, could weep for others' woe.
Oft as—to paſs the winter nights away,
I've at your elbow read the tragic lay,
(Your ſkilful hands, by practice often try'd,
While one the ſteel and one the lawn employ'd)
I've mark'd the tear that gliſten'd in your eye,
And ſeen your boſom heave the pitying ſigh.
Not then the goddeſs ancient poets drew,
The queen of beauty, ſeem'd to vie with you.—'

Art. 37. *Poems*, with Notes. By John Walters, Scholar of Jeſus College, and Sub-librarian in the Bodleian Library. 8vo. 5 s. Kearſly. 1780.

If a reaſonable degree of allowance be made for the period of life when theſe poems were written (ſo early as before the age of nineteen) they will be intitled to conſiderable praiſe. The principal poem is *The Bodleian Library*. Little as ſuch a ſubject ſeems capable of poetic embelliſhment, Mr. Walters has made it the vehicle not only of information, but entertainment. But the beſt written and moſt ſpirited piece in this collection, is the *Epiſtle to Mr. Talbot*, on his travels.

The following paſſage will poſſibly convey no imperfect idea of the general ſtile and manner which pervade the whole compoſition:

But hence we haſte to ſeek the wintry plains,
The land of old Helvetia's hardy ſwains,
Whoſe arms the Julian legions long withſtood,
And bath'd the chains, that Rome had forg'd, in blood.
They ne'er, with hands in kindred wounds imbrued,
Th' imperial eagle's dreadful track purſued
O'er heaps of dead, with whom they once were free,
(Sad reliques of expiring liberty!)
But ſtill the ſmiles that Cæſar's brow diſplay'd,
With ſullen frowning majeſty repay'd.
Like them, their rough deſcendants, fam'd in arms,
Whom the ſame ſoul of dauntleſs valour warms,
Still to the charge advance with martial rage,
But, ah! no more in freedom's fields engage:
Intent no more their country's rights to ſave,
With palms inglorious crown'd, and meanly brave,
From their own Alps and native mountains far,
They wake the rage of mercenary war,
And bend, as onward ſweeps their Pyrrhic dance,
The Corſic neck beneath the yoke of France.
Guide of their march, Ambition lifts her eye,
And waves her glitt'ring oriflamb on high.

Beſide theſe and ſome few others, there are two Latin poems; the title of the one is *The Progreſs of Religion*; of the other, which is a poem of ſome length, *Botany*. Neither of theſe, in our opinion, are of equal merit with his Engliſh compoſitions. At the end of the volume is added a loco-deſcriptive poem, entitled *Landough*, by Daniel Walters, head ſcholar of Cowbridge ſchool. 'This poem (ſays Mr. John Walters, with perhaps leſs truth than modeſty), had its place been determined by its merit, would have appeared at the head of this collection; it was written by my brother in 1779, at the age of ſeventeen.' It certainly poſſeſſes no inferior degree of merit.

Art. 38. *The Caſtle of Infamy*, a poetical Viſion. In Two Parts. 4to. 2s. 6d. Bew. 1780.

To reprove vice, and to expoſe folly, is the province of ſatire. The inſtruments ſhe makes uſe of are wit, ridicule, and argument: argument to eſtabliſh the truth and juſtice of her accuſations, and wit or ridicule to give force and poignancy to argument. To criminate, therefore, even the faireſt objects of ſatire without proof or propriety, is to calumniate and libel rather than to ſatirize: for abuſe, even though it may be juſtly deſerved, will no more conſtitute ſatire (as this Writer ſeems to imagine) than mere rhymes will conſtitute the eſſence of poetry.

This poem, like others of the Writer's compoſitions, contains ſome few marks of ingenuity, accompanied by many that are *the reverſe of modeſty and good manners*.

In his Dedication "to his very good friends the Monthly Reviewers," he charges them with inconſiſtency, becauſe on one occaſion they ſpoke of him as an *ingenious Writer*, and on another cenſured him for writing *Billingſgate poetry*. We wiſh, for the credit of human nature, that ſuch a charge were really inconſiſtent. The head is by no means a ſufficient ſecurity againſt the depravity of the heart. How common is it for men who are much ſuperior in point of ingenuity to the Writer of this poem, if once they give themſelves up to the dominion of paſſion, to be petulant, abuſive, and intolerant! Our Author muſt know little of human life, and conſequently be ill qualified to ſuſtain the character he has aſſumed, if he has not obſerved many, who, notwithſtanding the flattering preſages they may have once given, have afterwards, either through vanity, or other motives, turned out impertinent coxcombs, or ſomething worſe. There are too many inſtances indeed, of perſons who have even the manners of gentlemen (our Author will perceive we are not alluding to him), who, from ill temper, or natural malignity, have ſo far forgotten what they owe to themſelves and their own dignity, as ſometimes to make uſe of language both ſcurrilous and indecent.

Art. 39. *The American Times:* a Satire. In Three Parts. In which are delineated the Characters of the Leaders of the American Rebellion. Amongſt the principal are, Franklin, Laurens, Adams, Hancock, Jay, Duer, Duane, Wilſon, Pulaſki, Witherſpoon, Reed, M'Kean, Waſhington, Roberdeau, Morris, Chaſe, &c. By Camillo Querno, Poet-laureat to the Congreſs. 4to. 2s. Richardſon.

The obſervations, which were thrown out in the foregoing article, are not inapplicable to the preſent. This Writer empties his Jorden of invective with as little conſideration or remorſe upon the American rulers, as the laſt Writer does upon the rulers in England.

Camillo Querno is celebrated for his intimacy with Leo X. and Cardinal Bembo. He poſſeſſed qualifications, which, to unprincipled men of pleaſure and wit, like Bembo and the Pope, gained him admittance on a footing of the greateſt familiarity—He was, in ſhort, a poet, a buffoon, and a drunkard. Why the preſent Writer ſhould make uſe of his name, we know not. He is neither a poet nor a buffoon. Without imagination he can hardly be the one, and without vivacity he is not even qualified for the other. It is not improbable, however (if we may judge from the intemperance of his rage), but in one reſpect at leaſt he may bear the reſemblance to the bard whoſe ſignature he has aſſumed.

Art. 40. *Private Thoughts on Public Affairs:* with ſome Apology for the Conduct of our late Commanders in Chief by Sea and Land. A poetical Eſſay, by a Stander-by. 4to. 1 s. Payne. 1780.

This ſtander-by ſeems to look with no great degree of reſpect upon either party, the *ins* or the *outs*: the latter appear to have the leaſt ſhare of his regard.—With reſpect to his poetical powers, though of that claſs which

Non homines, non di, non conceſſere columnæ,

they are nevertheleſs equal to the diſcuſſion of coffee-houſe politics.

Art. 41. *An Epiſtle from Joſeph Surface, Eſq;* to Richard Brinſley Sheridan, Eſq; Chairman of the Sub-committee for Weſtminſter. 4to. 1 s. 6 d. Kearſley. 1780.

A dabbler in poetry here attempts to cenſure a theatrical manager for dabbling in politics. Without examining how far ſuch a conduct is prudent or defenſible, we ſhall only obſerve, that an able ſatiriſt might have purſued the thought with more addreſs, and have contraſted the dramatic and political avocations of a patriot, play-wright, and patentee, with more elegant raillery. The verſification does not riſe above mediocrity.

Art. 42. *The Senatorial Diſpenſary,* a Poem. Inſcribed to his Grace the Duke of Rutland. 4to. 1 s. Portal. 1780.

On a ſuppoſition that the body natural and the body politic are analogous, this pleaſant projector recommends *that in ſimilar diſorders a ſimilar mode of treatment ſhould be adopted:*

‘ Where N——n, deck’d with due official form,
“ *Rides in the whirlwind, and directs the ſtorm:*”
Obſerves, collected in himſelf, where glows
The too redundant rage of *Ayes* and *Noes*,
And coolly deals decorum to the reſt;
Let there be placed a well-ſtor’d MED’CINE CHEST,
With every *drug* that may each temper hit
Weigh’d out in *doſes, quantum ſufficit,*
From which let all the members when they meet,
In order take their phyſic and their ſeat;
This would ſo harmonize each jarring ſoul
That one opinion would pervade the whole,
Concurrent voices would exclude debate,
And moderation ſoften party hate.
“ Great Galen’s fav’rite ſons, alike expert,
“ To heal their patients or their country’s hurt,

“ Sage B——y and Add——n ſhall ſtand,
“ Preſcribe, and * *caſt the water of the land*,
“ Whilſt every member conſcious of their ſkill,
“ Shall freely ſwallow bolus, draught, or pill,
The *Bark* infus'd in T——y *Panaceas*
Would ſtop *ſome* Patriotic *Diarrhœas*.'

Though Mr. Tickell's *Project* in all probability ſuggeſted the hint on which this little poem is founded, the Author is, however, by no means a ſervile imitator.

Art. 43. *The Prophecy*: a Poem. Addreſſed to Mr. Burke, on his Plan for the œconomical Reformation of the civil and other Eſtabliſhments. 4to. 6d. Becket. 1780.

This little ſquib, though as deſtitute of true poetry as of prophecy (if prophecy be the foretelling events not generally foreſeen), is yet not without ſome degree of merit. It is written in tolerable metre, and the ſatire which it conveys is neither rude nor illiberal.

Art. 44. *A Sketch of the Times.* A Satire. 4to. 1 s. 6d. Bew.

This Writer ſeems to have a modeſt opinion of his own powers and conſequence. In a dialogue between him and his editor, the latter exclaims,

'Mercileſs pen! diſdaining all confine:
Was ever gooſe-quill ſo ſevere as thine?
Your ſcorpion-ſatire makes court-patriots ſore:
B—te, buſkin'd B—te, cries out—“ I'll read no more!”
Your poignant Muſe pale M—ſ—d's choler ſtirs;
She wounds the wincing T—t—r through his furs.
Reviewers have conſpired to write you down,
And prejudice the judgment of the town.'

The reſt of the poem is in the ſame ſtrain. It concludes with a vehement invective againſt the worthy Archdeacon of Rocheſter, who ſeems to have fallen under the diſpleaſure of this rancorous ſcribe for no reaſon, that we can perceive, except it be, that in his late Charge he has not been actuated by the ſame malignant ſpirit of intolerancy that runs through the whole of this abuſive performance.

RELIGIOUS.

Art. 45. *Two Diſcourſes*: Firſt, on the Pomps and Vanities of this World, from Romans xii. 11. Second, on the Nature and Deſign of the Lord's Supper; with ſuitable Meditations. To which are added, Two Forms of Prayer. 8vo. 6d. Buckland. 1779.

We find that Mr. Walder, the author of a ſermon of which we have given ſome account, in our liſt for laſt month, is alſo the editor of this pamphlet. We ſhall inſert his advertiſement, as containing all that is requiſite for us to ſay concerning it: ' Theſe plain, pious, and chriſtian diſcourſes are the production of a female pen, the author of ſeveral ſmall valuable tracts, particularly, a diſcourſe concerning compaſſion to the brute creation, a ſecond edition of which was printed in 1768, and is now become very ſcarce. The worthy author, though ſhe is far advanced in years, continues to ſpend the principal part of her time in reading, ſtudy, and writing; and ſhe appears ſincerely deſirous to do all in her power for the intereſt of piety, virtue, and charity.'—We ſince find that this good Lady, who reſided at Southampton, died in January laſt.

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* Macbeth.

Art. 46. *Diſcourſes on ſelect Paſſages of the Scripture Hiſtory.* By Joſeph Jenkins, A. M. 12mo. 2 vols. 6s. Shrewſbury, printed. Sold by Buckland, &c. in London. 1779.

The author of theſe diſcourſes expreſſes his hope, that, ' in an age, wherein the Athenian fondneſs of hearing ſomething new prevails; wherein ſo many frivolous productions are dignified with the title of hiſtory, and read with approbation; wherein the embelliſhments of language are ſo frequently proſtituted, to feed the corruptions of the heart, and deprave the morals of our youth, an attempt to engage the attention to the divine oracles, and ſuggeſt reflections which may be conducive to profit, will be received with candour.' The diſcourſes, which are twenty-one in number, are rather on the Calviniſtical plan; they contain many pertinent and ſenſible reflections, and are of a ſerious, practical, and uſeful tendency.

Art. 47. *Serious and Free Thoughts on the Doctrines of Election, Reprobation, Free-will, the Fall of Man, and his Reſtoration through Chriſt Jeſus.* By Thomas Mendham, of Briſton, in Norfolk, Teacher of the Goſpel. 12mo. 1s. Norwich, printed. Sold by Wilkie in London.

This appears to be the production of a plain honeſt man, whoſe natural good ſenſe, and principles of piety, will not allow him to receive the Calviniſtical account of election and reprobation. He writes in a very religious, and what is called evangelical ſtrain. He does not ſhine as an eminent maſter of language and compoſition, but ſeems to poſſeſs what is of greater worth, true goodneſs of heart. ' They that know, ſays he, the ſcantineſs of my education, and are witneſſes to my many daily avocations, I am ſure will not expect a finiſhed performance ſhould come out of my hands.' He ſuppoſes, that though man loſt the power of chuſing good and refuſing evil by the fall, yet that power is reſtored to him by Jeſus Chriſt. He writes at times with emphaſis and ſpirit. ' No reaſonable being, ſays he, on the top of ſome high rock, from whence a mill-ſtone had been hurled, will cry with any degree of ſeriouſneſs, ſtop! ſtop! oh mill-ſtone ſtop! why wilt thou fall? Nor will one call aloud to the tempeſtuous ocean, ſtay yourſelves, ye foaming billows! ye reſtleſs waves, be ſtill! why will ye roll?—None thus will call aloud, and ſpend their ſtrength in vain.—And ſhall we then believe that the all-wiſe Jehovah, the incarnate Son of God, the holy prophets, apoſtles, and all the miniſters of the word, are riſing early, and continually calling ſinners to repentance, who have no more power given them to obey, than a mill-ſtone has to reſiſt its fall, or the billows to compoſe their boiſterous boſom? Will they offer mercy to the ſons of men, for whom they know there is none in ſtore? Will they require them to repent when it is known they cannot? Will they command them to believe on the Son of God, and threaten them with eternal puniſhment unleſs they do believe, when they can as eaſily make a ſyſtem of worlds as comply?—Surely no—for it is to require impoſſibilities.'

Art. 48. *A Synodal Charge*, delivered to the Clergy of the Dioceſe of Abo, in the year 1774, by the Moſt Reverend Father in God, Charles Frederick Mennander, D. D. Lord Archbiſhop of Upſal, at that time Lord Biſhop of Abo. Tranſlated from the original Swediſh by the Rev. L. T. Nyberg, Rector of Flo, Sweden. 4to. 1 s. 6 d. York, printed; London, ſold by Robinſon, &c. 1779.

Every inſtance in which the principles of piety and virtue are diffuſed, and recommended with ſincerity and candour, will give pleaſure to a devout and benevolent mind. To ſuch perſons, the production before us will be acceptable, not merely as a kind of curioſity from a foreign country, but as a proof that advocates for the cauſe of religion are ſtill to be found in different parts of the world. Mr. Nyberg modeſtly aſks for that allowance, to a tranſlation by a foreigner, which we are perſuaded every Engliſh reader will find it no difficulty to grant. He ſends it forth to the world, we are told, ' with a humble deſire of doing good to the hearts of mankind, eſpecially of thoſe who are intruſted with the ſacred office of the miniſtry.' It is added, that ' the near affinity of the Swediſh church to that which is eſtabliſhed by law in this iſland, inclined the editor to think, that a tranſlation of this excellent charge might not be unacceptable to the Engliſh reader.' As a farther motive for his publication, Mr. Nyberg mentions the benefits which many of his acquaintance, as well as himſelf, have received from the peruſal. We think with him, that it is calculated to advance the nobleſt purpoſe, and we wiſh that clergymen, of every denomination, may attend to, and act on, the conſiderations which are ſuggeſted in it.

Art. 49. *An Appendix to the Second Edition of Candid Reflections on the different Manner in which many of the learned and pious have expreſſed their Conceptions concerning the Doctrine of the Trinity*; Addreſſed to the Rev. Miniſters and Gentlemen, Managers of the Independent Fund in London; occaſioned by an anonymous Letter to the Author, Benjamin Fawcett, M. A. 8vo. 6 d. Buckland. 1780.

It is to be wiſhed that the public were leſs frequently troubled with diſputations of this kind, which are not only too private, but too perſonal, for general inſpection. While we rather lament this, we muſt obſerve, that the intention of Mr. Fawcett's Candid Reflections appeared to us to be excellent, and we thought their tendency equal to their good deſign. By ſome other perſons the ſubject has been viewed in a different light: But Mr. Fawcett and his connections have not, we apprehend, been treated with all that fairneſs and candour which truth, reaſon, and chriſtian piety may require. We ſhall, however, add nothing farther to the account of the pamphlet before us, than the following quotation from one part of it; ' I have now, ſays the Author, been led to illuſtrate the ſentiments of my *Candid Reflections*, more than I ever expected to have done, by a direct application of them to particular caſes. This advantage I owe to the *Letter* * addreſſed to me. Indeed I am indebted to it on many accounts. So far as it has the appearance of

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* See Review for Nov. laſt, p. 394.

argumentatrice, it convinces me of no falſe quotation, or falſe reaſoning. It in no degree diſproves, what my *Candid Reflections* have ſo fully pointed out, That thoſe who are called *orthodox*, differ among themſelves, more than ſome of them differ from the reputed *heterodox*. Nor does it produce any ſolid reaſon, why there ſhould not be that moderation and indulgence, which I recommend, among perſons of different ſentiments.'

Art. 50. *A Remonſtrance addreſſed to the Proteſtant Aſſociation*; containing Obſervations on their Conduct, and on their Appeal to the People of Great Britain. By William Jeſſe, Vicar of Hutton-Cranſwick, Yorkſhire. 8vo. 1 s. Rivington. 1780.

This is a deſultory performance—light and friſky—we mean, *ſpiritually* ſo:—for ſpiritual gaiety, with a countenance bedimpled with the ſmiles of grace, is quite a different thing from carnal hilarity, which is attended with wit, and humour, and good ſenſe.

The Author, after amuſing himſelf with the imagined ſpeculations of the aſſociators concerning him, and informing them, that they are all in the wrong in their conjectures both of his principles, and the deſign of his Remonſtrance, proceeds to inform them what he is, and what his opinions and motives are. He enters on this delectable ſubject of HIMSELF with an *Io triumphe!* and aſſigns one of the moſt ſingular reaſons for his exultation that vanity or folly could give. 'Permit me (ſays he) to *boaſt* of myſelf a little, in hope of gaining a more *candid*, at leaſt, a more *patient attention* to this addreſs.' A man's boaſting of himſelf is doubtleſs an original method of conciliating the favour of an enemy! Mr. Jeſſe, we find, hath many things to boaſt of. He boaſts of his having been 'nurſed under the *Alma Mater* of *one* of the *two* Univerſities.' He boaſts, that he is 'a clergyman too, and the ſon of a clergyman, of the Church of England.' He boaſts too, that he is no bigot.——He may boaſt, that he is an *author* too. But, as friends, we adviſe him to moderate his triumphs.

Mr. Jeſſe ſets a high value on perſecution, and attributes the preſent languiſhing ſtate of religion to the want of that ſovereign remedy for lukewarmneſs. 'I am perſuaded (ſays he) that the ſtate of the church would be far better, were the *cutting north wind* to blow; than it is under the *enervating, ſoft influence of the ſouth wind* of worldly eaſe, liberty, and honour. I have four children [*another boaſt!*] whom I love with ſuch affection as the pencil of a Rubens would fail to expreſs; but were I apprehenſive that my children, or children's children, would ſhed their blood in the true ſpirit of martyrs in conſequence of the late act, I would not apply to Parliament to reſtore the penal ſtatutes againſt the Papiſts: I would rather look up to my great Maſter, and pray that he would make their lives and deaths the means of glorifying his name, and edifying his church.'

This doubtleſs is unparalleled generoſity!—a generoſity to which we honeſtly profeſs ourſelves ſtrangers. Were we apprehenſive, that the late indulgence granted to the Papiſts, would be the means of "deluging England again with the blood of the martyrs" (as the *Aſſociators* expreſs their fears) we ſhould not look forward to ſuch an event with the calm complacency of good Mr. Jeſſe. We ſhould not be ſo ready to ſacrifice our children, and our children's children, to the flames, for the edification of the church; nor ſhould we content ourſelves with offering up a prayer to our Great Maſter, without exerting ourſelves in the uſe of other means to avert ſo great an evil. We are advocates for the late bill in favour of the Roman Catholics, becauſe, next to its reaſonableneſs in a chriſtian view, it is, we think, ſafe in a political light. We are no friends to martyrdom. We would not perſecute; nor would we be perſecuted. Did it appear probable that the lenient meaſures of government would end in popiſh deſpotiſm and cruelty, inſtead of a tame ſubmiſſion, we would heartily join in a vigorous reſiſtance. But ſuch an event is quite out of ſight: and it is an argument of a contracted and ſlaviſh ſpirit, to be conjuring up the ſpectre of fear, and letting the imagination range without reſtraint in the regions of poſſibility to ſearch out (as *Rabelais* ſays) ſome great MAY BE!

Mr. Jeſſe ſeems to have adopted ſome of the notions of Mr. Soame Jenyns, reſpecting a chriſtian's engaging in war. He is not perfectly a Quaker; and yet, conſiſtently with ſome of his maxims, he ought to be ſo. 'Our relation to this world (ſays he) is waſhed off in the laver of regeneration: we are not of this world, even as Chriſt was not of this world: therefore his ſervants may *not fight* to preſerve themſelves from perſecution and bondage.' And yet this meek man of God tells us in the ſame page, that if he was drawn for the militia, and could not pay for a ſubſtitute, 'he would then not only for wrath, but for conſcience ſake, carry his muſket, and *uſe* his bayonet with all the vigour of a Briton.' What a hero!—'But'——this is a qualifying clauſe to keep the balance even between the obedient ſubject, and the humble and tender hearted Chriſtian——'but (ſays Mr. Jeſſe) I would take the firſt opportunity to retire from thoſe ſcenes which are a diſgrace to human nature.'

We ſhall preſent our readers with a farther ſpecimen of the *ductility* of this gentleman's conſcience: and it is the more curious, becauſe religion accompanies every form into which the ſtate may think proper to beat it out. Religion is its ornament and its defence! Hear him.——

'If this kingdom ſhould be unhappily divided againſt itſelf: if king and parliament, as in the laſt century, ſhould wage civil war againſt each other, I ſhould think I owe allegiance to *both* parties. I would not connect myſelf with either, if it ſhould depend upon my own choice. If I ſhould be compelled by either party, I would obey the force ſo far, and ſo long only *as I ſhould feel its power*: and whether peace enſue, or one party be entirely ſubdued, I ſhould think myſelf under obligation, as a Chriſtian, to obey "the powers that be" of *whatever kind*.' And yet, notwithſtanding this time-ſerving declaration, Mr. Jeſſe adds another boaſt to his former catalogue, viz.—that he 'is a man of God who loves peace, and *not the Vicar of Bray, Sir*.'

Art. 51. *A Vindication of the Oppoſition to the late intended Bill for the Relief of the Roman Catholics in Scotland*: in which an Addreſs to the People on that ſubject, by the Rev. Dr. Campbell, Principal of Mariſchal College, Aberdeen, is particularly conſidered. 8vo. 6d. Edinburgh printed, and ſold by Cadell in London. 1780.

The Author of this pamphlet expreſſes a 'ſurpriſe, as well as an anxiety, at the reflections which have been thrown upon thoſe who ſtood forth in oppoſition to the late intended Bill for the relief of the Roman Catholics in Scotland, by a repeal of the laws which had hitherto been a reſtraint on them in that country.'

The deſign of this performance is to vindicate the zeal of the Scotch proteſtants in their oppoſition to popery, and to ſhew the impolicy of freeing the Papiſts from thoſe reſtraints which the wiſdom, as well as the piety, of our forefathers had laid on them.

The author reaſons ſhrewdly on the *political* part of the queſtion: but when he pretends to foretel, from the Revelations, how, and by what terrible means, the whole ſyſtem of popery, and its great inſtruments, will be demoliſhed, he loſes himſelf in a labyrinth of theological hypotheſis, and ſhows more what he wiſhes, than what he can demonſtrate.

We totally diſapproved of the oppoſition which was made in Scotland to the Bill in favour of the Roman Catholics. It was begun in malice, and ended in outrage. What a diſgrace will the remembrances of ſome late events in Scotland and England ſtamp on the annals of Proteſtantiſm! The pretence of religion only aggravated the guilt of ſedition: and the ſacred name of Liberty was inſulted and blaſphemed, when rudely mixed with the outcries of licentiouſneſs. ——There is more of the crafty politician in this pamphlet than the meek chriſtian, and more of the bigotted ſectarian than either.

PAMPHLETS *relative to the late* RIOTS, &c.

I. *A Plain and Succinct Narrative of the late Diſturbances*, &c. By William Vincent, of Gray's Inn. 8vo. 1s. Fielding and Co.

To this narrative, which appears to be ſufficiently circumſtantial and exact, is prefixed, an abſtract of the act lately paſſed in favour of the Roman Catholics; as alſo, an account of the Bill, as moved for in Parliament by Sir George Saville; with the obſervations of Sir George and Mr. Dunning on the Papiſt penal laws. The author has likewiſe added ſome anecdotes of the life of Lord George Gordon: with whoſe commitment to the Tower this narrative concludes.

II. A Narrative of the Proceedings of Lord George Gordon, and the Perſons aſſembled under the Denomination of the Proteſtant Aſſociation, &c. to the Time of his Lordſhip's Commitment to the Tower, &c. 8vo. 1s. Wallis.

This narrative likewiſe contains an abſtract of the late act, on which the diſturbances were founded; alſo, the addreſs preſented to his Majeſty, on this occaſion, by the Roman Catholic peers, &c.

III. *Conſiderations on the late Diſturbances.* By a Conſiſtent Whig. 8vo. 1s. Almon.

The Conſiderer warmly arraigns, and totally condemns the principle of the petition, framed by the Proteſtant Aſſociation,—vindicates, both on religious and political ground, the late act in favour of the Roman Catholics, commonly ſtyled Sir George Saville's Bill,

—juſtly execrates the horrid proceedings of the mob,—and then deduces the following general concluſions:

‘ 1. That the Proteſtant religion had nothing to do in the late diſturbances.

‘ 2. That the prayer of the petition by no means meets with general approbation; and that neither from the numbers or character of the ſubſcribers, the object of their petition, or the manner of their proceedings is it to be raiſed to a level with thoſe petitions that have been preſented in a conſtitutional manner, by the repreſentatives of ſeveral of the counties from their conſtituents, praying for a redreſs of their grievances.

‘ 3. That the late Act, in favour of the Papiſts, has not been properly repreſented to the people; that nothing can be further from the truth than, that it amounts to an abſolute repeal of the penal laws, or the eſtabliſhment of the Popiſh religion; that ſo far from their numbers having encreaſed in conſequence of the mitigation of the penal laws, they have decreaſed conſiderably, both in this kingdom and Ireland. And,

‘ Laſtly—That neither juſtice nor ſound policy can juſtify the repeal.’

IV. *Fanaticiſm and Treaſon:* or a Diſpaſſionate Hiſtory of the Riſe, Progreſs, and Suppreſſion of the Rebellious Inſurrections in June, 1780. By a Real Friend to Religion and to Britain. 8vo. 2 s. Kearſly.

This warm inveſtigator of ‘ fanaticiſm, treaſon, and rebellion,’ who thus cries aloud and ſpares not, has given a very elaborate and ſuccinct account of what *has happened*; but he is as much at a loſs to aſſign the *cauſe* which has produced ſuch lamentable effects, as any of his brother authors, who have obliged the public with their narratives, &c. on this unhappy occaſion. Yet our *hiſtorian* ſeems eager to fix the charge *ſomewhere*; and we heartily wiſh he were able to do it with certainty, that the ſecret, the real authors of ſo much diabolical miſchief *(whoever they are)* may be brought to exemplary puniſhment. But this gentleman is *not* ſufficiently *diſpaſſionate*[*] in his inquiries; abounding more in declamation than argument. He writes, however, in a ſtrain ſuperior to our common *ſcribblers to the times*, and his manner is frequently entertaining, even on this horrid ſubject. His view is, obviouſly, to vindicate the proceedings of government, in every ſtage of this ugly buſineſs; and he points with eagerneſs at many gentlemen in oppoſition, of whom he more than

————————heſitates diſlike,
Willing to wound, but yet afraid to ſtrike!

On the whole, though intemperately written, and containing, perhaps, ſome unfair ſuggeſtions,—and though it has much the appearance of a miniſterial production, yet this pamphlet deſerves to be diſtinguiſhed from the mob of catchpenny things, that will naturally ſpring from this new raiſed hot-bed of ſedition.

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[*] It would have been as well if the Author had omitted this word in his title-page.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

THE attention and judgment with which you ſelect the moſt important obſervations of the Authors that come under your Review, entitle you to public approbation; and particularly your care to exhibit whatever immediately intereſts the general œconomy of life. In this view I conſider your extracts and remarks in the laſt month on Dr. Ingenhouſz's experiments upon vegetables, from which you take occaſion to communicate the danger of confinement in a cloſe room containing a large quantity of fragrant flowers. As I imagine your Review is more generally read than any other periodical performance in Europe, I doubt not but your communication will extenſively diffuſe a proper ſuſpicion of this fragrant and inſidious poiſon, and thereby obviate future injuries from the ſame cauſe; but I was not a little ſurpriſed, when you mentioned this as a cauſe of danger "*hitherto unſuſpected.*"

Though I am of opinion, that Dr. Ingenhouſz has more clearly explained this deleterious quality in fragrant flowers, it has, I believe, been long ſuſpected, though not elucidated with that accuracy which the diſcoveries of Dr. Prieſtley have ſince enabled experimentaliſts to do. About ten years ago I intimated my opinion, in the Hiſtory of Tea, that its fragrance was deleterious, founded upon experiments, and confirmed by experience; and inſtanced two examples of death in tea-brokers, who in order to aſcertain the reſpective qualities of teas, ſmell at them forcibly, and thus inſpire their effluvia; one of theſe perſons died paralytic, and the other apoplectic.

Lucretius, in his 6th Book, ſpeaks very fully of the deleterious effects of effluvia from different ſubſtances; and his ideas are ſo applicable to the preſent ſubject, that I beg leave to tranſcribe them here:

Arboribus primum certis gravis umbra tributa eſt
Uſque adeo, capitis faciant ut ſæpe dolores,
Siquis eas ſubter jacuit proſtratus in herbis.
Eſt etiam in magnis Heliconis montibus arbos
Floris odore hominem tetro conſueta necare.

In the Acta Curioſorum, as well as in ſome of the earlier Philoſophical Tranſactions, I think I recollect having ſeen accounts of ſome examples of fatality from expoſure to fragrant flowers in confined rooms. All the early navigators to the Weſt Indies notice the deleterious effluvium of the Manchineel tree, though they vary reſpecting its virulence. I do not therefore addreſs you as claiming the merit of a diſcovery, but to confirm the ſuſpicions which you have already ſuggeſted, as ſeveral caſes have been related to me of perſons who have loſt their lives by this expoſure, and more than one inſtance where the ſame fatal conſequences have happened from ſleeping in a field of beans in bloſſom.

London, June 12, 1780. JOHN COAKLEY LETTSOM.

⁂ C.'s favour is received, and ſhall be farther noticed in our next.

APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the SIXTY-SECOND.

FOREIGN LITERATURE.

ART. I.

Memoire dans lequel on examine les Fondemens de l'Ancienne Hiſtoire Chinoiſe, & ou l'on fait voir que les Miſſionaires ſe ſont appuyés ſur divers Paſſages corrompus d'Auteurs Chinois pour etablir l'Ancienneté de la Nation.—An Inquiry into the Foundations of the ANCIENT HISTORY of China, in which it is proved, that the Miſſionaries have employed ſeveral *corrupted* Paſſages of the Chineſe Authors to aſcertain the *Antiquity* of that Nation. By M. DE GUIGNES, Member of the Royal Academy of Inſcriptions, &c.

THIS Piece is the ſummary of a more ample and extenſive Memoir, which the learned Author had read at different ſittings of the Royal Academy, and it contains an examination of the proofs that have been employed to aſcertain the Chineſe chronology; 1ſt, in the writings of the Miſſionaries; and 2dly, in the annals of China, themſelves. In a former Memoir, M. DE GUIGNES, by an attentive diſcuſſion of ſome parts of the ancient hiſtory of China, had ſhewn how uncertain that hiſtory is: and as ſeveral Miſſionaries had endeavoured to anſwer his objections, he returns to the ſubject in the preſent Memoir, and illuſtrates and confirms, by new acceſſions of evidence, what he had formerly maintained.

One of the firſt particulars we obſerve in this Memoir, is, the learned FRERET employing a paſſage of *Meng-tſe*, a claſſical author among the Chineſe, and looking upon it as one of the ſtrongeſt proofs of the authenticity of the Chineſe chronology; while it is evident, that this paſſage does not exiſt in *Meng-tſe*, but was a note of a commentator, who lived near twelve hundred years after *. Father Noel, in his tranſlation of the works of *Meng-tſe*, inſerted into the text the notes of the modern commentator, without either diſtinguiſhing them as they are diſtinguiſhed in the Chineſe work, or informing the public that he had taken this liberty: and as M. FRERET did not underſtand the Chineſe language, and was therefore obliged to lean upon the authority, and follow the lights (often worſe than ambiguous), of the Miſſionaries, he built his confident aſſertion of the antiquity of the Chineſe chronology on Father Noel's tranſlation, and alleged, for proof, a falſe quotation, without knowing it.—The reader need not be ſurpriſed at this inſtance of credulity in an unbeliever, though *implicit* faith in a monkiſh miſſionary be rather a curious phenomenon in ſuch a man as M. FRERET.—Be that as it may, Father Noel's tranſlation is full of additions of this kind, which cannot be diſtinguiſhed by a French reader from the Chineſe text; but our learned author, by conſulting the original, diſcovered the error of M. FRERET, whoſe hypotheſis, and all the labour it coſt him, vaniſh into air in conſequence of this diſcovery.—Father Couplet, in his tranſlation of the works of *Confucius*, has followed, ſays our author, the ſame method; if we depend upon the authority of theſe tranſlations, we ſhall find, indeed, in them a multitude of paſſages, that prove the antiquity of the Chineſe chronology—but the misfortune is, that theſe paſſages do not exiſt in the originals.

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* Meng-tſe lived in the ivth century *before* the Chriſtian æra, and his Commentator in the xiith century *after*.

We learn farther, in this curious Memoir, that Father *de Mailla*, in the celebrated Chineſe annals, that are publiſhed from his tranſlation, is guilty of the ſame inconſiderate way of *proving*, and that his references to paſſages in the Chineſe books are inaccurate, and fallacious, in a very high degree. M. DE GUIGNES gives an inſtance of this, which is really ſtriking: *De Mailla*, in order to prove that the Chineſe have not fixed, at random, the duration of the reigns of their ancient kings, tells us, that the *Chou-king*, a book of the firſt authority in China, mentions poſitively the duration of the reigns of ten kings of the ſecond Dynaſty;—he even indicates the chapter, where this is to be found.—Happily for Father *Mailla*, few critics are capable of examining the original; but, unhappily for him, our Author is one of the few, and aſſures us, that in the chapter, to which the Rev. Father refers us, there are only *three* princes mentioned, together with the years in which they governed, and that the greateſt part of the others are not even named. Thus the miſtakes and tricks of the Miſſionaries, and the conjectures and imaginations of other authors, make a conſiderable part of that hiſtory of China, which a certain ſet of philoſophers ſet up as a regulator of the chronology of other hiſtories.

The champions of Chineſe hiſtory have availed themſelves much of aſtronomical obſervations to ſupport the credit of its ancient chronology; but the contradictions and ambiguity that reign in the accounts of theſe obſervations, render the concluſions, drawn from them, very uncertain.—Father *Amiot*, in a work ſent to the king's library, in 1769, affirms, that the conjunction of five planets, which happened under *Tchuen-hio*, is a fictitious epocha,—that it is not mentioned in any work really authentic, or worthy of credit, and that, conſequently, it cannot be employed to aſcertain the Chineſe chronology. But, as if this Rev. Father had forgot himſelf, he, in another work, ſent to France in 1775, and lately publiſhed, conſiders the *ſame* conjunction as a demonſtration of the authenticity of the Chineſe chronology, and fixes its epocha at the 28th of February of the year 2449, before Chriſt. How he came to change his opinion, our Author cannot tell: nor can we imagine, how hiſtorians, that were unworthy of credit in 1769, ſhould command our aſſent in 1775. Beſide, if we attend to the reports of the other Miſſionaries, ſome of them will be found rejecting this chronology, others adopting it, and all of them calculating it in different ways.

Who ſhall decide when Doctors diſagree?—Similar doubts are excited by ſimilar contradictions with reſpect to the eclipſe of *Tcheng-kang*. Father *De Premare*, in one of his publications, throws a profuſion of ridicule upon the aſtronomers, by whom it was calculated; and yet we find this *ſame* Father repreſented in the *Lettres Edifiantes*, as maintaining the credit of this eclipſe. Our Author alſo ſhews the interruption, the diſorder, and inaccuracy, that have always reigned in the Chineſe cycle of ſixty (deſigned, at firſt, to form a period of ſixty days, and which was long after applied to a period of ſixty years), and of conſequence, the fallacy of thoſe calculations, which M. Freret and the Miſſionaries have founded upon it.

M. De Guignes, after having evinced the precipitation of the Miſſionaries, and ſhewn the errors and contradictions into which they have been betrayed by their enthuſiaſtical admiration of the Chineſe hiſtory, goes a ſtep farther, and undertakes to examine that hiſtory, with his own eyes, in order to ſee in what it conſiſts, and on what foundations its credit reſts. For this purpoſe, he examines the hiſtory of the Dynaſty of *Hia*, the firſt of the imperial Dynaſties, which had ſeventeen emperors, during the ſpace of 440 years, and which began about the year 2207 before Jeſus Chriſt. The *Chou-king* (ſays he) which the Chineſe conſider as the baſis of their hiſtory, and the pureſt ſource of inſtruction, gives very little information with reſpect to that ancient Dynaſty;—it mentions only four of the ſeventeen emperors, that modern writers ſuppoſe to have belonged to it, without even taking notice of the duration of each reign: it contains abundance of reflections and maxims relative to government, but few or no events. The hiſtory of the ſecond Dynaſty is not more circumſtantial: of twenty-ſix emperors, that it is ſuppoſed to have contained, the *Chou-king* mentions only eight, and of theſe only three, the duration of whoſe reigns is ſpecified.

It is pretended, that ſo early as the reign of *Yoa*, 2357 years before Chriſt, the Chineſe made aſtronomical obſervations, in countries far diſtant from the capital of their empire—that they had a complete year of 365 days and a quarter, and that they undertook immenſe works, to change the courſe of certain rivers—and all this—when? at a time when they were learning the firſt elements of agriculture, and only beginning to emerge from a ſtate of barbariſm! This, indeed, is not likely: unleſs we follow M. Bailli's hypotheſis, according to which it is poſſible, that when the great northern Coloſſus of erudition and philoſophy (erected who knows *when* or *where?*) was broken into pieces (who knows *how?*), ſome ſplinters of aſtronomy might have been carried into China, even in its rude and uncivilized ſtate.

Nor does the Chineſe hiſtory, according to our Author, derive more conſiderable riches from the works of *Meng-tſe*, who occaſionally ſpeaks of ſome of the ancient princes, the ſame that are mentioned in the *Chou-king:*—Confucius, in the little treatiſes that have been collected by his diſciples, mentions no other; ſo that, from theſe different works, which are anterior to the general conflagration of the Chineſe books (and about which ſome doubts might perhaps be eaſily excited), it is impoſſible to draw a ſolid body of hiſtory.—How then did *Se-ma-tſien*, about 97 years before Chriſt, compoſe one, and from what ſource did he take the names of all theſe ancient emperors? It is true, indeed, he does no more than merely indicate them, and begins to mark the dates only at the year 841 before Chriſt, ſo that the two firſt imperial Dynaſties are without date,—which is a ſtrange manner of fixing chronology.—Be that as it may—*Se-ma-tſien* is the father of Chineſe hiſtory; but, even in China, he has the reputation of a ſtory-teller, is accuſed of having employed the fables invented by the Bonzes; and, in general, his hiſtory is little eſteemed by the Miſſionaries. Father *Sibaud*, whoſe works have been lately printed at Paris, under the name of a Chineſe called *Ko*, ſays, that *Se-ma-tſien* deſigned to flatter the vanity of the emperor of China, by compoſing a hiſtory, in ſuch a manner, that the ambaſſadors from the weſtern nations of Aſia ſhould not be able to diſpute with that prince, in point of antiquity. Accordingly, ſays our Author, *Se ma-tſien* goes as far backward as a perſonage called *Hoang ti*, but without marking any dates.

This firſt hiſtorian of China, whom even the Chineſe behold with a ſuſpicious eye, did not live either in a country which was unknown to the reſt of the world, or in an obſcure period of time. China, ſays our Author, had conſiderable connexions with the weſtern nations, and even with the Romans. The Chineſe had made war on the frontiers of Perſia, in order to furniſh themſelves with the Niſean horſes, mentioned by Herodotus, which were in high requeſt with the kings of Perſia, and which the Chineſe obtained under the form of a tribute. About the ſame time the vine was tranſplanted into China: cotton was alſo carried thither, and it was, for a long time, conſidered there as a rarity. If the hiſtory of the arts in China be examined with attention, it will appear, that the greateſt part of them may be dated from the time of the intercourſe of the Chineſe with the weſtern nations. About the ſame time, they had communicated to them ſome treatiſes of aſtronomy; ſo that when *Se-ma-tſien* compoſed his hiſtory, he had an opportunity of being acquainted with thoſe of other nations, and might avail himſelf of this knowledge, to flatter more plauſibly the vanity of his ſovereign, in giving a high and remote antiquity to the Chineſe empire.—From all this, our Author concludes, that this firſt hiſtorian of China deſerves but a very ſmall degree of credit. Beſide, what can we think of the hiſtory of China, when the fragments, anterior to the burning of the books, which yet remain, are deſtitute both of circumſtantial relations and dates; and ſince *Se-ma-tſien*, who is ſo often miſtaken, and who believed in the fables of *Tao-ſe*, has not had the courage to date farther back than the year 841 before Chriſt? It is ſurely evident from hence, that all the dates, which relate to the reigns of princes, anterior to this epocha, have been forged by more modern writers.

Se-ma-tſien, then, having left undetermined the duration of the reigns of the Chineſe princes, in the two firſt imperial Dynaſties, and alſo that of the reigns in a part of the third Dynaſty, from what materials and ſources did ſucceeding writers venture to determine theſe points of ancient hiſtory? Our Author's anſwer to this queſtion ſhews the uncertainty of the Chineſe hiſtory in the moſt evident manner.

M. DE GUIGNES ſhews, that the hiſtorians who wrote under the Dynaſty of *Song* in the tenth, eleventh, and twelfth centuries after Chriſt, are not a whit more credible than thoſe already mentioned. The moſt eſteemed among them is *Se-ma-kouang*, who lived in the eleventh century. He compoſed a grand hiſtory of China; but as it only begins with the year 425 before Chriſt, it has no relation to the chronology of the remote ages; and the ſame may be ſaid of the chronological tables compoſed by this author, in which there are no dates anterior to 841 before Chriſt.—About the ſame time, another learned man called *Lieou-jou*, compoſed a hiſtory of the ages anterior to the year 425, A. C. which is a compilation of paſſages taken from all ſorts of authors, from *Tao-ſe*, alſo, of whoſe abſurd and lying ſect he was a member. Other writers, of the ſame ſect, drew up chronicles, in which they went backward, though without any credible records or guide, as far as the creation of the world.—Nay, ſeveral were abſurd enough to make uſe, in their hiſtories, of the *Y-king*, an enigmatical book, that was ſuperſtitiouſly employed to foretel future events: they thought the combinations and riddles, that this book furniſhed for the diſcovery of future events, might be applied to the inveſtigation of thoſe that were paſt, and of the preciſe time in which they happened. Methods of this kind, which demonſtrate the ignorance, credulity, and ſuperſtition of the Chineſe writers, are not ſurely to be admitted into chronological reſearches.

Towards the concluſion of the eleventh century, *Theou-hi* compoſed an abridgment of the work of *Se-ma-kouang*, to which was added, the hiſtory, written by *Lieou-jou*, as above mentioned. In the fifteenth century, another writer treated the ſame periods of the Chineſe hiſtory, and his work was preferred. Here then we have the materials that form the abridgment of the *Grand Annals*, lately publiſhed.

Theſe details ſhew the uncertainty of the ancient hiſtory of the Chineſe; and from theſe and other conſiderations (for which we refer the reader to the publication before us) our Author concludes, that with reſpect to the two firſt imperial Dynaſties, it is not poſſible to aſcertain either the duration of the reigns, or the number and ſeries of the princes, or the places where they reigned, or the extent of their dominions, or the geography of the time. He has proved in another Memoir, that about the tenth and eleventh centuries before Chriſt, there were no cities in China,—that the country was filled with different tribes of Barbarians, and that ſeveral little kingdoms had been formed, in the midſt of theſe Barbarians, toward the end of the ninth centuty, A. C. which did not become powerful for a long time after this period. Theſe little kingdoms were diſperſed in five provinces only: all the other parts of China were inhabited, as far down as the ſeventh century, A. C. by people that were not Chineſe; and the emperors of the Dynaſty of the *Tcheou*, whoſe eſtabliſhment is placed in the year 1122 before Chriſt, notwithſtanding the power that has been attributed to them, reigned only in a ſmall part of *Chen-ſi*, ſomewhere about the diſtrict at preſent called *Si-gan-fou.* Their particular hiſtory till the year 887, is almoſt unknown, except by the long diſcourſes of the *Chou-king*, which, inſtead of relating events, are entirely employed about government and laws.

Such then is the true ſtate of the Chineſe hiſtory, which the Miſſionaries have repreſented as inconteſtable, and founded upon authentic records, only becauſe they have adopted, without examination, the conjectures, and even the fables, of ignorant, ſuperſtitious, or unfaithful writers.—On an impartial view of the whole matter, our Author thinks, that there is no evidence for that remote antiquity, which many late writers attribute to the Chineſe empire, and that all the lights we have on this ſubject, concur in fixing its origin and eſtabliſhment at ſome period between the year 1122 and 887 before the Chriſtian æra.

ART. II.

Hiſtoire de la Societé Royale de Medecine, Année 1776.—The Hiſtory of the Royal Society of Medicine, for the Year 1776, with the Medical and Philoſophical Memoirs for the ſame Year. Publiſhed from the Regiſters of the Society. Vol. I. With Plates. 4to. Paris. 1779.

IF ſocieties of this kind are of great utility towards the advancement of literature and ſcience in general, they ſeem to be of peculiar importance to the improvement of medical ſcience, the progreſs of which is ſingularly ſlow and imperceptible; and which, notwithſtanding a conſiderable number of valuable diſcoveries, is yet at an immenſe diſtance from perfection. This ſlow progreſs will ſurpriſe us leſs, if we conſider the innumerable difficulties that attend this ſcience, and the various branches of knowledge it requires. This latter circumſtance renders aſſociations of this kind peculiarly neceſſary; nay, the eſtabliſhment of medical academies is the only poſſible method by which any conſiderable improvement can be made in the knowledge that is requiſite in the art of healing: for thus the ſum of the labours, reſearches, and diſcoveries, of the induſtrious and attentive obſervers of nature are collected, and every man, who is diligent and laborious, may, however limited in genius and erudition, throw in his mite to the general treaſure, and thus contribute to multiply its valuable contents.

The principal object of the inſtitution and labours of the *Royal Society of Medicine*, which is the ſubject of this article, is to extend medical knowledge, and aſcertain the diſcoveries relative to that ſcience, and the concluſions that may be deduced from them. More eſpecially, it is one of the great objects of this inſtitution, to inveſtigate the immediate cauſes of diſorders, by an exact and circumſtantial obſervation of the effects which phyſical cauſes produce on the animal œconomy. This requires an aſſiduous examination of the ſtate of the atmoſphere, and of its meteors, a deſcription of the places inhabited by men or animals, and an account of the nature of their food, and means of ſubſiſtence;—as alſo, obſervations on the diſeaſes that are uſual in each ſeaſon, climate, and habitation; and theſe objects make an eſſential part of the plan of reſearches formed by this new medical academy.

Its plan, however, is not confined to theſe objects; it extends to particular obſervations relative to the practice of phyſic, to ſurgery, anatomy, and medical chymiſtry. The examination alſo of mineral waters, botanical reſearches, and all the parts of natural philoſophy, that are connected with medical ſcience, will form a conſiderable part of the labours of the academicians. In the publication of its materials, the new ſociety propoſes to obſerve the method employed by the academy of ſciences; thus each volume will be divided into two parts; one will contain the *hiſtory* of the ſociety, comprehending its eſtabliſhment, regulations, laws, the eulogies of its deceaſed members, the liſt of its members and correſpondents, and of their works, the propoſal of prizes, and many facts and obſervations relative to the objects already mentioned.—The other *part* is to contain the *memoirs*, compoſed either by the members of the ſociety reſiding at Paris, or by phyſicians and natural philoſophers in other parts of the kingdom, and in foreign countries; and which, after having been read at the meetings of the ſociety, have been judged worthy of public view.

After this general ſketch of the plan of this uſeful inſtitution, it will not be improper to inform our readers of the manner in which the plan is executed in this firſt volume. After the dedication to the King, who has granted his peculiar patronage and protection to the Medical Society, we find an inſtructive and excellent preface, relative to the various objects that enter into the plan of the ſociety, and every way proper to aſſiſt even thoſe who *are not* phyſicians, to co-operate with ſucceſs in the advancement of medical ſcience with thoſe that *are*. This preface contains intereſting details concerning the manner of making meteorological obſervations, botanical reſearches, chymical analyſes, &c. Accordingly, we find in the liſt of the members ſeveral men of learning, and men in place, who do not belong to the medical faculty.

This ſociety has alſo adopted a cuſtom that prevails in the greateſt part of the literary academies; we mean, that of compoſing *eulogies*, or rather hiſtorical relations of the lives, talents, genius, labours, diſcoveries, and merit of deceaſed members, In this volume, we find the eulogies of Meſſrs. *Bouillet*, *Le Beau*, and *Haller*, compoſed by M. VICQ-D'AZIR, ſecretary to the ſociety.

The hiſtorical part, and the memoirs of this volume, contain ſuch a conſiderable number of materials, that the mere enumeration of them would ſwell this article beyond the bounds that we are obliged to preſcribe to it.

The hiſtorical part exhibits ſeveral curious caſes relative to *ſurgery* and the *practice of phyſic*, of which we ſhall indicate a few of the moſt intereſting:——

A young girl, after having been afflicted with a violent, convulſive, and obſtinate cough, that reſiſted all the remedies employed to remove it, was, at length, reduced to ſuch a ſtate, that ſhe could not ſwallow any kind of nouriſhment ſolid or liquid: ſhe threw them up perpetually as ſoon as they entered the œſophagus. In this cruel extremity, M. *Macquart*, conſidering attentively all the ſymptoms that had preceded and accompanied the diſorder, and thoſe alſo which were produced by the remedies that had been employed, was perſuaded, that the cauſe of this extraordinary complaint was an abſceſs formed in the lower part of the œſophagus, or gullet, and by calculating the time that had paſſed, he perſuaded himſelf alſo, that the abſceſs was ripe, full of matter, and juſt at the period proper for being opened. However, the ſeat of the diſorder did not admit of any chirurgical operation, nor of the introduction of any inſtrument; and it is on ſuch critical occaſions, that a phyſician has need of all the expedients and reſources that knowledge and genius can furniſh. M. *Macquart* hit upon a happy expedient: he introduced mercury into the œſophagus of the patient: this fluid metal arrived ſoon at the ſeat of the diſorder, and acting, by its enormous weight, on the thinner ſides of the abſceſs, burſt it, occaſioned a ſpeedy evacuation of the matter it contained, opened a free paſſage to food of every kind, and performed a cure, which appeared truly aſtoniſhing.

Under the article of chirurgery, there is a piece of great moment, entitled, A *Report concerning the bad Conſequences of Caſtration,—practiſed as a Method of obtaining a radical Cure of Hernias, &c.* The Royal Society of Medicine was conſulted by the Miniſtry on this ſubject, which undoubtedly deſerves all its attention. The anſwer, or report, was given by three members named by the ſociety, and contains an account of the inconveniencies that reſult from the temerity with which a great number of ignorant practitioners and empirics perform the operation here mentioned; together with new regulations for this branch of chirurgical practice.

Under the articles of chirurgery, there are alſo ſome ingenious obſervations *on the cure of ſeveral ulcers*, performed by the *vacillatory motion of the burning glaſs.* The action of fire, or the actual cautery, has been long, and almoſt generally, employed as an effectual method of curing certain ulcers of a malignant kind, which reſiſt the influence of all other remedies; but it is only of late, that the heat of the ſun has been ſubſtituted in the place of red-hot metals, burning hards, and other cauſtics of that nature. M. LA PEYERE communicated to the ſociety, four obſervations of bad ulcers ſpeedily and happily healed by letting the focus of a burning-glaſs fall upon the parts of theſe ulcers, which, he thought, required it. M. LE COMTE, ſurgeon at Arcueil, had (ſo early as the year 1759) performed an excellent cure by the ſame means, which is publiſhed here for the firſt time, at the end of the obſervations of M. LE PEYERE, under the title of *Obſervations concerning a Cancer in the under Lip, cured in the ſpace of three Weeks, by the actual Cautery of the Solar Fire.*

It is, indeed, eaſily to be conceived, that the focus of a burning-glaſs, being nothing but the re-union of the particles of the pureſt fire, muſt have great advantages over the ordinary fire, proceeding from any bodies whatever in a ſtate of ignition. The action of the *former* is abſolutely in our power, and we can modify it as we think proper; but this, as the two learned phyſicians obſerve, is, by no means, the caſe with the *latter*, as *it* acts not only on the part to which it is applied, but alſo on thoſe that are near it; and this both augments the pain of the patient, and retards the cure. Beſides, the emanations from bodies in a ſtate of ignition may be unfavourable to the ulcer, more eſpecially if it be of a cancerous nature; and the continual diminution of the heat of the bodies, or inſtruments employed, prevents our diſcerning their effect, or regulating their action with preciſion. Theſe inconveniences have, no doubt, engaged the generality of practitioners, at leaſt in Europe, to abandon the uſe of the actual cautery. The focus of the burning-glaſs is entirely exempt from theſe inconveniences; it has, on the contrary, the advantage of preſerving its heat always in the ſame degree, or of increaſing or diminiſhing its action, as the operator thinks proper to render the rays more or leſs concentrated; and thus it may furniſh the art of healing with new ſuccours, of which the obſervations of Meſſrs. Le Comte and La Peyere give us promiſing hopes.

The *Memoirs* in this Volume are both numerous and elaborate. Some of them form complete diſſertations on the moſt important ſubjects, both in the theory and practice of phyſic. Among theſe a diſtinguiſhed rank is due to M. *Laſſonne's* account of the accidents occaſioned by the *miaſmas*, or peſtilential effluvia of animals in putrefaction, *Andry's* reſearches *concerning madneſs*, and the manner of treating it, and

Jaubert's Memoir, which obtained the academical prize on the following queſtion: *What are the circumſtances in exanthematous fevers, in which the cool regimen is preferable to the warm, and in what caſes is a contrary method to be employed?*

The Memoir of M. Bucquet, concerning the manner in which animals are affected by different aërial mephitic fluids, and the means of remedying the effects of theſe fluids, contains a circumſtantial account of a great number of experiments made on above two hundred animals, ſuch as quadrupedes, birds, frogs, and others. Theſe experiments were made in the calcareous acid gas, in air, rendered deadly by the burning of charcoal, and in the inflammable gas, in order to examine the ſymptoms, which appear in different kinds of animals, from the moment they are plunged in the mephitic fluid, till that of their death;—to obſerve in their diſſected carcaſes the ſtate of the different viſcera, and particularly of thoſe by whoſe concurrence the circulation of the blood and reſpiration are carried on;—to ſee how far an animal may ſuffer, without all hope being removed of its being reſtorable to life; and finally, to determine, what are the moſt ſpeedy and efficacious means of reſtoring ſenſation and motion that have been ſuſpended.—The reſult of all theſe experiments, which ſeem almoſt to have exhauſted the ſubject, is, that all ſtimulants, acrid, and pungent remedies, volatile acids, or alkalis, may be employed with equal ſucceſs in the greateſt part of theſe caſes;—that it acts as a ſtimulant or irritating agent (and not as an abſorbent of acids), that the *volatile fluor alkali* produces good effects in certain circumſtances, and that this cauſtic deſerves no preference beyond other ſtimulants; nay, that it is only proper in the ſecond degree of the aſphyxies, that is, when the patient can draw *in* the odours which are placed under his noſtrils: and though, in this caſe, ſays M. Bucquet, the volatile alkali may ſucceed, it often happens, that it is leſs efficacious than the radical vinegar, becauſe the violent ſhock, which the volatile ſpirit of *ſal ammoniac* produces, is always followed by weakneſs, while the ſmell of vinegar, though often leſs active, yet is a greater ſupporter of ſtrength and ſpirits.

With reſpect to the internal uſe of volatile alkali, M. Bucquet thinks that this remedy cannot be adminiſtered with too much circumſpection and caution, as it has a tendency to occaſion heavings of the ſtomach, troubleſome hiccoughs, nay, even ſometimes convulſive motions in perſons of weak nerves, and feeble conſtitutions. This is true; but it is not the whole truth: for too ſtrong a doſe of this dangerous remedy occaſions excruciating pains, a violent inflammation, the gangrene, and death.

The two *Memoirs* of M. Mauduit, relative to the *efficacy of electricity in the cure of the palſy*, and other diſeaſes, deſerve the attention of phyſicians and philoſophers in a particular manner. This acute and laborious obſerver of nature, animated by the countenance of government, and of the Royal Society of Medicine, has illuſtrated this important ſubject, by the moſt ample ſeries of obſervations and experiments that have yet been made. Theſe two Memoirs, which will be followed by ſeveral more, ſhew already to what the reſearches of the learned academician will amount; they may even prove, that, in certain caſes, electricity is an effectual method of curing the palſy, and other diſorders of a like nature, and that, in other caſes, it proves uſeleſs, and even prejudicial. What he has already publiſhed is ſufficient to determine the kinds of theſe diſorders, and the particular circumſtances and caſes in which it is expedient to have recourſe to electricity, and where its application would be pernicious;—to ſhew the effects it produces, in general, on the animal œconomy, the inconveniencies that may reſult from it, and the means of preventing or removing them; in a word, to point out the method of adminiſtering this new remedy upon right principles.

M. De Lassonne has, in a very judicious Memoir, propoſed a method of improving and rendering entirely uniform, the *tartar emetic*, or *ſtibiated tartar*. This diſcovery is a matter of no ſmall conſequence, as there have been hitherto great variations in the method of preparing this important remedy, and a great diverſity in the degree of its ſtrength and efficacy. The moſt eminent medical chymiſts are agreed, that theſe variations, and this diverſity of ſtrength and efficacy, may be entirely removed, and the remedy, under conſideration, brought to the higheſt degree of perfection, by ſubſtituting in the place of glaſs of antimony, which is the ordinary baſis of ſtibiated tartar, another emetic preparation of antimony, which muſt be invariable, when well made, and which is called powder of algaroth. This is alſo the opinion of M. De Lassonne. But this eminent phyſician has diſcovered a ſtill farther improvement of this remedy, viz. the means of preventing this ſalt from falling, in form of precipitate, on the ſides of the veſſel, when the ſtibiated tartar is diſſolved in water.—This he prevents by incorporating with the tartar a quantity of ſal ammoniac, equal to it in weight. The development and theory of this remarkable effect muſt be intereſting to the lovers of chymical pharmacy, and with this theory M. Lassonne promiſes to gratify their curioſity, on another occaſion.

Art.

ART. III.

Voyage Pittoreſque de la Grece. Chap. V.—Travels through the different Parts of Greece, repreſented in a Series of Engravings. Large Folio. No. V.* Paris. 1780.

PLATES XLIII. and XLIV. of this elegant work contain, 1. A plan, or map, of part of the iſland of *Metelin*; 2. A beautiful view of the city of that name and its northern harbour, of which the drawing was made by Count DE CHOISEUL-GOUTTIER himſelf. His account of the iſland, which is the ancient *Leſbos*, could neither be particular nor inſtructive, as he was there but two days. He tells us, however, that the city of Mytilene, on whoſe ruins Metelin was built, is yet to be known by the deſcriptions of Strabo, Longus, and other ancient writers †. The multiplicity and magnificence of its ruins agree perfectly with their accounts. The name of Leſbos recals to our Author the celebrated names of Sappho, Arion, and Terpander; and the harbour of Metelin renews the remembrance of one of the moſt ſignal events of the Peloponneſian war. Our Author is never at a loſs to entertain his Reader, one way or another; and ancient hiſtory is laid under contribution, where *modern* obſervation has been either *wanting*, through precipitation and hurry, or *unſucceſsful* through defect of materials.

Euſtathius is the only writer who makes mention of the ancient city of Leſbos. The iſle of Metelin would ſtill, ſays our Author, be a noble poſſeſſion, if ſo many centuries of calamities had not almoſt ruined its population. Theſe calamities, produced at firſt by the anarchy of the Grecian empire, and prolonged afterwards by the tyranny and oppreſſion of the Turks and Venetians, have ſpread deſolation in a ſcene, which a mild climate, and the faireſt marks of Nature's bounty, ſeemed to point out for the well-being of its inhabitants.

Plate XLV. exhibits a view of the harbour of *Scio*, or *Chio*, which is frequented by all the ſhips that go from Egypt to Conſtantinople. This is the handſomeſt city of the Levant: Its houſes, built by Genoeſe and Venetians, diſplay marks of elegance, convenience, and amenity, which are rarely found in the Archipelago. "The iſland is interſected by ſeveral chains of barren mountains; but the vallies, watered by a multitude of ſtreams, are full of pomegranates, of orange-trees, and citrons, and exhibit, on all ſides, the moſt delightful proſpects. The vineyards of *Scio* have always been famous: they

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* See our account of No. IV. in the Appendix to vol. LXI. p. 1. The preceding Numbers were mentioned in former Reviews.

† See *Vitruv*, l. 1. c. 6.—Cicero de Lege Agraria.

“ ſtill conſtitute the principal riches of the iſland; and the “ delicious wines, which *Virgil* calls the *Arviſian* nectar, main“ tain, at this day, their ancient reputation.” The manufactures of gold and ſilver brocades in this iſland are ſtill numerous, though leſs ſo than they were ſome years ago: the culture of the *Lentiſcus*, which produces the *Maſtic*, forms a conſiderable and very profitable branch of the commerce of Scio. The Turkiſh and Grecian ladies make great uſe of this detergent, ſtomachic reſin, which they chew in order to give to their breath an aromatic perfume, though it has a very noxious effect on the beauty of their teeth. Our Author gives (after Mr. Galard) a particular account of the manner of preparing the Maſtic, deſcribes the four different trees that produce it, and the medicinal and other uſes to which it is ſucceſsfully applied.

We have in plate XLVI. a view of the fountain of Scio; and in the XLVIIth, a view of the rock, which is called *The School of Homer*. Dr. Richard Pococke gave a drawing of this rock merely from his own imagination, which has been cenſured in Dr. Chandler's Travels. This latter ingenious Author looks upon the pretended School of Homer as nothing more than the remains of an ancient temple of Cybele, and Count de Choiſeul is of the ſame opinion. Plates XLVIII. and XLIX. repreſent the women of Scio in their uſual dreſs, and alſo one of the gardens of that iſland; and here we begin to perceive, that our Noble Author is ſometimes more liberal of his engravings and deſcriptions than the ſubjects deſerve. For the reſt,—the women of Scio, whom Nature has rendered beautiful and pleaſing, disfigure their natural charms and graces by the awkwardneſs and abſurdity of their dreſs. Their liberty is great, their affability ſtill greater, and, nevertheleſs, their virtue does not ſuffer by either:—for no where, ſays the Count DE CHOISEUL, are the women ſo *free* and ſo *wiſe*.

Plates L. and LI. repreſent a plan and a perſpective view of the harbour of *Tcheſme*, known, in ancient times, by the name of *Cyſſus*. It was in this harbour that the Romans defeated the fleet of Antiochus in the year 191 before Chriſt, and that the Ruſſians deſtroyed the naval force of the Turks in 1770, and might have made, or rather granted peace under the walls of the *Seraglio*, had they known the wretched ſtate of the Dardanelles at that time, and availed themſelves of the variety of circumſtances which united to favour their enterpriſe.

At the end of this Number, in a noble tail-piece, we have beautiful engravings of three medals, ſtruck in the iſle of Leſbos. The firſt repreſents, on one ſide, an helmet incloſed in a ſquare with the name of the Leſbians. The ſame name appears on the reverſe, together with a woman carried off by a Centaur. This ſquare and the form of the letters prove this medal to be of the higheſt antiquity.—The ſecond medal is of the city of Mitylene, and exhibits the head and the lyre of Apollo. —The third is of the city of Methymna, which contains, on one ſide, a head armed with a helmet, and, on the other, an unknown animal.——The medals of Chio here engraven are common; one repreſents a vaſe, another, two *Genii* making libations, and a third (which is of gold, and much more rare than the others), a fabulous animal.

A r t. IV.

Memoires concernant l'Hiſtoire, les Sciences, les Arts, les Mœurs, les Uſages, &c.—Memoirs concerning the Hiſtory, Sciences, Arts, Manners, Cuſtoms, &c. of the Chineſe. By the Miſſionaries of Pekin. Vols. V. & VI.* 4to. Paris. 1780.

THE firſt Memoir of the fifth volume exhibits a *general idea of China, and its firſt intercourſe with Europe.* It was not compoſed at Pekin, but at Paris, by an anonymous writer; and its deſign is to give the more uninſtructed claſs of Readers ſuch preliminary notions of different epochas of the Chineſe empire, of its revolutions, religion, laws and manners, as may enable them to peruſe theſe *Memoirs* of the Miſſionaries with intelligence and profit. The ſecond Memoir, which is compoſed by the Ex-Jeſuit *Amiot*, one of the moſt learned and celebrated of the Miſſionaries, is a continuation of the lives or portraits of the more eminent Chineſe emperors, empreſſes, warriors, miniſters, and men of letters, which was begun in the third volume of this work. We have 24 of theſe portraits in the volume before us, though the editors, in their preface, mention only ten. The lines of theſe portraits are ſometimes intereſting, ſometimes whimſical, generally ſpeaking inſipid, ſeldom ſtriking or ſublime. They are not unpleaſant reading: but there are in theſe two volumes other objects that have a ſuperior title to our attention.—Theſe biographical portraits fill about 400 pages, which is a ſpace rather too great for their importance.

The remainder of this volume conſiſts of ſome obſervations on the wines, ſpirituous liquors, and vinegar of China; on the dried raiſins of *Ha-mi*, and the territory of that little tributary kingdom; on certain remedies; on the manner of dying ſtuffs in China; on the Apricot tree, and on the Mug-wort.——The wine of China is a kind of beer, made of wheat, rice, or rye, into which, when it is boiling, they throw either choice herbs, or ſpices, or honey, or ſugar, or fruits of different kinds, freſh or dried, from whence the wine derives different names according to the mixture, and is called quince-wine, cinnamon-wine, raiſin-wine, and ſo forth. The form of the veſſels employed by the Chineſe to boil and bake, with the vapour of hot water, and the manner of diſtilling an *aqua vitæ*, or gin, from the larger millet, in the northern provinces, and from wild rice or ſugar-canes, in the ſouthern, are particularly deſcribed by our Author. The dried raiſins of *Ha mi* lead the learned Miſſionary into a diſcuſſion concerning the high antiquity of raiſins and raiſin-wine in China. There are, at preſent, a great number of vines in the provinces of *Chan-tong*, *Ho-nan*, *Chan-ſi*, and *Pe-tche-li*; and the later Emperors, and particularly the reigning Prince, has ordered the importation of a conſiderable quantity from foreign countries, to ſupply the Chineſe with a ſufficient quantity of freſh and dried raiſins, which they eat with pleaſure, and often employ medically. The dried raiſins of *Ha-mi* are the moſt celebrated: they are of two kinds; the one reſembling our currants, and frequently employed in medicine; the other, in high requeſt as a table-delicacy, and ſuperior in flavour to the ſmall grapes in Provence, which are called *Paſſarilles*. Infuſions of dried raiſins of the firſt kind are employed in China, as an effectual and excellent method of accelerating the eruption of the ſmall-pox, when the weakneſs of the patient required it: it is alſo employed to promote perſpiration in certain malignant fevers and pleuriſies. Under the article of remedies, the Miſſionary mentions two, one of which is inacceſſible almoſt, on account of the high price and rarity of the ingredients, conſiſting of rubies, pearls, emeralds, &c. —the other is attainable, and is ſaid to be effectual in bilious apoplexies; it conſiſts of a pound and a half of ſpirits *(eau de vie forte)*, aloes, myrrh, and frankincenſe, of each three drams *(gros)*, and ſaffron half a dram. We paſs over his account of the dyers art as it is practiſed in China, to mention a word or two of the Apricot-tree, of which there are three kinds in that country, one with double bloſſoms, one that bears fruit, and one that is wild. The firſt of theſe three kinds is ſubdivided into four, the *millefolia*, the *pale-yellow*, the *milk-white*, and the *common*, whoſe bud appears at firſt red, and whoſe flower whitens as it opens and ſpreads itſelf. The fruit-bearing apricot-tree is of ſix different kinds; *that*, whoſe fruit is yellow within, and of an excellent taſte,—*that*, whoſe fruit is white within, and inferior to the former,—*that*, whoſe fruit is fleſh-coloured, plump, and excellent,—*that* of the *Choui-hing*, whoſe fruit is juicy, and of an exquiſite perfume; and two more of an inferior quality. There are various rules laid down here for improving the apricot-tree and its fruit; among others, that of grafting it always on a natural ſtock, i. e. on one of its own ſpecies, and reingrafting on the preceding graft. The wild apricot-tree, of which there are three kinds, is of great uſe in China; its kernel yields a very good oil, which is uſed in the demands of the kitchen and the table, in place of oil of olive. The peaſants warm their ſtoves with the remains of the ſtone and kernel, and afterwards gather their aſhes for manure. As the wild apricot-tree is covered with bloſſoms early in the ſpring, requires no culture, and grows in the pooreſt ſoil, it would be a uſeful addition to our European orchards.

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* For our former accounts of this Work, ſee App. to Reviews, Vols. LV. and LIX.

Vol. VI. The firſt piece we meet with in this volume is an ample and curious diſſertation, *concerning the Muſic of the Chineſe, both ancient and modern*, which is the compoſition of the indefatigable Miſſionary AMIOT, and which, together with the Preface, Plates, and Index, fills 254 pages. This Diſcourſe, which has been publiſhed apart, with Notes and Illuſtrations by the Abbé Rouſſier *, and which contains very ſingular novelties with reſpect to the *antiquity* and perfection of the Chineſe Muſic, will deſerve a ſeparate article; and we propoſe to give it in a future *Review*. It turns the tables on M. de Guignes, and would make us believe, that the eſſential parts of muſic were *diſcovered* in China long before the Egyptians or the Greeks knew any thing of the matter. But M. de Guignes is a formidable adverſary, being armed with all the offenſive and defenſive weapons (erudition, judgment and languages) that can enable a literary champion to come forth with dignity and ſucceſs into this field of controverſy. M. AMIOT's Piece is, however, curious, profound, and learned: it diſcovers an uncommon knowledge of the theory of muſic, but it is alſo full of cabaliſtical erudition, perplexity and myſtery. The plates, that ſerve to illuſtrate it, are numerous; and it contains reſearches that diſcover a more than Herculean labour in the wilds of ancient Chineſe literature.

This ſtrange piece is followed by an *Eſſay on Sonorous Stones*, which, in all ages, have been the moſt eſteemed inſtruments of Chineſe Muſic. The various kinds of theſe ſtones are here particularly deſcribed; and this deſcription is not unworthy the attention of the lovers of Natural Hiſtory.

The next piece we meet with in this volume, is the *Extract of a letter from* M. AMIOT, dated the 28th of September 1777, and containing *Obſervations* on the work of Mr. P** (Pau), intitled, *Philoſophical Inquiries concerning the Egyptians and the Chineſe*. This book, which diſcovers more wit, capacity, eloquence, and ſelf ſufficiency, than erudition and adequate information, has been ſharply animadverted on by the Abbé

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* The author of a learned and ingenious work, *concerning the muſic of the ancients*.

Groſſier, and other writers; and though we are inclined to think that Mr. Pau, in entertaining but a mean opinion of the genius, knowledge, and capacity of the Chineſe, has rather taken the right ſide of the queſtion, yet we cannot in conſcience defend him againſt the charge of temerity and exaggeration. Father AMIOT treats him with little ceremony, and nevertheleſs does not ſeem inferior to him in the two qualities now mentioned. They appear to us to be *both in the wrong*, though Mr. Pau ſeems to exaggerate on the ſide of truth. As to Amiot's *manner*, the Reader may judge of it by the following ſample: “ To ſay (as does Mr. P.) that the Chineſe are a “ barbarous, groſs and ignorant people, without genius, laws, “ ſciences, arts, or induſtry—that they are deſcendents of the “ Scythians, and received their firſt civilization, in the twelfth “ century, from the Mongul Tartars, who conquered their “ country, and founded the Dynaſty of *Yuen*, is to affirm an “ abſurdity of the groſſeſt kind:—it is juſt (obſerves our Miſ“ ſionary) as if one ſhould ſay, that the French are naturally “ ſtupid, heavy, rough and cruel—that they deſcend in a di“ rect line from the *Hurons*, and that it is only ſince they have “ been ſcoured and poliſhed by the Americans, whom they “ viſited in the neighbourhood of Quebec, that their manners “ are become gentle, and that they have begun to cultivate the “ arts and ſciences.” This is pleaſantly ſaid, but the parallel is far from being juſt with reſpect to the Chineſe, who are much nearer the Tartars in vicinity and ignorance, than the French are to the Hurons or Iroquois.——So much for our Miſſionary's witty introduction.

The firſt object of this controverſy is the *population of China. Pau* affirms, that the calculation which makes the inhabitants of China amount to 82 millions, is greatly exaggerated. *Amiot* is ſo far from being of this opinion, that he eſtimates their number at 200 millions. To confirm this eſtimate, he produces a liſt, made in 1743, of all that paid taxes in the reſpective provinces, that is, of all the heads of families; and, on ſumming up their numbers, he finds 28,516,428 families; in which enumeration, ſays he, women, children, and domeſtics are not reckoned. The Chineſe reckon, at an average, ſix to a family; M. Amiot reduces this computation to five, and on this ſuppoſition makes the inhabitants of China amount to 142,582,400 ſouls. But in this number the Miſſionary comprehends neither the grand mandarins, the inferior ones, nor the *literati*, nor the military, which amount, according to his calculations, to upwards of ſeven millions, which added to the enumeration above mentioned, make 149,663,000 ſouls. Fifty millions are nevertheleſs ſtill wanting to make up the 200 millions, at which our Miſſionary eſtimates the inhabitants of China. Theſe he finds in the inhabitants of *Pekin*, which he reckons at two millions, the Mantcheou Tartars, who live among the Chineſe, the tradeſmen, the perſons employed in the ſilk manufactures, and the populace of the cities, which are not regiſtered. But the computations of M. Amiot are liable to great difficulties, and are certainly arbitrary and uncertain in ſeveral reſpects. He comprehends in his enumeration diſtricts and provinces that belong to Tartary, and not to China; and he calculates often from regiſters of the ſame diſtricts, that are diſcordant and contradictory. When it is conſidered, that the enumerations of the inhabitants of China have been different under different dynaſties, as all the Emperors did not poſſeſs the ſame extent of territory,—that the wars with the Tartars often obliging the Chineſe to withdraw in great numbers towards the ſouth, rendered certain provinces more populous at one period than they were at another,—that the numbers of the poor, the ſtraggling labourers, and of thoſe that ply on the rivers, cannot be eaſily computed,—and that many of the regiſters are evidently arbitrary; we find ourſelves diſpoſed to ſuſpend our determination of the controverſy between M. Amiot and M. Pau, relative to the object now under conſideration. If population had gone on increaſing in China, from the third century before the Chriſtian æra (which was the period of their riſing power), the Chineſe might have ſent into Tartary numerous colonies, which would have peopled that country, and civilized its inhabitants. But this has not been the caſe; and notwithſtanding all the pompous relations of the Miſſionaries, it is certain, that a bad adminiſtration,—the extortions and oppreſſive conduct of civil and military officers,—the revolutions occaſioned by the eſtabliſhment of different dynaſties,—famine,—epidemics,—inundations,—wars,—maſſacres,—and the fall of great miniſters, involving their friends and families in ruin, keep population within certain bounds, and hinder it from riſing to a pitch that would produce new and fatal revolutions.

With reſpect to the aſtronomy of the Chineſe, M. Pau has affirmed, that they were never capable even of compoſing an almanack; that they did not underſtand the calculations made for them by the Miſſionaries; that in the year 1505, they had no idea either of the longitude or of the latitude of their country, and ſo on. Our Miſſionary oppoſes to this charge of ignorance ſome ſcattered facts, which M. *Bailli*, in his Hiſtory of Aſtronomy, has proved inſufficient to aſcertain the aſtronomical knowledge of the Chineſe; and he concludes this article with a pompous and unfaithful panegyric on the ſcience of that people. But what ſhocks us really in a particular manner is, his affirming with impudence (pardon the term), that "of all "the nations that cover the ſurface of the earth, there is none "that can boaſt of a hiſtory ſo ancient, ſo authentic, and ſo "uninterrupted as the Chineſe." It happens, that the reverſe of this aſſertion is true. The learned and judicious De Guignes has ſhown the uncertainty and ſpuriouſneſs of Chineſe hiſtory, in a Memoir, that is reviewed in this preſent *Appendix* *; and other modern publications of great merit concur in overturning that viſionary fabric of hiſtorical facts, which the Jeſuits have been erecting and varniſhing for many years, to amuſe and aſtoniſh the public, and to anſwer their own purpoſes.

M. *Pau*'s charge of barbarity and imbecility againſt the Chineſe, for allowing the caſtration of ſuch multitudes for the claſs of eunuchs, is founded on undeniable fact. Our Ex-Jeſuit, unable to refute it, employs all his dulcet jargon to ſoften and diminiſh the atrocious horror of this practice. He tells us, that the victims ſuffer little in the operation, which is not so *cruel* and *murtherous* as it has been repreſented,—that the number of eunuchs, which formerly was ſcarcely to be reckoned, is now reduced to what is merely neceſſary, even to ſix thouſand (which is not true.)——As to the accuſation brought againſt the Chineſe, of expoſing their children in great numbers, this (ſuppoſing the fact untrue) is not the invention of M. *Pau*; for it is from the Miſſionaries themſelves, that we have the accounts of this horrid cuſtom; and the Jeſuits, who wrote the *Lettres edifiantes*, have affirmed, in ſeveral places, that the Chineſe throw their children into the ſtreets, lakes or rivers, where they miſerably periſh. Miſſionary Amiot does not deny, that of the children thus expoſed ſeveral periſh; but he charges nevertheleſs the account of his Brother-Miſſionaries with inaccuracy and error. He obſerves, that the crime under conſideration is perpetrated only in the cities by the loweſt of the populace,—that the government, not thinking it adviſeable to puniſh it with ſeverity, has, however, taken the moſt prudent meaſures to prevent its commiſſion;—that, for this purpoſe, five carriages ſet out every day before ſun-riſe, to take all the children that are expoſed, *dead* or *alive*, in the different quarters of the city; and that the *former* are buried with the decent celebration of funeral rites, while the *latter* are placed in charity-houſes under the wiſeſt regulations, where they are maintained and educated at the expence of the government. It cannot be denied, that this part of the Chineſe police, if it be not adapted to prevent the cuſtom of expoſing children, is, at leaſt, proper to ſave the lives of theſe innocent creatures, and to hinder their parents from putting them to death through the deſpair of poverty. Theſe charitable houſes are frequently viſited by the magiſtrates; they are alſo viſited by people of all ranks; and as the Chineſe have a peculiar deſire of leaving ſucceſſors to lament them, and to pay to their memories the duties of filial affection and piety, it frequently happens, that perſons, who have no children, come to theſe houſes, and chuſe adoptive ones, whom they bring up as their own, and make them their heirs.

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* See page 1.

There is ſomething very ſingular in the funeral cuſtoms obſerved with reſpect to ſuch of the expoſed children as are found dead. They are laid all together in a kind of ſepulchre, where they are covered with a little quick-lime, that there fleſh may be ſoon conſumed.

Once a year, a certain number of Mandarins come in ceremony to the charitable eſtabliſhment above mentioned, where they are preſent at the conſtruction of a pile, deſigned to reduce to aſhes what remains of the bodies of the deceaſed infants. During the whole time that the pile is on fire, it is ſurrounded by a conſiderable number of *Bonzes*, who addreſs prayers to the *ſpirits of the earth*, and to thoſe who preſide *over generations*, beſeeching them to ſhew themſelves more favourable than they had formerly been, to theſe little creatures, when they ſhall again appear under a new form. When the prayers are finiſhed, the pile conſumed, and nothing remains but the aſhes, the Mandarin deputies make the multitude withdraw, and they themſelves depart until the next day, when they return to be preſent at the ceremony of gathering up the aſhes. Theſe are collected, with a repetition of the ceremonies of the preceding day, are put into a ſack, and thrown into the river, or the neareſt ſtream. The Bonzes renew their prayers to the ſpirits of the waters and the ſpirits that preſide over the generations, to grant their aſſiſtance, in order to make the aſhes exhale in vapours, and concur, as ſoon as poſſible, in the regeneration of ſome new beings, ſimilar to thoſe of which they are the remains, but happier in a longer and more perfect exiſtence. —Our Miſſionary having inquired into the reaſon why theſe aſhes were thrown into the water, inſtead of being buried in the earth, was told by a ſenſible and well-informed man what follows: "The people are made to believe, that the aſhes thrown "into the river, being thus more ſpeedily diſſolved, than they "would have been if committed to the earth, are ſooner ca"pable of becoming new beings, by riſing in the air with the "watery exhalations.—But the true and political reaſon of "throwing the aſhes into the water, is, that before the inſtitu"tion of this ceremony, the government had diſcovered, that "a ſuperſtitious uſe was made of theſe aſhes, by employing "them in magical operations and chymical experiments, in

" order to bring to greater perfection, by the intervention of " fire, the ſubſtances which enter into the compoſition of mixt " bodies. It is more eſpecially alleged, that theſe aſhes, mixed " with the earth of which the China ware is made, render the " latter more ſolid, tranſparent and beautiful, than it would " otherwiſe be." If this remark be true, it may be poſſible to produce the ſame effect by the aſhes of the bones of young animals.

A very general account of the Chineſe government (or rather of the Emperor's manner of governing), as alſo of the ſucceſſion to the empire, is the next object of controverſy between our Miſſionary and M. Pau, that we here meet with. This is followed by an account of the climate of *Petchely*, and a deſcription of the ceremonies obſerved at the funeral of the Empreſs-Mother, who died the 2d of March 1777, the 42d year of the reign of *Kien-long*.

ART. V.

Hiſtoire de l'Homme conſideré dans ſes Mœurs, dans ſes Uſages, et dans ſa Vie privée &c.—The Hiſtory of Man, conſidered with reſpect to his Morals, Manners, and Cuſtoms in private Life. Vol. I. 12mo. Paris. 1779.

THE encomiums that have been laviſhed upon hiſtory, as adapted to give us an extenſive knowledge of human nature, will appear more or leſs undeſerved to thoſe who conſider attentively the objects exhibited in almoſt all the hiſtorical productions known to us, and more eſpecially in modern hiſtories. Is it in the recital of wars, revolutions, and conqueſts, in the exhibition of that *uniform circle* of viciſſitudes and events, that relates to the fall or riſe of empires, and is turned round by the main ſprings of rapacity and ambition, that we ſhall find the portraiture of human nature? Is it here that we find *man*,—the primitive lines of his moral conſtitution,—the ſentiments and manners that are the true ornaments of humanity, and the effuſions and exertions of the human heart in the different ſcenes and relations of private life; in a word, ſhall we find here the true portrait of man? No certainly: our Author at leaſt thinks as we do.—" In the midſt (ſays he) of " that immenſe hiſtorical confluence of accumulated facts, " which form (if I may ſo expreſs myſelf) a coloſſal groupe, " I look about for MAN, and can ſcarcely perceive him: I " ſee nothing of his aſpect in private life: his morals and " manners eſcape my ſight: I ſee him on the throne,—at the " head of an army,—ſurrounded with pomp, triumphal en" ſigns, and marks of elevation and grandeur; and inſtead of " being entertained with a hiſtory of the human heart, I learn " the hiſtory of the four parts of the world."

Our Author propoſes to do better: his deſign is to give the true and complete hiſtory of man in all his aſpects: the human underſtanding, and the human heart, are the objects he propoſes to unfold and illuſtrate in his moral and philoſophical hiſtory. This hiſtory is divided into four periods. The *firſt*, which takes up entirely this firſt volume, comprehends 1656 years, beginning with the creation, and ending with the deluge; the *ſecond*, which is to employ the two ſucceeding volumes, comprehends 1164 years, which elapſed between the deluge and the ſiege of Troy; the *third* period will bring down this hiſtory to the birth of Chriſt; and the *fourth* to the preſent time.

The firſt volume only has yet appeared, which comprehends the firſt period. Here the birth of the world and of man are related. The origin of language,—the primitive language,—agriculture,—population,—inventions,—diſcoveries,—means of ſubſiſtence, and uſeful arts, are treated with a circumſtantial detail:—the origin of idolatry and ſuperſtition is unfolded,—civilization is deſcribed, in its degrees, progreſs, means and inſtruments. We ſee here, farther, cities built, nations formed, legiſlation introduced, ſubordination and laws eſtabliſhed, civil government ſucceeding anarchy, lands divided, property regulated, commerce increaſing, morals, virtues and vices exhibited in all their aſpects, whether in private, domeſtic, or public life, until corruption of manners aroſe to that height, which drew down upon mankind the chaſtiſement of Heaven in the univerſal deluge. Such are the principal contents of this *firſt volume*, in which the Author follows the progreſs of the human mind with attention, deſcribes its efforts and operations, its virtues and vices, with an exact and animated pencil, and ſhews himſelf to be no mean maſter in the ſchool of moral painters.

ART. VI.

Lettres Phyſiques et Morales, ſur l'Hiſtoire de la Terre et de l'Homme, &c. —LETTERS, Philoſophical and Moral, concerning the Hiſtory of the Earth and of Man, addreſſed to the QUEEN of Great Britain, &c. by J. A. DE LUC, Citizen of Geneva, Reader to her Majeſty, F. R. S. Correſpondent Member of the Royal Academies of Sciences at Paris and Montpellier. In Five Volumes 8vo. Hague. 1780. Sold, in London, by Dodſley, &c. 1 l. 10 s. ſewed.

WE have not, in many years, met with a work more replete with rational entertainment and ſolid inſtruction, and which we can more conſcientiouſly recommend to the friends, and alſo to the enemies, of *true* philoſophy, than the work now before us. It is not the haſty production of a few months, or the reſult of obſervations and experiments made with precipitation and rapidity; it is the fruit of a long, laborious, and attentive ſtudy of nature, carried on, with little interruption, during the ſpace of thirty years; and it bears all the marks of a ſagacious and experienced obſerver, a profound and original thinker, a ſound logician, and a good man. It is filled with precious materials relative to the *natural world*, and to the branch of philoſophy of which that world is more peculiarly the object; and it exhibits rational, extenſive, and noble views of the connection of *Nature* with its AUTHOR, and with the moral and religious ſyſtem of the univerſe. As *Man* is not leſs the ſubject of this work than the globe he inhabits, a ſubject, ſo extenſive and complicated in its relations, could not but open to this ardent, this eagle-eyed inquirer a vaſt and varied field of obſervation: ſo that M. DE LUC, who has hitherto been only known as one of the firſt natural philoſophers of our time, aſſumes here new aſpects, ſtill more intereſting to humanity, namely, thoſe of the moraliſt, the citizen, the friend of man,—who ſpeaks the language of wiſdom to the peaſant, the artiſt, the legiſlator, and the ſovereign, and appreciates with ſenſibility, truth, and preciſion, the genuine ſources of human felicity.

So much for the Author and his Work in general: and now—a previous word to our Readers.——The ſuperficial Reader will here find things beyond his reach, but he may yet pick up many facts, truths, and obſervations, that will afford him much inſtruction and entertainment; and there is *no* Reader, who, with a competent degree of attention, may not comprehend the great and eſſential lines of our Author's ſyſtem, with reſpect to the theory of the earth, and the deſtination of its *principal* inhabitant.—It is alſo to be noticed, that there are parts in this Work, which (notwithſtanding the peculiar merit of their aſſemblage) do not ceaſe to be highly intereſting, even when detached from the whole.—There is, for example, a rich field of curious objects for the lover of natural hiſtory:—There are ſubtile reſearches concerning *matter* and *ſpirit*, and their myſterious *union*, for the metaphyſician:—there are important diſcuſſions, experiments, and reſults, for the natural philoſopher:—there are uſeful views of rural and political oeconomy for the true patriot:—and the miniſters of religion will meet with judicious and intereſting diſquiſitions, relative to their profeſſion, polity, and the *maſter-ſcience*, that connects the theory of this world with a proſpect of a better.—In ſhort—(permit the metaphor) there is here a rich and varied feaſt; and though *all* palates may not *reliſh*, nor *every* ſtomach be able to *digeſt* the contents of each diſh, yet no gueſt need riſe from table without having made a good meal, and many will make an exquiſite one.

At the ſame time, the epiſtolary form under which M. De Luc's work appears, muſt neceſſarily cauſe a relaxation of the rigorous rules of method; and we think the work rather gains than loſes by this circumſtance. It is a ſeries of *letters* addreſſed to our Queen, as the patroneſs of every thing that is great, good, elegant, and humane; and it is not in the letters of a philoſophical traveller (who cannot help aſſociating with his main object incidental views that open to him in his progreſs,) that we are to expect the ſevere ſymmetry of a regular ſyſtem.

The Work is divided into eleven parts.

FIRST PART.

The FIRST PART contains *fourteen* Diſcourſes, which ſerve eminently to aſcertain the connection of many diſcuſſions (that may appear to ſome digreſſive and epiſodical) with our Author's main deſign; and thus to ſhew, that the materials really conſtitute a complete edifice. It will not be improper to give ſome account of theſe Diſcourſes.

The *firſt* announces the great point of natural hiſtory and phyſical chronology, which is the main foundation of the whole work, viz. That *our continents are not of a very ancient date.* M. De Luc contends, throughout the courſe and progreſs of this work, that ALL *the* phenomena *of our globe, as alſo the hiſtory of* man, *concur to perſuade us, that, by a ſudden, though not a violent revolution, the* SEA changed its bed,—*that the* CONTINENTS, *which are now inhabited, are the* bed, *which* IT *formerly occupied, and that the number of ages which have elapſed, ſince this great revolution, and ſince the retreat of the waters of the ocean from the preſent continents, is not very great.* His method of proving theſe propoſitions in the courſe of his work, is here indicated before hand, to ſhew the Reader where he is to employ his principal attention. It is from the records of NATURE, and not from thoſe of hiſtory, that he has deduced the chronology of our continents and that of human nature; and as arguments have been drawn from the ſlow *progreſs of the ſciences*, to prove the high antiquity of the human race, he obviates theſe by a curious diſcuſſion of this intereſting ſubject, —in which he ſhews, that the ſciences, which depend upon *genius*, may have acquired their preſent degree of improvement in a ſhort time, while thoſe which depend on *experience* are yet but in a very imperfect ſtate.

In the ſecond Diſcourſe M. De Luc ſhews the connection ſubſiſting between the great point of natural hiſtory, now mentioned, and the truth and authenticity of divine revelation, and particularly of the Moſaic hiſtory, whoſe principal lines are *confirmed*, and of whoſe relations none are *contradicted*, by an attentive ſtudy of our globe. This leads our Author into a ſeries of remarks on the connection of the ſciences with the felicity of man, and their inſufficiency to promote it without religion, which alone can preſcribe a certain rule of conduct. —The reflections on the *foundation of morality*, which terminate this diſcourſe, are curious and intereſting. Our Author condeſcends to refute the nonſenſe that runs through the book of Helvetius, *concerning man and his education:* but indeed, as this book more particularly ſeems to have been compoſed in a delirious ſtate of mind, we do not think it deſerved the notice which M. De Luc has thought proper to beſtow upon it. What can be ſaid to a man, who, reaſoning concerning the influence of religion on ſociety, confounds *religion* perpetually, either with ſuperſtition and fanaticiſm, or with the conduct of thoſe who uſe the *maſk* of religion to accompliſh perfidious and ambitious views? What can be ſaid to a man, who, to give the people a certain obligatory and efficacious rule of life and manners, would have *religion* and its miniſters ſuppreſſed,—and morality preached—by whom? by philoſophers and ſtateſmen—forſooth! by the *Diderots* and *Maupeous*—by the Richlieus and Voltaires,—and ſo on! Even were theſe names ever ſo reſpectable,—what change do names make in the buſineſs?—In ſhort, ſuch a reaſoner as *Helvetius* requires no anſwer; but however contemptible this antagoniſt may be, he furniſhes our Author with an occaſion of ſaying many excellent things on the ſubject of religion, in its connection with the true intereſts of man.

The third, fourth, and fifth Diſcourſes are relative to the *hiſtory of man*, and exhibit a variety of objects that deſerve the attention of the man and the citizen. The improvement of lands as yet uncultivated, (the ſurpriſing quantity of which ſeems to furniſh an argument of the recent emerſion of our continents from the ocean)—the advantages to humanity reſulting from *commons*—the happineſs reſulting to the villager from *ſimplicity*, which wiſdom would chuſe as the true ſource of happineſs to *all men*,—the effects of agriculture, manufactures, commerce, ſciences, and civil polity, conſidered in their relation to the method of bettering the ſtate of the human ſpecies by the cultivation of deſerts;—all theſe objects furniſh important details in the body and progreſs of M. De Luc's work, and matter for many judicious reflections in the Diſcourſes now mentioned.

The ſixth and ſeventh Diſcourſes contain *reflections on final cauſes*, and remarks on the natural diſpoſitions of man, who is *the* final cauſe, in which the greateſt part of the productions and arrangements of this terreſtrial globe ſeem to terminate. The natural *propenſity* of man to benignity and goodneſs, though ſometimes rendered imperceptible by foreign impreſſions, is ingeniouſly proved in the ſeventh Diſcourſe, and the exiſtence of final cauſes, is maintained againſt the Atheiſt in the diſcourſe preceding. If gravitation (ſays our Author) does not ceaſe to *operate* in a bomb, when it mounts in the air, though it operates *inviſibly*, ſo neither does goodneſs ceaſe to be the natural propenſity of man, though it be often counteracted by accidental impreſſions.

The ſubject of the eighth Diſcourſe is, the epiſtolary form under which the work before us appears;—but this has been already conſidered. The ninth treats of *toleration*, to which ſubject our Author was led, by conſidering the adverſaries his book and ſyſtem might ſet in array againſt him, and the ſpirit of candour, decency, and forbearance, that ought to guide thoſe who are engaged in controverſy, whatever may be its object, or the points in diſpute. This is an excellent piece. The tenth treats *of the nature of man, and the knowledge acquired by the firſt men who ſtudied themſelves.* The eleventh, of the *properties of ſubſtances*, and more eſpecially, of the *properties of matter.* In the twelfth, our Author returns to the *nature of man*, and aſcertains particularly the difference between *perception* and its inſtruments, or, in his own words, *between the being, which perceives, and its organs.* This diſcourſe, which contains 114 pages, is a very ingenious refutation of *materialiſm* in general; and the diſcourſe, which follows, is a very full and maſterly anſwer to the materialiſm of Dr. PRIESTLEY in particular. He endeavours to ſhew, that the reaſonings of the Doctor have no ſort of force, unleſs it be againſt thoſe ſcholaſtic *ſpiritualiſts* of former times, and their followers, who maintain, that the ſoul and the body have *no* property in common, no reciprocal point of conformity, or concurrence, and that, nevertheleſs, they are capable of an intimate communication with, and a reciprocal action on each other: he ſhews, that the more rational ſpiritualiſts (who do not diſdain *matter*, but acknowledge that it muſt have an immediate relation to SPIRIT, though in conſequence of *properties*, in theſe two ſubſtances, *as yet unknown* to us) have palpable advantages over Dr. Prieſtley. He obſerves, that (notwithſtanding the profeſſion the Doctor makes of his attachment to the philoſophy of Newton) nothing can be more *anti Newtonian*, than his idea of matter, and (what is more to the point) that no idea of matter is ſo palpably inſufficient to account for *ſenſation* and *intelligence*, as that which reduces it to a mere *unſubſtantial power* of attraction and repulſion. The pureſt logic of reaſon and common ſenſe, undefiled by ſcholaſtic jargon, reigns in this and the two preceding Diſcourſes. Our Author coincides with the ideas of Dr PRICE, on this ſubject, more than once; but theſe diſcourſes, as he tells us himſelf, were compoſed before the publication of Dr. Price's *Conference.*

The fourteenth Diſcourſe, which concludes the firſt part of M. De Luc's work, may be conſidered by ſome as a *hors d'œuvre*; but it is a very intereſting one. Indeed, as theſe Diſcourſes are *preliminary* in part, and partake more or leſs of the nature of a *preface*, it comes in with propriety in that point of view. Its object is of the utmoſt importance, but alſo, of the moſt nice and delicate nature; for it treats of the *liberty of writing on philoſophical ſubjects*, and thus places an author between a *Scylla* and *Charybdis* of a momentous ſort. Here again M. De Luc has, in view, Dr. Priestley, who lays it down as a principle, *that every man ought to publiſh with the utmoſt freedom, his ſentiments* (whatever they may be) *on the moſt important ſubjects, and refute*, with the ſame freedom, *whatever he may think falſe and erroneous in the opinions of the public.* M. De Luc is of opinion, that a wiſe and good man ought to be cautious and prudent in the *uſe* of this liberty, as *truth* may, and public felicity *muſt*, loſe much by the indiſcriminate employment of it on *all ſorts* of ſubjects. Whether our Author be in the right or in the wrong, we ſhall leave it to the candid and judicious reader to determine;—but this we can affirm, without difficulty, that he deſerves to be heard, and that the conſiderations he offers on the ſubject, are important and reſpectable: they have, moreover, one *undoubted title* to an attentive hearing, which is, that they come from an ardent friend both to civil and religious liberty, who treats the ſubject with the ſpirit of a philoſopher, and of a friend to man, and not with the narrow ſpirit of any kind of party.

That the reader may be ſenſible of the importance of the objects that are preſented to him in this work, M. De Luc adviſes him to paſs from the firſt to the eleventh part; as he will find in this latter, all the *facts* and *principles* that the Author deſigns to aſcertain by the materials, obſervations, and reaſonings, contained in the intervening parts. We, however, ſhall proceed in the ſtraight line.

The ſecond part of this great work contains, in *eight letters*, an examination of all the ſyſtems of *coſmology*, in which the preſent ſtate of the ſurface of the earth is conſidered, as the effect of the general deluge. This examination leads our Author into prodigious details, as the ſcience of coſmology comprehends not only the principles of phyſics, and requires all the materials of geography and natural hiſtory to form its ſtupendous edifice, or to overturn thoſe that have been erroneouſly raiſed under its name, but alſo extends to the hiſtory of man, of his origin, nature, and deſtination, as connected with the ſtate and revolutions of the globe, which he inhabits. *For* (according to our Author's excellent and truly philoſophical principle) *all things in nature concur in the accompliſhment of one great end, and that end is* *happineſs; and the univerſe is the work of an intelligent Being, who has not left* MAN *in a total ignorance, either of his origin or of his end.* Accordingly, in the cloſe and circumſtantial examination of the ſyſtems of *Burnet*, *Whiſton*, *Woodward*, *Leibnitz*, *Scheuchzer*, *Pluche*, and *Engel*, which we meet with in this ſecond part, there is a rich treaſure of obſervations and phyſical knowledge.* The natural hiſtorian will find here, among other things, curious diſcuſſions relative to the *coheſion* of bodies, their fall or deſcent in water, the mechaniſm of *petrification*, the formation of *gritts*, and chryſtallizations in the cavities of foſſils, the ſtate of the beds or *ſtrata* at the earth's ſurface, conſidered with reſpect to the ſpecific gravities of the ſubſtances which they contain, the *vitreſcible*, but not *vitrified* ſubſtances, that compoſe the earth, and the exiſtence of inhabited continents, while the marine bodies depoſited themſelves on thoſe continents (*formerly covered* with water) which *we* now inhabit. After a refutation of the ſyſtems of the learned men already mentioned, M. DE LUC ſhews, that, in general, all the ſyſtems, that derive the preſent form of the earth from a *violent* change or revolution, are contradicted by the regularity of the dry ſurface of our globe. He acknowledges, that the confuſed heaps of *terreſtrial* and *marine bodies*, that are almoſt every where buried in the bowels of mountains, prove that our globe did not proceed, in the ſtate in which it now is, from the hands of the Creator; but he obſerves juſtly, that it is only the heterogeneous nature of theſe bodies, or their incongruity with the places where they are found, that can lead us to deduce *from them* the ſuppoſition of a general revolution in our globe: ſuch a revolution having no veſtiges or proofs but to the eye of reaſon. Nothing certainly can be more ingenious, than the arguments by which M. DE LUC proves the regularity of the preſent continents, in the letter that terminates this ſecond part.

In the third part, our Author treats *of the coſmological ſyſtems, in which the preſent ſtate of the ſurface of our globe is ſuppoſed to have been produced by* SLOW OPERATIONS, *or the gradual influence of the* WATERS. He ſhews particularly, that the motion of the waters from eaſt to weſt, to which M. BUFFON, and others, have attributed the change of land into ſea, and ſea into land, and the preſent form of our continents, *has not* produced ſuch effects, and *could not* produce them, in the nature of things.

In the fourth part, with which the SECOND VOLUME commences, M. DE LUC, examines the hypotheſis of thoſe, *who conſider the rivers as the cauſe of the preſent ſtate of the earth's ſurface*; and he proves, with the utmoſt perſpicuity and evidence, that the actual form of our continents is in direct oppoſition to this ſyſtem. The abettors of this hypotheſis, which is become a favourite one, allege, in its ſupport, the following facts, that *our continents are diverſified with mountains, hills, and plains, which are formed by beds or ſtrata, and the greateſt part of theſe ſtrata contain marine bodies:* to account for this fact, they obſerve, that as the preſent rivers diminiſh gradually our continents, and produce, from their materials, new ones in the ſea, there were ancient rivers which demoliſhed the ancient continents, and out of them formed ours. But our Author attacks this hypotheſis, in order to prove the impoſſibility of the formation of our continents from ancient ones deſtroyed by the rivers—if ſuch deſtruction be allowed to have exiſted*. To render his refutation clear, and unanſwerable, he examines circumſtantially the action of *running waters* upon the continents, and the cauſes that maintain the latter, and their mountains, againſt the influence of this action; theſe cauſes are not only phyſical, ſuch as *moſſes*, vegetation, &c. for the intervention and labours of men have contributed to the ſame end. Theſe cauſes open to our Author a field for ſentimental, as well as inſtructive diſcuſſions; for which we muſt refer the reader to the work itſelf. They will certainly pleaſe both his underſtanding and his heart.

In the fifth part, our Author conſiders and refutes the ſyſtems, which *attribute the formation of our continents to the* SLOW CHANGES *that have taken place in the level of the ſea.* Under this title, various hypotheſes come into conſideration, and engage him in deep and laborious reſearches. He combats, by the united powers of aſtronomy, geography, phyſics, and natural hiſtory, the ſyſtem of thoſe, who attribute the revolutions that have happened on the ſurface of the earth to the changes of its axis. He overturns the hypotheſis of M. *Le Cat*, that was received with ſuch applauſe in the year 1750. According to this, the earth, in its firſt ſtate, is ſuppoſed to have been a globe, whoſe conſtituent parts being ranged according to their ſpecific gravities, was of conſequence covered with water; and would have remained eternally in that ſtate, had not the Creator formed the *moon*, whoſe attraction formed the tides, while the violence of the tides ſetting the heavy parts of the earth in motion, produced the continents with their mountains and inequalities, and are imperceptibly mining both at preſent, to reproduce them again, and to deſtroy them again. Our Author, whoſe patience and candour keep an equal pace with his penetration and knowledge, diſputes the ground inch by inch with this moſt unphiloſophical hypotheſis, and ſhews its glaring contrariety to the laws of motion, to many of the moſt invariable laws of nature, and alſo, to the moſt undoubted and beſt aſcertained phenomena.

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* This M. DE LUC does not believe: he proves, on the contrary, that our continents, by their tendency to undergo *ſome* change, in their form, by the circulation of the waters, tend thereby to their perfection, inſtead of being threatened by that cauſe with the deſtruction, which ſome writers have fancied. This is a curious point of natural hiſtory, which, though it is not neceſſary to our Author's argument, furniſhes, nevertheleſs, a new proof, that our continents are not the effect of ancient rivers.

The hypotheſis of *Telliamed* (De Maillet) is the next that receives a mortal blow from our Herculean deliverer of the phyſical world from monſters and chimeras. He follows this ſtrange author (who makes the ſea the parent of all things), and examines his proofs of *the diminution of the ſea*, and his whimſical opinions concerning the ſyſtem of the univerſe, the population of the planets, the origin of plants, terreſtrial animals, and man, and finiſhes theſe diſcuſſions, by ſhewing the inſufficiency of natural hiſtory and phyſics to account for the exiſtence and formation of any *living* being.

The THIRD VOLUME, in which we find the ſeventh and eighth parts of the work, contains a relation of two different voyages, made by our Author, into *Germany and Holland.* The firſt, which is the ſubject of twenty-five letters, exhibits a rich variety of entertainment to the *natural hiſtorian*, and often intereſting points of view to the *moraliſt*; for few obſervers blend theſe two ſpheres of contemplation together, with ſuch judgment and ſenſibility as M. DE LUC. Among other things, the reader will find here the firſt lines of our Author's *phyſical chronolgy*, deduced from a view of the earth's ſurface, and other phenomena, and which we look upon, as infinitely ſuperior in probability to many other methods of computation, which have been deemed reſpectable. The *route* of our Author through *Lower Saxony*, *Hanover*, *Zell*, *Gottingen*, *Weſtphalia*, *Guelderland*, and *Over-Yſſel*, furniſhes him, in the heaths of theſe countries, whether cultivated or uncultivated, abundant matter of obſervation. But the chain of mountains at *Hartz*, and the mines of that diſtrict, which were the principal objects of this journey, lead our Author into details, which are ſingularly intereſting, as they mingle the pleaſures of rural deſcription with the reſearches of philoſophy. The perſon that can read, without finding his imagination and heart moſt pleaſingly affected, the ſixty-ſecond, and ſeveral other letters of this volume, muſt have a mode of perceiving and feeling very different from that of the author of this article. The deſcription of *Oſterode*, in the neighbourhood of Gottingen, is charming; and, even in the narration of thoſe circumſtances that a faſtidious critic will look upon as trivial, we diſcover the ſpirit of a philoſophical and ſentimental obſerver; of a man, who, by his good humour and gaiety, muſt be an excellent companion on a journey. No object eſcapes him: nor does he, through an apprehenſion of length, ſuppreſs any natural reflection. This may render his work more voluminous than it otherwiſe would have been; but it renders it, at the ſame time, more entertaining; and theſe incidental objects and reflections ſerve as a refreſhment and interlude between profound and ſerious diſquiſitions. Our Author's account of the *miners* of *Clauſthal*, and, in general, of the mines of Hartz, and the manner of working them, is curious and inſtructive: and his obſervation of the *primordial* and *ſecondary* mountains, the former in the chains of Hartz, and the latter in the Kahlenberg, is a new refutation of the hypotheſis of thoſe, who attribute the preſent form of our continents, and the origin of *all* their mountains, to the operation of the waters alone.—The eighth part contains the ſecond journey of M. De Luc in Holland and Germany, by a different *route*, by *Helvoet*, *Grave*, *Oſnabrug*, *Hanover*, *Pyrmont*, *Munden*, *Caſſel*, *Francfort*, *Heidelberg*, *Manheim*, *Mentz*, *Coblentz*, *Cologn*, *Juliers*, *Maeſtricht*, *Tongres*, *and Bruſſels*. The principal things that we meet with here, are certain particularities, and reflections relative to heaths and the ſoil that they cover, to the mineral waters of Pyrmont, to the veſtiges of volcanic erruptions in ſome parts of that route, and in the mountain of Caſſel, as alſo, along the borders of the Rhine from Coblentz to Cologn. Several incidental details of a moral and ſocial kind embelliſh this part; that which relates the meeting with *Peternel Van de Schans*, a hoſpitable goody, is the only one that may be thought *un*-intereſting; and ſuch it will appear to many readers.

The ninth part is the largeſt of all, and takes up entirely the fourth volume. It contains, in thirty letters, our Author's third voyage into Holland and Germany; and as, in this voyage, he paſſed through, nearly, the ſame places that he had formerly viſited, it was not poſſible that he ſhould avoid repetitions. But as theſe repetitions throw new light upon objects, which had been viewed with more or leſs rapidity, and deſerved to be made farther known, they merit rather the name of illuſtrations; and, indeed, the points of view preſented to our Author, and his obſervations upon them, in this third voyage, are every way adapted to ſatisfy a curioſity that was ſtill left in the expectation and deſire of farther information. The principal objects exhibited here, are—A deſcription of the coaſt of Harwic conſidered, with reſpect to the *diminutions* or *acceſſions* which it has undergone or received; and remarks on the *concretions* that are contained in the ſoil of that coaſt—An *Hydraulic* deſcription of Holland—Reflections on the ſtate of the heaths in the low and uncultivated parts of Brabant, and the high and cultivated diſtricts in the neighbourhood of *Tongres* (whoſe environs our Author has examined with the moſt ſingular and laborious attention, and perfectly refuted the ancient tradition, that the ſea formerly came up to its walls).—Moral reaſons for examining the formation of the earth.—Farther remarks on the volcanos on the banks of the Rhine, and on the formation of the Baſaltes.—Volcanic erruptions in the *Schiſtous* mountains along the Rhine, and volcanic ſoil in regular ſtrata between Andernach and the lake of *Loch*; and a deſcription of the volcanos and volcanic phenomena in the neighbourhood of this lake.—The quarries of *Traſs*, and the volcanos in their environs, (in the road from *Nieder-Mennich* to *Neu Wied**).—Rocks filled with marine bodies, though in ſtrata, almoſt vertical like thoſe of the *Schiſtes*.—Continuation of the volcanos, at the back of the *natural mountains*, on the weſtern ſide of the Rhine between *Andernach* and *Oberwinter*.—Mountains of Bazaltes on the ſide of the Rhine, oppoſite to Oberwinter.—An eſſay on earthquakes.—*Hills* of lime-ſtone near Mentz, that confirm our Author's account of the mechaniſm of petrifaction, and other matters of a like nature.

The fifth Volume comprehends the tenth and the eleventh parts of this work. The tenth contains the obſervations made by our Author, in a fourth Tour in Germany, and on the coaſts of the northern ocean. Here the natural hiſtorian will follow him with pleaſure, in his deſcription of the mountains in the counties of *Paderborn* and *La Lippe*, of the heaths of *Luneburg* and *Winſen*, of the duchy of *Bremen*, and of the coſmological phenomena, which he found at *Alteland*, near *Stade*;—in his deſcriptions of the *Kedingermoor* and *Duvelſmoor* (which ſignify the Turberies of Keding and the Devil); in his voyage through *Oldenburg*, *Eaſt-Frieſland*, *Delfzyl*, *Groningen*, *Frieſland*, and Holland; as alſo in his route from Utrecht to Pyrmont, and from Pyrmont to Aix la-Chapelle, by *Geiſmar*, *Wiſbaden*, and *Coblentz*. To all this are ſubjoined ſome letters from M. *Troſſon* to our Author, concerning the *ancient volcanos*, which lie north-eaſt of Coblentz, and the ſtrata of pumice-ſtone that are to be ſeen on the banks of the Rhine and the Moſelle; and this Part is terminated by a deſcription of the country and ſoil between *Aix-la-Chapelle* and *Calais*.

From all the obſervations made in theſe voyages, M. De Luc has been confirmed in his opinion, that our continents are not of a very ancient date—and that not one of the cauſes, which are known to act upon, and influence our globe, and which, by their nature, muſt have acted upon it formerly, as they do now, could have produced the univerſal change of land into ſea, and ſea into land, which has undoubtedly taken place, and of which the veſtiges are evident. What then is the *extraordinary cauſe* that operated this revolution in the ſurface of our globe? This queſtion our Author anſwers in the eleventh and laſt Part, by producing *his* hypotheſis, the reſult of a long and laborious ſtudy of nature, and for which he has prepared the reader in the preceding volumes.

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* At *Neu-wied*, there is a Moravian community, which our Author repreſents in pleaſing colours, obſerving, that it is rather on *benevolence of character* than on *peculiarity of opinion*, that the aſſociation of the Moravian brethren and ſiſters is founded.—This is, certainly, the moſt favourable way of repreſenting the Moravians—and we hope, and begin to believe, that it is a true one.

The facts and concluſions deducible from the obſervations related in the preceding volumes, may be reduced to the following.

The exiſtence of *marine productions* in our continents, and even in the ſummits of mountains, indicates a change in our globe, and ſuppoſe a cauſe that placed them there.

Theſe *marine bodies* are incloſed in certain ſubſtances well known, and entirely diſtinct from them, which ſubſtances ſurround them perfectly, and even ſometimes fill their little cavities; and therefore, theſe ſubſtances were in a ſtate of ſoftneſs or fuſion when they incloſed theſe marine bodies.—The natural arrangement of theſe ſubſtances is in regular parallel *beds*, or ſtrata, often horizontal, always a little inclined, ſuch, in a word, as the waters form, when they remove any quantities of matter from one place to another, and ſuch as they alone form:—this arrangement, according to our Author, is due to them.—In theſe *beds* the fragments of *primordial* ſubſtances are diſcovered, and therefore theſe latter exiſted as they are before theſe *beds* were formed.—The fragments of the primordial ſubſtances, found in theſe *beds*, though they appear, by undoubted marks, to have belonged to larger maſſes, have their angles blunted by friction, and thus appear to have been rolled by the waters that formed theſe beds;—and as this operation required time, it was not by ſudden *ſhocks* or movements, that the waters formed the beds, which contain the fragments under conſideration.—Theſe *depoſits* made by the waters have been raiſed, one above the other, even ſo as to form high mountains, whoſe compoſition is the ſame from the ſummit to the baſe; therefore the waters that formed them were deep, and a conſiderable ſpace of time was taken up in their formation.—Theſe *mountains* contain alſo marine ſubſtances, throughout, but unequally diſtributed; and the ſame inequality is obſervable in the ſtrata of the *plains* and *hills*: ſome of theſe ſtrata contain almoſt an equal mixture of *marine* and *earthy* ſubſtances: others contain few or none of the former: ſometimes the ſhells are of one kind—at other times, of various ſorts;—frequently there is a mixture of young, old, entire, and broken, with all the marks of the accidents that happen to them in the ocean, &c. "Therefore

“ our *continents* have once been *the bottom of a ſea*, on which “ every thing paſſed in the ſame manner, as things paſs on the “ preſent bottom of the ocean.”—Among the *marine bodies*, depoſited in the bottom of the ſea that is now become our continent, there are ſeveral kinds, that only live in the ſeas, that are far diſtant from it. “ Therefore, the ſea, that covered “ our continent, did not withdraw from it *ſlowly*; for, by ſuch “ a gentle retreat, the marine animals that lived in it would “ have continued to live in it, and we ſhould find in the waters, “ that are near our coaſts, the kinds, whoſe fragments and carcaſes we diſcover in the contiguous lands.”—9. We find alſo, in the earth, even near the ſea-coaſts, *marine, foſſile, animal, bodies, of ſpecies* which we have not as yet diſcovered living in any ſea,—though it would ſeem, that, did they exiſt, they would not have eſcaped the notice of men. “ There muſt, “ therefore, have been a cauſe, which made the ſea to withdraw itſelf from our preſent continents; ſome circumſtances, “ alſo, which have either deſtroyed theſe marine animals, or concealed them from our view, or changed their aſpect.”—10. If we conſider the external form of our continents, we ſhall not find in the whole, taken together, any thing that denotes the ſea's having withdrawn from them in a violent manner. They conſiſt of a great number of hills and plains, compoſed of *ſtrata* or layers of ſand (or other unconnected matters) which have not undergone any confuſion. We ſee no great opening extending itſelf towards the preſent ocean, and even the greateſt part of the rivers muſt have formed their own beds in order to arrive at it.—“ From hence it follows, according to our Author, that, though it be evident, that the ſea has not withdrawn itſelf from our continents, in a revolution extremely “ ſlow and ſucceſſive, it appears, nevertheleſs, on the other “ hand, that its removal was not attended with a *ſudden* paſſage “ of the whole maſs of the ocean into a new bed.”—11. We perceive, at the ſurface of our continents, a prodigious quantity of *accumulations* different from the preceding, which have been undoubtedly expoſed to the action of *fire*, which is now quite extinguiſhed, and neither hiſtory nor the moſt ancient traditions convey any notice of the time when theſe mountains were formed. “ Therefore, there is a claſs of *volcanic mountains*, whoſe origin has probably been always unknown.”—12. Theſe mountains have marks, that diſtinguiſh them from the volcanos that burn ſtill: more particularly, they are often covered with accumulations of diſtinct ſubſtances, which are the work of the ſea. “ Therefore the ſea has alſo covered this “ particular claſs of volcanic mountains:” and ſeveral circumſtances indicated by our Author, ſhew that theſe mountains were formed, when our continents were yet the bed of the ocean: for their ſtrata diſcover alternate marks of the operations of fire and water; and there are examples on record, of ſuch mountains ariſing from the bottom of the ſea.—13. It appears by a variety of phenomena, mentioned by our Author, "that " the preſent continents have their *primordial* baſe preciſely " where it was, when it conſtituted the foundation of the " *ancient ocean*, and that it is upon this ſtable and permanent " baſe, that the *ſecondary* eminences, produced, ſome by *fire* " and others by *water*, have been raiſed."—It appears farther, that when the ſea produced its laſt accumulations of *calcareous matter* and *ſand*, upon our continents, it then occupied theſe continents entirely.—Again—as ſoils, diſengaged from water, and expoſed to the *influence of the air*, are covered, in proceſs of time, with plants, whoſe ſucceſſive generations, left upon the place, produce ſtrata of *vegetable* earth, theſe *ſtrata*, when they remain untouched, aſſiſt us in calculating, by their progreſſive growth, the time that a ſoil has been expoſed to the influence of the air. Accordingly, by conſidering, not the mountains, where, from various cauſes, *vegetation* does not follow a uniform rule, but the laſt *ſtrata* of ſand which the ſea has ſpread over extenſive diſtricts of our continent; our Author concludes, from a variety of circumſtances here ſpecified, that the time elapſed, ſince theſe *ſtrata* have been expoſed to the influences of the air, is not ſo conſiderable as ſome have imagined, and that all the extent of the baſe of our continents was thus expoſed at one and the ſame period. An obſervation alſo of the phenomena, that are diſcernible on the borders of the preſent ocean, have led our Author to conclude, that the level of the ſea undergoes no more alterations, that ſince it left our continents it diſcovers no tendency to change its bed, and that the period when it left our continents is not extremely remote.

The reſult of all theſe phenomena is reduced, by our Author, to the following propoſitions.—1. The ſea covered formerly *our* continents, and covers them no more.—2. There exiſted, at the ſame time, *other* continents, that ſeem to exiſt no more.—3. The ſea occupies a bed, in which it is permanent, and there is no diſcernible cauſe that has a tendency either to deſtroy this bed or to form a new one.—4. The revolution that produced this new ſtate of things, muſt have affected, at the ſame time, all the parts of our continents, where the untouched layer of *vegetable earth* is of the ſame thickneſs.—5. The thickneſs of that layer or *ſtratum* is not very conſiderable, if we attend to the known effects of the cauſe that produced it. M. De Luc's ſyſtem may be then expreſſed in the following ſentence: *Ancient continents*, which were contemporary with the *ancient ſea*, ſunk, or fell in below the level of its bed; and the *ſea*, flowing into that hollow ſpace, left dry its ancient bed, which forms, at preſent, our continents.

The proofs and development of this ſyſtem;—the hiſtory of the earth ſince this grand revolution;—the examination of M. Buffon's epochas, as far as they relate to the origin of the planets, and the refrigeration of the earth;—a curious analyſis of the phenomena of *heat*;—a conſideration of the *Moſaic* account of the creation and deluge, and a demonſtration of their conformity with the true theory of the earth,—are the intereſting ſubjects that occupy the remainder of this fifth volume:—and we propoſe to give ſome account of them in a ſubſequent *Review*.

ART. VII.

Obſervations ſur la Muſique, & principalement ſur la Metaphyſique de l'Art.—Obſervations concerning Muſic, and more eſpecially the Metaphyſical Part of that Art. 8vo. Paris. 1779.

THIS is a very ingenious performance. The Author appears to be both a muſician and a philoſopher, and his knowledge is accompanied with evident marks of genius and taſte. It deſerves to be compared with the excellent treatiſe of Mr. Harris, on *Muſic, Painting, and Poetry*, in which that very learned and judicious writer allows to the firſt but a very ſmall degree of perfection, when conſidered as a mimetic or imitative art, and makes its genuine charm and efficacy conſiſt in exciting directly by ſounds, modified in a certain manner, a variety of affections in the mind. Our Author adopts this principle, and illuſtrates it by a variety of obſervations and examples, that are curious and entertaining. He ſhews, that imitation is, by no means, eſſential to muſic; and that it is extremely imperfect in this fine art: he conſiders muſic, as a natural and univerſal language, entirely diſtinct from ſpeech, that acts immediately on the ſenſes, though the mind, by reflection and fancy, diſcovers, in its ſounds, ſeveral relations and analogies to different objects and effects in the natural world. He obſerves, that in the *ſtabat mater*, which commonly paſſes for a powerful expreſſion of grief, there is not a ſingle note that imitates the natural or inarticulate cry of paſſion.

The object and effect of muſic is pleaſure, and pleaſure is felt by the perſon who ſings, even on the moſt ſorrowful occaſions. As inarticulate ſounds have no preciſe ſignification, they cannot excite any ideas, but ſuch as correſpond with certain ſenſations and affections, and even theſe they excite in a vague and confuſed manner, if they are not determined by the union of muſic with poetry, or ſpeech. Our Author conſiders at great length the four principal characters of muſic, *viz.* the *tender*—the *graceful*—the *chearful*—and the *bold*. He alſo treats of melody and harmony, compoſition and execution, in a maſterly manner. This volume, however, is but the firſt part of his work; and the ſecond will certainly be deſired with impatience by thoſe who peruſe the firſt.

ART. VIII.

Voyage dans les Mers de l'Inde, fait par Ordre du Roi, &c.—An Account of a Voyage made in the Indian Seas, by the King's Order, on occaſion of the Paſſage of Venus over the Sun's Diſk, the 6th of June 1761, and the 3d of June 1769. By M. LE GENTIL, Member of the Royal Academy of Sciences. Vol. I. 4to. 707 pages, with xv Plates. Paris. 1779. Price 13 livres. 10s.

THE learned and inquiſitive Author of this inſtructive and entertaining work did not obtain the principal end he propoſe to himſelf by this voyage to the Eaſt-Indies. He arrived too late in India for the paſſage of *Venus*, that was to take place in 1761: and though, with a patience, that ſeems peculiar to the votaries of aſtronomy, he waited till the year 1769 for another paſſage, an untimely cloud, of a momentary duration, diſappointed his hopes a ſecond time. Theſe philoſophical diſaſters did not, however, render his voyage fruitleſs. The ingenious traveller turned his attention toward other objects, that might tend to the improvement of various uſeful branches of knowledge. And there are, in effect, ſeveral obſervations relative to natural philoſophy, geography, hiſtory, civil inſtitutions, and manners, in the work before us, that will be read with pleaſure.

This Firſt Volume contains *two parts*, and a ſupplement or appendix. In the firſt part, our Author deſcribes the cuſtoms, manners, and religion of the Indians, on the coaſt of Coromandel, and this deſcription is accompanied with various remarks on the wars and commerce that are carried on in that part of this ſtrange world. This is followed by a view of the aſtronomical principles of the Brahmins. The Author ſhews their conformity with the aſtronomy of the ancient Chaldeans, and endeavours to throw light upon the cloudy chronology of that nation. He makes alſo ſeveral remarks on the confuſion that reigns in the denominations frequently given to the inhabitants of the coaſts of Malabar and Coromandel, and from which even the geographical maps and charts are not exempted. As to the religious ceremonies and doctrines of the Brahmins, we cannot ſay that his accounts of them are maſterly. Holwel and Anquetil diſcover a much more accurate and more extenſive knowledge of theſe objects. M. LE GENTIL examines the accounts that have been given of the conqueſts of the Macedonian hero in India, and places them vaſtly below the exploits and victories of Gengis-Kan, Tamerlane, and *Aureng-Zeb.*

His account of the beauty of the Indian climate, the fertility of the ſoil, the voluptuous propenſity of the inhabitants, and the ſpirit of ſenſuality, which reigns in thoſe regions, and diffuſes itſelf through the veins of the Europeans who frequent them, are deſcribed in vivid colours by our Author. Even the Indian ſparrows do not eſcape his attention; and the things he relates of theſe laſcivious animals, would heighten, with ſome new and glowing tints, Buffon's lively picture of their indelicate amours. It is very ſingular, that in ſuch a climate, and amidſt the indolence and lazineſs that nouriſh the ſenſual paſſions, the conjugal fidelity of the Indian women (eſpecially thoſe of more diſtinguiſhed *caſtes* or families) is ſo remarkable and exemplary, as our Author repreſents it. Religion, reigning cuſtoms, nay, even certain ſuperſtitions, which ſeizing upon the paſſions, have generally a firmer hold upon the mind, than the pure dictates of a rational religion, may perhaps contribute to this phenomenon. It is, nevertheleſs, an object of reproach to thoſe who live under a more temperate ſky, and who are furniſhed with ſuperior means of knowledge and virtue.

From this object, our Author proceeds to the tyranny which the Moguls exerciſe over the voluptuous and effeminate Indians, who ſurpaſs them in number nearly in the proportion of fifty to one. This oppreſſion is rendered more grievous by the diſſenſions which reign among the Mogul princes, more eſpecially ſince the time that the Europeans have intermeddled in theſe diſſenſions. He conſiders the Europeans as more or leſs, and ſooner or later, the dupes of theſe princes, who have recourſe to them for ſuccour; he condemns the plan of M. Dupleix, who aimed at nothing leſs than the reduction of India under the French dominion, as a plan of ruin and devaſtation for the former, and as detrimental even to the true commercial intereſt of the latter. The only way (ſays he) to maſter India, would be to have a *flouriſhing kingdom* at Madagaſcar, which, by its proximity, would not only be empowered to conquer, but alſo to preſerve the conqueſt.—This puts us in mind of the old proverb, *When the ſky falls we ſhall catch larks.*

We refer the Reader to M. Le Gentil's work for his account of the theology of the Indians, which is rather circumſtantial, than remarkable for new diſcoveries. His deſcriptions of their ſacred edifices, illuſtrated with plates, are curious. What is moſt curious of all is his notion, that the Egyptians are deſcendants of a Chineſe colony in India, which is not only turning the tables on M. Des Guignes, but alſo on the authors of the *Religious Ceremonies*, who affirm, that the Brahmins derived their origin from an Egyptian colony. We ſhall be glad to hear, in the following part of our Author's work, upon what records, traditions, or circumſtances, he founds his conjecture, that the Egyptians originate from a Chineſe colony, which traded on the coaſt of Coromandel, ſettled at, the place now called, Negapatnam, and carried their commercial enterpriſes as far as the coaſts of the Red Sea.

The aſtronomical part of this volume is undoubtedly executed beſt: the Author has diſcovered great ſagacity, induſtry, and knowledge, in his inquiries concerning the ſtate of aſtronomy among the Indians of the coaſt of Coromandel. He had great difficulties to ſurmount in theſe reſearches, as the knowledge of that people is expreſſed in verſes or allegorical ſymbols, and the explication of the characters is often difficult, and doubtful, on account of the incapacity of the interpreters. The curioſity of M. Le Gentil was excited by the accounts he had heard, at Pondicherry, of the aſtronomy of the Tamoult Indians; and nothing could equal his ſurpriſe, when he ſaw the facility with which one of theſe Indians calculated, in his preſence, an eclipſe of the moon (which he had propoſed to him) with all the preliminary elements of that phenomenon, in three quarters of an hour. It is very ſingular (as our Author obſerves) that notwithſtanding the capacity which the Brahmins ſeem to have for aſtronomical calculations, that ſcience has not acquired among them any degree of improvement, nor made one progreſſive ſtep during the courſe of ſeventeen centuries. It is ſtill more ſurpriſing, that the Brahmins do not ſeem to look upon it as farther improveable by obſervations and experiments. This circumſtance, which takes place throughout the Eaſt, has been mentioned by M. Bailli, who concluded from it, that the eaſtern nations were not the inventors of aſtronomy,—for whoever invents, is capable of improving, and is diſpoſed to improve. The aſtronomy of the Brahmins is confined to the following five articles,—the uſe of the gnomon; the length of the year; the preceſſion of the equinoxes; the diviſion of the Zodiac into twenty-ſeven conſtellations; and the calculation of the eclipſes of the ſun and moon. It appears from our Author's account of the tropical year of the Brahmins, and their calculations of the preceſſion of the equinoxes, that the Indians had a more accurate knowledge of the length of the year, than that which has been tranſmitted to us by *Ptolemy* and *Hipparchus*; and our Author concludes from hence, that they were acquainted with the motion of preceſſion, which the Greek philoſophers only began to ſuſpect or conjecture 128 years before the Chriſtian æra. M. Le Gentil alſo ſhews (and this is a diſcovery, at leaſt, to us) that the *ages* of the world, of which the Brames or Brahmins ſpeak, are no more than a revolution of the heavens, or the period of the motion of the ſtars in longitude, which is a period of

24,000 years, ſuppoſing the motion of preceſſion to be 54″ annually.

The aſtronomical tables and obſervations, that take up the reſt of this volume, are learned and curious, and contain a rich variety of materials for the improvement of that ſcience. The Memoir concerning the conformity between the aſtronomy of the modern Brahmins and that of the ancient Chaldeans, was read to the academy of ſciences in the year 1777. It unfolds the reſult of our Author's inquiries into the aſtronomical knowledge of theſe two nations, and concludes the firſt Part of this Volume.

The ſecond Part contains a great number of obſervations relative to aſtronomy and natural philoſophy, made principally at Pondicherry. It begins with a deſcription of the Author's obſervatory, of the inſtruments he uſed in making them, and the methods he employed to verify them. This is really a valuable collection for the aſtronomers, as it not only contains accurate obſervations, but alſo the reſults which they furniſh, either for improving tables, or determining the longitudes of the different places in which they have been made. Our Author's obſervations on the horizontal refractions on the ſea-coaſts, and his *Table of Refractions* from the horizon to the height of 90 degrees, are both curious and uſeful; ſuch alſo are his obſervations on the ſimple pendulum, and on the comet that appeared in 1769. Theſe are followed by a journal of the temperature of the climate of Pondicherry, and of the variations in the ſeaſons, as alſo by a deſcription of the *environs* of that place, of its ſoil, and the different productions of the country, together with ſeveral intereſting experiments on the waters that are in the neighbourhood of that city. The *Supplement*, which terminates this volume, contains the relation of ſeveral ſhort voyages on the Indian ſeas, as alſo intereſting remarks on the navigation from the Manila Iſlands to Pondicherry by the ſtreights of Malacca, followed by a *Memoir* concerning the winds in general, the trade-winds, and the courſe that navigators ought to hold in the voyage to India after they have doubled the Cape of Good Hope. The moſt experienced mariners will receive ſatisfaction, perhaps inſtruction, from this part of M. LE GENTIL's Work, which muſt be a valuable preſent to all who have at heart the improvement of navigation.

ART. IX.

Decouvertes de M. Marat, ſur le Feu, l'Electricité, et la Lumiere, &c. —Diſcoveries relative to Fire, Electricity, and Light, by M. MARAT *, M. D. Phyſician to the Life-Guards of the Count d'Artois, confirmed by a ſeries of Experiments, which have been repeated and verified by Commiſſaries, appointed by the Royal Academy of Sciences, for that Purpoſe. 8vo. Paris. 1779.

IT is ſingular enough, that though *fire* is an object perpetually before our eyes, and the conſtant obſervation of its effects ſeems to facilitate the means of arriving at the knowledge of its nature, we have hitherto got little farther than the formation of ingenious conjectures and hypotheſes on that intereſting ſubject. Thoſe who have ſtudied it with the moſt perſevering attention and aſſiduity, have conſidered *fire* as an emanation from the ſun, and heat as the attribute of light; but the reſult of curious, new, and well-conducted experiments hath enabled M. MARAT to improve, by important diſcoveries, this uſeful and entertaining branch of natural philoſophy.

From an attentive conſideration of the known phenomena, our Author concluded, that *heat* and *fire* are modifications of the motion of a particular fluid; but to know the nature of this fluid, it was neceſſary to render it viſible at the moment that it eſcapes with violence from the inflammable matters which it conſumes, or diſengages itſelf gently from the bodies which it has penetrated. This M. MARAT attempted with ſucceſs, but by a method of proceeding entirely new, and by a uſe of the ſolar microſcope, hitherto unknown, and which gives a new and enlarged ſphere of operation to this inſtrument. It is well known, that the uſe of the ſolar microſcope has been hitherto confined within narrow bounds. By the ordinary manner of employing it, the object is placed in the focus, and thus only ſmall objects and tranſparent ones can be examined by its aſſiſtance; but by mounting it with its object-glaſs alone, and placing the object in a proper point of the luminous cone, our Author has adapted it to the examination of objects great and ſmall, opaque and tranſparent, whoſe emanations alſo it renders viſible.

The firſt thing M. MARAT attempts to prove is, that *heat* is nothing more than the modification of a particular fluid, and that it is the *motion* of this fluid, and not merely its preſence, which produces *heat* and *fire*.

" When we fix, *ſays he*, the ſolar microſcope, mounted with

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* The author of a *Philoſophical Eſſay on Man*, &c. publiſhed at London in the year 1773, and of which an account was given by us.

"its object-glaſs only, to the window-ſhutter of a dark room, "and place the flame of a wax-candle in a proper part of the "cone, formed by the diverging rays of the ſun, and ſeveral "feet diſtant from the focus,—then there is ſeen to ariſe on "the linen about the wick an oblong, tranſparent waving cy"linder. In this cylinder the image of the flame is eaſily diſ"tinguiſhed: it appears under the form of a ruddy ſhuttle, "which contains, within its compaſs, a ſimilar form leſs co"loured, and in whoſe centre there ſhines a ſmall point ex"tremely white. This cylinder is terminated by a brilliant "ſtripe or border, except at its ſummit, which is divided into "ſeveral whirling, lucid particles or emiſſions, each ſurround"ed by a ſmaller ſtripe or border. Lighted coal, red-hot iron, "exhibit *phenomena* analogous to this, and lead us to conclude, "that heat never exiſts, but when the igneous fluid is ſet in "motion." After analyſing the impreſſion that is made on the linen, M. MARAT proves, that the brilliant effluvia obſervable on the linen or paper that is employed in the experiment, are properly portions or undulations of the igneous fluid itſelf, and not a ſort of light vapour, which eſcapes from bodies highly heated, and is deſigned to communicate warmth; and that the exhalations of an enflamed or *candent* body are ſo far from tranſmitting the action of the igneous fluid, that they, on the contrary, diminiſh and weaken it.

The properties of the igneous fluid come next into conſideration. This fluid is tranſparent and luminous, and its *eclat* or brilliancy is proportionable to its denſity. Hence this brilliancy is more vivid at the borders of its ſphere of activity, more eſpecially in the centre of the flame, where the figure or form of the igneous emiſſions (*jets*) is nearly ſpherical. The igneous fluid is moreover a weighty body, endowed with a ſurpriſing mobility, compreſſible, and not elaſtic.

We refer our Readers to the Work itſelf for an accurate and circumſtantial account of the experiments, by which our Author undertakes to prove, that the *igneous matter* (or fire) differs eſſentially both from luminous matter (light) and the electrical fluid. Theſe are followed by other experiments, which indicate the laws and properties of the motion of the igneous fluid, when its action is excited. From hence M. MARAT proceeds to conſider the form of the ſphere of activity of this fluid, and the neceſſity of air to ſupply fire with a compreſſible medium, in which it can extend freely the ſphere of its activity. The experiments that illuſtrate this fact are intereſting and curious. Such alſo are his obſervations on the diverſity which may be remarked in the power of bodies to determine the action of the igneous fluid. This diverſity depends on the quantity of phlogiſton, which, not being intimately united with incombuſtible principles, may be diſengaged from them by the action of the igneous fluid.

Deflagration, and the phenomena of refrigeration, next employ the attention of our Author, who alſo enters into curious diſcuſſions relative to the light which flame diffuſes, the different colours of flame, the degrees of purity in the igneous fluid, which this diverſity of colours indicates, and the cauſes of that figure of an oblong cone which flame always aſſumes.

The hypotheſis of M. Marat is ſupported by 116 experiments;—nevertheleſs we ſuſpend our judgment, and ſhould be glad to ſee it ſet in a ſtill more irreſiſtible light. We cannot ſay, that either his reaſonings, or the account of his experiments, are free from all charge of obſcurity; at leaſt, we have not found them ſo.—This however may be our fault, and therefore we ſhall not farther inſiſt upon this circumſtance Be that as it may, M. Marat is certainly a ſagacious and acute obſerver of nature, and poſſeſſes all the knowledge and qualities that are requiſite to make important diſcoveries in natural ſcience.

Art. X.

Nouvelles Lettres d'un Voyageur Anglois.—More Letters of an Engliſh Traveller. By M Sherlock. 8vo. London and Paris. 1780.

THE motto at the head of this new publication of Mr. Sherlock ſhews, that his ſpirits are raiſed under the proſpect of *approaching fame*. It is as follows,

Incenditque animum famæ venientis amore. Virg.

From what quarter the trumpet-bearing goddeſs is to make her approaches to our Author—whether or not ſhe has already ſet out—or how far ſhe may have advanced in her journey, we know not;—neither can we gueſs what *route* ſhe will take. If ſhe comes through his *Advice to a young Italian Poet* *, this may help her on a little in her way, and give her ſome propenſity to put the trumpet to her mouth in our Author's favour;—but the firſt *Twenty Letters of an Engliſh Traveller* † will probably make her take ſeveral ſteps backward, and even think of ſending *Patience* in her place. The *New Letters*, now before us, will not, we fear, induce her to arrive, and hover, with her ſpread wings, over our Author's head: and yet Mr. Sherlock does not ſeem diſpoſed to put up with ſcanty marks of her benevolence: for the laſt words of his ſhort Preface are *Glory* or *Death* As to Glory, *we* could not, in conſcience, give it to him for this new publication, if we had it in our giving;—

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* See an account of this work in our Review, vol. lxi. p. 460.

† See our Review of theſe twenty Letters, *ibid.* p. 462.

and as to *Death* (if he means *oblivion* by that term), it will in all likelihood come of itſelf.

There are indeed ſeveral good things in theſe Letters; but they are very unequal in quantity to the inaccurate relations, injudicious reflections, illiberal cenſures and invectives, and trite obſervations that disfigure the work. Mr. SHERLOCK ſets out in his ſhort, but emphatic Preface, with an uncommon air of confidence and ſelf-importance. We ſhall tranſlate the Preface, to ſhew that this accuſation is not groundleſs.

" Readers in general have ſo little knowledge and quickneſs
" of diſcernment, that it may be almoſt looked upon as an
" inſtance of folly to appear in print. There are, nevertheleſs,
" exceptions to this general rule; and I hope, Reader, that
" you are of the number. If you are not,—I confeſs honeſtly,
" that you would give me more pleaſure, by throwing my book
" into the fire, than by reading it: If you are—I aſk no quar-
" ter:—GLORY or DEATH."

Of the Forty-four Letters that compoſe this Work, the firſt fifteen relate to Italy. The firſt and ſecond deſcribe the natural beauties of that delightful country, in animated proſe, that ſometimes *runs mad*, in which we often find an uncommon felicity both of thought and expreſſion, mixed with abſurd epithets, and tinſel phraſes. Thus, after having mentioned the pictures in Italy, he tells us, that Italy itſelf is the moſt beautiful picture in the world,—that Nature *caſt it* (l'a jetté) in a happy moment, and that this *great maſter*, to prevent the ſatiety ariſing from a continual accumulation of beauties, has ſhaded the compoſition with barren mountains, and extenſive diſmal marſhes. He alſo calls the burning volcanos, and the rocky mountains, *terrible graces*, which is ſurely an epithet that the three amiable ſiſters muſt reject without heſitation, as nothing that excites or reſembles terror can belong to their domain. In ſhort, all this is a motley buſineſs. The ſecond Letter is above cenſure; for it conſiſts of two Latin pages from the ſecond book of Virgil's Georgics—of two French pages, which contain the Abbé Deliſle's tranſlation of that paſſage—of an Engliſh page from Addiſon's letter from Italy—of a quotation from *Pliny*, and of a paſſage of *Voltaire*'s Henriade.

There is nothing either new, inſtructive, or ingenious in what he ſays of the Roman artiſts in the third Letter, which is ſuperficial, flighty, and frothy,—characters that predominate too much in the whole of this publication. The fourth points out the remarkable difference, or rather oppoſition, that there is between the reſerved, inſidious, and crafty character of the Romans (which is ſtill much the ſame as we have it deſcribed by Salluſt), and the character of the Neapolitans, which is frank and open in the midſt of their libertiniſm and profligacy. Mr.

SHERLOCK obſerves in this Letter, that few of the European nations retain their original character, and that French manners and modes have been almoſt univerſally adopted in them all. He adds, that the capital cities in Germany are entirely French in their manner of living, *which may be more or leſs true*, and that the little towns in that empire retain the ſame ſimplicity which characTiſed them in the time of Tacitus, *which we know to be more or leſs falſe*.

The fifth and ſixth Letters contain nothing remarkable. In the ſeventh Mr. SHERLOCK tells us, that the Italian women pleaſed him, not only becauſe they ſing ſweetly, but becauſe they *reaſon well*; and nothing, ſays he, pleaſes me ſo much as a *woman who reaſons*. Now to ſhew, that he does not extol, without foundation, the *reaſoning* powers of the Italian ladies, he gives us a ſpecimen of their logic in the following converſation: "Madam *(ſaid I, to one of them)*, how comes it that the ladies of this country admit the ſuits of ſo many lovers? What would you have us do? (replied ſhe.) Nature has given us a *heart—now* the heart fades and decays, when it is not nouriſhed:—*therefore* another heart muſt be ſought for to nouriſh it; and thus we take to ourſelves a huſband. But the *heart* of this huſband is ſoon *exhauſted:* and then we take to ourſelves a lover: The lover leaves us in the lurch;—then we feel a *dreadful void*, which it is neceſſary to fill; therefore we take another lover, and then another, and then a fourth (for they all deſert us). So you ſee, continued ſhe, that if we are not conſtant, it is not our fault, but that of the men, not one of whom knows what fidelity is."——(Rare logic, indeed, Mr. SHERLOCK!) And what is peculiarly agreeable on this ſubject, is, that the logic of the Italian ladies may be either *ſaid* or *ſung*;—" for (as our Author goes on to obſerve) " four verſes of Metaſtaſio will form a ſufficient proof for an Italian lady on any ſubject whatever, as they enter into the ſoul by a very ſenſible and feeling part—I mean the ear: join, therefore, the charm of poetry with the *profound logic*, of which I have already quoted an example, and then judge whether theſe poor women are to be blamed, who follow inviolably the maxim, ſo happily expreſſed in theſe three little verſes:

Molti averne,
Un goderne,
E cangiar ſpeſſo.

i. e.

To have many (lovers),
To enjoy one,
And to change often.

The *Cigiſbee* is the ſubject of the eighth letter; and we have ſo often had occaſion to exhibit this contemptible animal, that we ſhall not expoſe him here again to view. The ninth Letter is of the ranting kind—new exclamations on the beauties of Italy—but alſo (which pleaſed us much more) ſeveral panegyrical effuſions, well felt, and well expreſſed, on the unparalleled merit of the Grecian authors and artiſts, and particularly of the Grecian ſtatues. Mr. SHERLOCK's mind dilates itſelf, when he contemplates theſe immortal models of taſte and genius; and he conſiders the univerſal decline of true taſte in the fine arts, as principally owing to a neglect of the ſtudy of the Greeks. Here he ſeems to be much in the right;—and he does not embrace this truth coldly, as appears by the following paſſage: "I am ſo full of this idea, that having "formed the deſign of compoſing a *conſiderable* work in Eng-"liſh, I am reſolved, at my return into my own country "*(Ireland)*, to read over again the Grecian authors, and to "follow them as my only models."——What he ſays of the influence of the Grecian models in forming the great artiſts in Italy, and the moſt celebrated authors in all nations, we think perfectly true. The Grecian ſtatues and edifices formed Raphael, Michael Angelo, and Palladio.—The Grecian bards formed Virgil—the Grecian orators Cicero—Menander was the model of *Terence*, Herodotus of Livy, Thucydides of Salluſt,—and Pindar, Anacreon, and Alceus, infuſed the ſpirit of Attic genius and grace into the odes of Horace. Mr. SHERLOCK conſiders Racine and Boileau, as the French authors that owe their ſuperiority to the ſtudy of the Greek writers. Taſſo and Metaſtaſio ſurpaſſed all the Italians by the ſame means; and to theſe models alſo Addiſon and Pope owed their pre-eminence among the Engliſh.——We are not quite clear about Pope's intimate acquaintance with Grecian literature; we think, at leaſt, that Milton would have been a more ſtriking example of the ſublime influence of Grecian lore on Britiſh genius. But however that may be, we cannot help being both ſurpriſed and offended at the following note, in which Mr. SHERLOCK has eſtimated the reſpective merit of four nations. "I aſſign, "*(ſays he)* the firſt place in every reſpect to Greece, the ſe-"cond to Italy, the third to France, and the fourth to Eng-"land."——We appeal to the *manes* of Bacon, Boyle, Shakeſpear, Milton, Newton, Halley, Dryden, Addiſon, Pope, Thomſon, Hume; we may appeal likewiſe to Robertſon, Weſt, Reynolds, and even to the minor poets and orators of the preſent time, againſt this decree of Mr. SHERLOCK.

The eleventh, twelfth, and thirteenth Letters contain good advice to a young poet bleſt with genius, and eager for fame. But ſometimes the counſels of our Author are ſuch as ought not to be followed without certain precautions; as when he recommends hiſtory as the true ſource from whence a profound knowledge of the human heart is to be derived, and adviſes his young man to follow *Rochefoucault*, *Tacitus*, *Machiavel*, *La Bruyere*, and *Richardſon*, as the beſt guides in this reſearch.—To us it appears, that hiſtory is a fallacious picture of human nature; it never preſents the mild and peaceful ſcenes of domeſtic life; it exhibits to our view but a ſmall number of actors from the collective body of mankind, and theſe actors, for the moſt part, come maſked upon the ſtage: and then, as to the authors above mentioned, they all, excepting the two laſt, turn up generally the corrupt ſide of human nature, and, from a ſpirit of melancholy and miſanthropy, tinge even its faireſt qualities with the ſame diſmal hue.——Again,—When Mr. SHERLOCK recommends the ſtudy of the mathematics, or, at leaſt, of the firſt ſix books of Euclid, as adapted to produce rectitude of judgment, and a habit of reaſoning with accuracy, he may, perhaps, be in the right; though we are rather inclined to think, that mathematical preciſion rarely extends its influence beyond the bounds of mathematical ſcience. But were this piece of advice well founded, we ſtill wonder to find him apprehenſive that it may be looked on as a paradox; ſince it is known to be a trite and generally-received maxim, from the days of Pythagoras down to our times, and has been inculcated almoſt in every book that has been written upon the ſubject of education. It may be (as our Author expreſſes himſelf) one of his favourite thoughts; but it is a common-place one of the firſt rate; and the ravings of honeſt *Will Whiſton*, the commentary of *Newton* on the Revelations, and the irregular plans and innumerable tautologies of *Barrow*'s ſermons, tempt us ſtrongly to doubt of its ſolidity.

In mentioning the poets whom the young bard ought to conſider as models, it was natural indeed to place *Homer* at their head: the harmonious numbers, the towering imagination, the animated deſcriptions, the pathos, the energy, the ſimplicity of that immortal bard, render him, in theſe reſpects, a model to all ages. But to tell us, as Mr. SHERLOCK does, that Homer *was acquainted with all the ſciences, and all the arts*, this, indeed, is a paradox of the firſt magnitude. Why, Sir, Homer could neither write nor read; and, if we are not much miſtaken, reading and writing were unknown among the Greeks for many centuries after his time; ſince it ſeems highly probable, that alphabetical writing was borrowed, by them, from the Phenicians about 554 years before the Chriſtian æra, when compoſition in proſe was introduced into Greece by Pherecydes of Syros. It is true, you are not the only one who has advanced this paradox: A cloud of witneſſes have gone before you, teſtiſying in favour of Homer's erudition, and maintaining that all the philoſophy of the Greeks iſſued forth from his brain, as Minerva did from that of Jupiter. But how do theſe men confirm their teſtimonies? By arbitrary explications, forced allegories, and by reaſonings that are inconcluſive in the higheſt degree; not to mention that the pretended ſcience they attribute to Homer is, for the moſt part, a motley maſs of errors, contradictions, and abſurdities. The truth is, Homer was a great poet, but he was neither a philoſopher nor a philologiſt. ——The twelfth and thirteenth Letters are judicious, animated, full of excellent thoughts happily expreſſed.—*Utinam ſic omnia dixiſſet.*

The fourteenth Letter contains a warm panegyric on the Earl of Briſtol (Lord Biſhop of Derry) and on Homer; and it is not eaſy to ſay which of them he praiſes moſt. There is no doubt but that they have both great merit, each in his line and way,—and that the line and way of both is elevated and extenſive. Lord Briſtol ſeems to be our Author's declared Mecænas; at leaſt, this is the third publication which Mr. Sherlock has dedicated to this Noble Prelate. For our part, we think the offerings not ſufficiently proportioned to the taſte, genius, and dignity of the patron; for, after all, theſe Letters are rather the light and haſty effuſions of familiar correſpondence, than inſtructive relations of the ſtate of literature, arts, manners, and ſociety. They are indeed the effuſions of a mind that is very far from being deſtitute of taſte and knowledge, nay, of a mind that poſſeſſes the former in a very high degree; but they are only ſlight and rapid hints on ſome few of the many objects that muſt have preſented themſelves to the obſervation of our traveller; and as they were addreſſed in *familiar letters* to his *friends*, they do not ſeem to have been of conſequence enough to be offered, with a ſerious dedication, to his Noble *Patron*. The great work which our Author has in contemplation, will, no doubt, be more worthy the protection of that noble, learned, and ingenious Prelate; the preſent publication would have been dedicated, with leſs impropriety, to his daughter Lady *Charlotte*, whoſe graceful and amiable portrait is drawn beautifully, and in vivid colours, by Mr. SHERLOCK in one of theſe Letters.

ART. XI.

Reflexions Hiſtoriques et Politiques ſur le Commerce de la France avec ſes Colonies de l'Amerique.—Hiſtorical and Critical Reflections on the Commerce of France with her American Colonies. By M. WEUVES. 8vo. Geneva and Paris. 1780.

THIS Work is highly eſteemed by the knowing ones in the line of commerce. It contains extenſive views, ſeems to be compoſed with preciſion, and muſt be more eſpecially of uſe to thoſe who trade with the French iſlands in America.

ART. XII.

L'Intrigue du Cabinet ſous Henri IV. *et Louis* XIII. *terminée par la Fronde.*—The Political Intrigues or Negociations of the Cabinet-Council under Henry IV. and Lewis XIII. ending with the Troubles of the Fronde. By M. ANQUETIL, Regular Canon of the Congregation of France, Correſpondent of the Royal Academy of Inſcriptions, &c. 4 vols. in 12mo.

THIS intereſting Work comes from the ſame hand to which the public is indebted for the juſtly-applauded piece of modern hiſtory, intitled, *The Spirit of the League*, which unfolds with ſuch accuracy and candour the ſcenes of blood and horror that were exhibited by the ambition and bigotry of the faction of the Guiſes. The preſent Work, though leſs ſtriking, is not however leſs inſtructive; for if it does not exhibit a ſeries of warlike exploits, which aſtoniſh, it opens uſeful views of the workings of ambition, and the other human paſſions, that neſtle in the cabinets of princes, and from thence ſpread their pernicious influence through human ſociety.

The Work is divided into nine Books. In the firſt, we ſee the painful efforts of Henry IV. to reſtore order and ſubordination in his kingdom—the ſpirit of faction and the remains of the *League* forcing this prince to acts of ſeverity, againſt his natural propenſity to clemency and indulgence—the progreſs of navigation and agriculture, and the flouriſhing ſtate of the kingdom.——In the ſecond, we ſee this monarch, victorious over his enemies, enjoying peace at home and abroad, but imbittering his felicity by an inconſiderate paſſion, which caſts a cloud over the remainder of his days, and furniſhes a pretext for the Queen-Conſort to perſevere in a line of conduct that is pernicious to the kingdom.——In the third, Mary de Medicis, devoted and abandoned to inſolent favourites, adopts all their prejudices againſt the princes, who arm, and the parliaments, who murmur. Here we meet with a variety of objects, preſented in a very intereſting manner; ſuch as, the character of Mary de Medicis, the triumph of Condé, the remarkable hiſtory of the Mareſchal D'Ancre, the diſgrace of the Queen-Mother, the conteſt between her and Condé, &c.——In the fourth, Mary de Medicis regains her credit, oppoſes her ſon, who, incapable of governing without a leader, falls into the hands of Richlieu, whoſe influence and aſcendency, after having ſuffered ſeveral checks, is confirmed by the diſgrace of his principal enemies.——In the fifth, the genius of this miniſter diſplays all its powers, and renders him maſter of the King. His accumulated ſucceſſes excite envy—powerful cabals are formed, into which the Queen-Mother, the King's brother and neareſt relations, and ſeveral magiſtrates and military commanders of the firſt rank enter; all of whom are puniſhed, for their attempts to overturn the miniſter, by exile, impriſonment, or death.——In the ſixth, the *Frondeurs*, though ſupported by the parliament, and become maſters of the metropolis, by the famous *Jour des Barricades*, are obliged to conclude a peace, which is followed by a variety of intrigues, in which the political operations of Richlieu are curious, and well repreſented. The death of that cardinal and Lewis XIII. the riſe, favour, and qualities of Mazarin, and the beginning of the regency of Anne of Auſtria, make alſo an intereſting part of the contents of this book.——The ſeventh, eighth, and ninth books exhibit to us a kind of moving picture, in which the figures, ſometimes viſible and ſometimes concealed, advance, retire, unite, ſeparate, change ſides, every moment, and eſpouſe different and oppoſite plans and intereſts with the utmoſt inconſtancy. Here we ſee Paris blockaded by Condé, through the inſtigation of Mazarin,—this prince arreſted by the joint efforts of the *Frondeurs* and the miniſter,—ſet at liberty again by the former, in ſpite of the latter, who is obliged to quit the kingdom,—the Frondeurs joining the court to deſtroy Condé,—the return of Mazarin,—the re-union of all the factions againſt him,—civil war,—the flight, return, and triumph of Mazarin,—while the *Fronde*, like a fire-work, after throwing out, for a while, ſquibs and rockets, conſumes itſelf, and goes out in ſmoke.

The events related in theſe Volumes, when joined with the *Spirit of the League*, form a regular and connected hiſtory of the cabals and factions that agitated the court and kingdom of France during the courſe of a century. Our Author obſerves, in his Preface, that theſe events exhibit to us important truths and uſeful leſſons, relative to the true ends and methods of government. Some of theſe leſſons are relative to the French nation; but the following ſeem to be of much more general application and utility: 1ſt, That the monarch muſt be unhappy who is implicitly governed by his miniſters, and becomes, in their hands, a crowned ſlave, forced to maintain, againſt his diſcontented ſubjects, principles and meaſures that have not his own approbation; 2dly, That as *authority* has its limits, ſo has *reſiſtance* its limits alſo; and that it is therefore the indiſpenſable duty of the ſupreme councils of a nation, whoſe proceedings are the objects of public examination and attention, to follow meaſures and rules of conduct, equally remote from a ſervile condeſcenſion and an inflexible and factious obſtinacy.

At the head of this inſtructive and entertaining Work we find a catalogue of the principal political writings that have been publiſhed, relative to the reigns of Henry IV. Lewis XIII. and the wars of the *Fronde*, with obſervations on each article. Theſe obſervations alone are a ſufficient proof of the conciſe eloquence, the accurate judgment, and the candid impartiality of this excellent Author: they are ſenſible, elegant, and maſterly, and diſcover the niceſt *touch* in appreciating the merit of hiſtorical publications.

ART. XIII.

Memoire ſur un Para-Tremblement de Terre et un Para-Volcan.—A Memoir concerning a Counter-Earthquake and a Counter Volcano (by which the Author means a Method of preventing theſe Convulſions in the Bowels of the Earth). By M. BERTHOLON DE ST. LAZARE, Member of the Royal Academies of Montpellier, Beziers, Lyons, Marſeilles, Dijon, &c.

THIS learned academician, after an eloquent deſcription of the horrors that accompany earthquakes and volcanos, gives an hiſtorical liſt of theſe tremendous phenomena, from the ſeparation of Oſſa and Mount Olympus, to the preſent times; and indeed their number is ſo great in all parts of the world, as to juſtify that emphatic ſaying of an ancient writer, that we walk upon the carcaſſes of cities, and inhabit only the ruins of our globe. The deſtruction of twelve cities of Aſia, at once, by an earthquake, as the fact is related by Seneca, Strabo, and Tacitus, fills the Reader with aſtoniſhment; and the frequency of earthquakes in our days is adapted to excite apprehenſion and terror. It is more peculiarly adapted to excite the inquiries of natural philoſophers into the means of preventing theſe dreadful exploſions, or of avoiding their fatal effects. Such is the object of the Memoir before us, whoſe ingenious Author flatters himſelf with having ſucceeded in this inquiry. His ideas on this ſubject are as follows:

He conſiders earthquakes as electrical phenomena; and this he propoſes to prove and illuſtrate in a ſeparate diſſertation, though it be an hypotheſis already adopted by the moſt eminent obſervers of nature. An earthquake is no more (as Pliny obſerved long ago) than ſubterraneous thunder; and when we conſider the extent of the ſhock of the earthquake that deſtroyed the Aſiatic cities, and of that which ſome years ago laid Liſbon in ruins;—when we reflect how the deep moving power muſt have been below the ſurface of the earth, to affect ſuch a conſiderable part of that ſurface, and what an enormous maſs of ſolid matter was ſet in motion by theſe dreadful earthquakes, we ſhall perhaps be engaged to think, that the electrical commotion alone can operate at ſuch diſtances, and produce ſuch aſtoniſhing effects. This, at leaſt, is the concluſion to which our Author deſigns to lead us up by calculations and reaſonings, for which we refer the Reader to the Memoir itſelf.

It is, therefore, according to our Author, the interruption of the equilibrium between the electrical matter which is diffuſed in the atmoſphere, and that which belongs to the maſs of our globe, and pervades its bowels, that produces earthquakes. If the electrical fluid be ſuperabundant, as may happen from a variety of cauſes, its current, by the laws of motion peculiar to fluids, is carried towards thoſe places where it is in a ſmaller quantity; and thus ſometimes it will paſs from the internal parts of the globe into the atmoſphere. In ſuch a caſe, if the equilibrium is re-eſtabliſhed with facility, the current produces no other effect than what our Author calls *aſcending thunder*; but if conſiderable and multiplied obſtacles oppoſe this re-eſtabliſhment, the conſequence then is an earthquake, whoſe violence and extent are in exact proportion to the degree of the interruption of the equilibrium—the depth of the furnace of the electrical matter—and the obſtacles that are to be ſurmounted. If the electrical furnace is large and deep enough, ſo as to give riſe to the formation of a conduit or iſſue, a volcano will be produced, whoſe ſucceſſive eruptions are no more in reality, ſays our Author, than electrical repulſions of the matters contained in the bowels of the earth.

Having thus inveſtigated the cauſe of the evil, our Author thinks it not difficult to find out a preſervative or remedy;—as it is the electrical matter which cauſes this evil, he proceeds in his method of preventing or removing its fatal conſequences, upon the ſame principles that have been followed in preventing the pernicious effects of thunder-ſtorms. Long, or rather enormous metal-conductors, ſunk as deep as poſſible into the earth, and having both their extremities armed with ſeveral divergent ſharp points (*verticilles*), are the eſſential parts of our Author's method. The inferior points, conſiderably diſperſed and lengthened, in order to render their influence more extenſive, will draw out from the interior parts of the earth, the ſuperabundant electrical or fulminating matter, which being tranſmitted along the metallic ſubſtance or conductor, will be diſcharged into the air of the atmoſphere under the form of tuffs (*aigrettes*), by the divergent points at the ſuperior extremity of the conductor. Our Author enters into a long detail in deſcribing the conſtruction, and pointing out the effects, of this preſervative againſt earthquakes and volcanos: he acknowledges, that his method muſt be attended with conſiderable expence, as a great number of theſe enormous electrical rods or conductors will be required; for the number muſt be proportioned to the permanent quantity of electrical matter in the diſtrict that is to be preſerved, and to the extent of that diſtrict. But great as this expence may be, provinces laid waſte, cities overturned, and thouſands of their inhabitants buried in their ruins, teſtify how indiſpenſably neceſſary it is, at leaſt, in certain parts of the globe; beſides, it is the buſineſs of princes and ſovereign ſtates, and not of particular perſons. We refer our Readers to the Memoir itſelf for a more circumſtantial account of our Author's method; where alſo they will find a chronological hiſtory of the earthquakes and volcanos, that have produced havock and deſolation in many countries. This Memoir is publiſhed in the *Journal de Phyſique* of the Abbé Roſier, for the month of *Auguſt* 1779.

ART. XIV.

Recherches ſur le Commerce, ou Idées relatives aux Interêts des Peuples de l'Europe.—Inquiries concerning Commerce, containing Ideas relative to the Intereſts of the European Nations. Vol. II. Part I. Amſterdam. 1779.

WE mentioned the firſt Volume of this Work with the high eſteem to which it has ſo juſt a title [*], as it diſcovers, in its Author, a moſt extenſive knowledge of the ſubject of commerce, and large and philoſophical views with reſpect to its connection with the intereſts of humanity.

The ingenious Author ſhewed, in his firſt Volume, in oppoſition to the aſſertion of Mr. Hume, that the great quantity of gold and ſilver that has been poured into Europe ſince the diſcovery of America, and the variations conſequent upon this that have taken place in the value of money, have been really detrimental to ſociety in general. He obſerved, moreover, that this evil has been conſiderably increaſed by paper-circulation and credit;—he promiſed to ſhew this at length in a ſubſequent Volume, and he fulfils his engagement, in a maſterly manner, in that now before us; at leaſt in part: for of the *three* Parts into which this ſecond Volume is divided, we have only the firſt in this publication; and we cannot diſguiſe a ſentiment of uneaſineſs, which we really feel, at receiving this precious Work piece-meal, and, as it were, diſmembered. When an eminent artiſt uncovers the contour of one ſide of his ſtatue, we are impatient to ſee the *whole*.

Be that as it may, what we ſee pleaſes us much, and gives us a full perſuaſion, that the reſt will anſwer our utmoſt expectations.

The firſt Part, then, of this ſecond Volume contains ſome diſcuſſions and ideas relative to modern banks and paper-credit in general. Theſe diſcuſſions, which are not exempt from digreſſions, are comprehended in ſeven Chapters. The firſt treats of *Banks in general*; the ſecond exhibits a *Compendious hiſtorical view of the commerce of the Netherlands, and particularly of Holland, until the epocha of the erection of the Bank of Amſterdam*; the third treats *of the Bank of Amſterdam*; the fourth contains a compendious *hiſtory of the trade of England from the time of Julius Cæſar to the epocha of the death of Henry* III. *in* 1272; in the fifth the ſame hiſtory is continued, *till the eſtabliſhment of the Bank of England*; the ſixth treats of the Bank of England; the ſeventh and laſt is deſigned to give us an idea of *the advantages and diſadvantages that Banks may occaſion in the ſocieties where they are erected.*

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[*] See in our Review for July 1778, the firſt article of Foreign Literature.

The ſecond and fourth Chapters are more inſtructive to the Reader than neceſſary to the main purpoſe of the Author, as they contain ſeveral hiſtorical details that have not a direct reference to the ſubject of commerce. The firſt, third, and ſixth Chapters, that relate to banks in general, and to the banks of Amſterdam and London in particular, and the ſeventh, that treats of the advantages and diſadvantages of banks, are the reſult of long and laborious reſearches, and contain inſtructive views of theſe important inſtruments of commerce.

All the different banks, ſays our ingenious Author, may be reduced to two kinds: they are either mere inactive depoſitories, the value of whoſe contents circulates in the public,—or they are commercial depoſitories, which augment by trade the ſtock, whoſe value circulates on the wings of paper-credit. The Bank of Amſterdam is of the firſt kind: it carries on no immediate commerce of its own: far from being the occaſion of any prejudice to individuals, it furniſhes them with a place where they may depoſit their caſh with the moſt perfect ſecurity. By the manner in which payments are made in bank-money among the merchants, the operations of commerce are executed with the greateſt facility and expedition. The time and trouble that counting and tranſporting money muſt coſt are ſaved, and the perſon that has depoſited his property in the bank has nothing to fear from thieves or bankrupts,

But beſides the utility of this eſtabliſhment with reſpect to merchants and other private perſons, there are ſeveral advantages reſulting from it to the whole community: 1ſt, The treaſure of ſuch a repoſitory does not circulate all at once, either in commerce or in the community. 2dly, A repoſitory alſo of this kind diſconcerts, or renders fruitleſs, ſeveral operations of particular caſhiers, bankers, and ſtock-jobbers. There is another advantage, which ought ſcarcely to be mentioned, becauſe it is a matter of the utmoſt delicacy, and that is, the reſource that may be furniſhed by a bank, in ſuch a period of extremity and danger as may juſtify the employment of this ſacred *depoſitum.*

The Bank of Amſterdam being a mere depoſitory, it is this circumſtance that conſtitutes its capital. For this capital it pays no intereſt; on the contrary, the ſalaries of its officers are paid by the moderate charges to which the perſons who have their property in the bank are ſubject, when they transfer that property, renew their titles in the regiſters, and on other occaſions of a like nature. The other profits of the bank are derived from its eſtimation of the gold and ſilver depoſited, the value at which they are received, and the ſums advanced upon theſe depoſits. Thus the bank acquires a revenue that places it above the want of any ſupply from government.

The caſe is not the ſame, ſays our Author, with the Bank of England. The principal object of the Bank of Amſterdam, which was erected in the year 160 , was to eſtabliſh mutual confidence among traders, to maintain the credit of the Dutch commerce with foreign nations, and to accelerate its operations. The Bank of England, which dates its origin from the year 1694, was deſigned to enable government to fill up, with facility, the ſubſcriptions to a loan, which circumſtances required. At King William's acceſſion to the throne, the national debt amounted to about a million Sterling; but the high intereſt of money, and the great quantity of ſpecie that was ſhut up in the coffers of a ſmall number of individuals, rendered it difficult to raiſe ſupplies; it therefore became neceſſary to look out for an expedient that might, at the ſame time, facilitate the loan, and reduce intereſt to a lower rate. The capital that was to form the fund of the Bank of England, was not to be a mere *depoſit*, but an object of circulation, deſigned to give vigour to the circulation of ſpecie, and to produce confidence in all the operations of government relative to the finances. The capital of this Bank was a loan, to which many individuals ſubſcribed with avidity, from the allurement of a high intereſt. Foreigners, and perſons that carried on no trade, were permitted to place their money in the Bank, whoſe capital circulating both in reality and *in repreſentation*, increaſed in activity and value, and thus occaſioned a reduction of intereſt, which produced great advantages to government, by the ſavings that reſulted from it.

When the ſubſcribers completed the payment of 1,200,000 l. in conſideration of an annuity or intereſt of 100,000 l. this ſum was thrown into the exchequer, to ſupport the expences of the war, and the Bank procured elſewhere the funds which it wanted. It employed the ſame ways and means which the bankers had formerly done at the exchange, with this difference, however, that the bankers had, in their own property, funds to ſupport their credit, and carry on their operations; whereas the Bank of England was furniſhed with money by private perſons, either ſuch as placed their money at intereſt, or ſuch as depoſited it in the Bank with a view to diſpoſe of it at pleaſure. It was upon a capital ſo formed, that the bank negotiated afterwards, and derived conſiderable profit from making it circulate in commerce at the Exchange of London. All theſe objects combined enabled the Bank to lower the exorbitant intereſt of money, which had taken place during ſeveral years, and to pay to its proprietors, all coſts deducted, a dividend probably much more conſiderable than the intereſt which was then common at the Exchange.

Such, according to our Author, are the principles by which the operations of the Bank are ſtill directed, with ſome modifications that ariſe from incidental circumſtances. The funds of the proprietors of this bank are ſubject to the diſpoſal of government, and all its negociations elſewhere are ſupported by its own credit. Our Author ſhews, that this credit ought to have for its baſis public utility; and he points out ſome of the principal circumſtances that are neceſſary to render ſuch an eſtabliſhment uſeful, and without which, he thinks, it muſt be rather, in the iſſue, prejudicial to the public. We refer our Readers to the Work itſelf for theſe details, which are inſtructive, and furniſh matter of ſerious reflection. Our Author's great principle is, that all paper-circulation, that does not repreſent a capital really exiſting in a bank, is prejudicial in the iſſue;—and that more eſpecially with reſpect to a nation, the proſperity of whoſe inhabitants depends upon the activity of their commerce, it is neceſſary that *money alone* ſhould be the meaſure of thoſe things that are the objects of commerce. He thinks, that in order to render the Bank of England a uſeful eſtabliſhment, its fund ſhould reſt upon a capital furniſhed by the government or a ſociety,—that this capital ſhould be ſufficient to ſupply what the exigencies of commerce often require,—that, for this purpoſe, one part of this fund ſhould lie inactive in the bank, to be ready for diſcounting bills, advancing money on the public revenues, &c. while the other circulated in the public in current ſpecie, or at leaſt in paper, repreſenting not the credit of the Bank, but its ſolid contents.

According to our Author, the multiplication of circulating ſpecie by bank notes and paper credit, inſtead of delivering from poverty, only diſguiſes miſery for a while. He alſo obſerves, that money is debaſed in proportion as the paper-ſigns that repreſent it, are augmented. It retains no longer that primitive value that was annexed to it. He thinks, that the bank, whoſe capital is in circulation, expoſes to danger the fortunes of individuals, and makes an ill uſe of the confidence which the public has in it,—and that when it ſends into circulation by its credit, or its notes, a ſum beyond its capital, it heightens the price of proviſions, and becomes detrimental to ſociety in many reſpects.

To eſtimate the prejudice occaſioned by this ideal money, our Author examines the progreſſive augmentation, that has taken place in the price of things, including in this eſtimate, houſes, lands, the ſalaries of workmen, as well as victuals, and mercantile wares. But to build his calculations on ſolid ground, he does not take for his baſis the price of things, as it was ſome years before the erection of the Bank of England, but goes as far backward as the beginning of the reign of Queen Elizabeth, becauſe it was then that ſilver coin was regulated upon the footing on which it is at preſent; and alſo, becauſe, during the whole reigns of her ſucceſſors, notes or paper credit were in uſe. Our Author then ſuppoſes, that in the time of Queen Elizabeth, there were four millions of ſpecie, that circulated in England, and this account of the matter is generally adopted. He farther ſuppoſes, that theſe *four* millions were equivalent to *five*, on account of the difference between the population of England at that time, and its preſent population. This ſum repreſented the riches of the nation at that period, and was ſufficient for every object of commerce. About a century after, the current coin in England was valued, by ſome able calculators, at eighteen millions and a half; which were then inſufficient, if we judge by the credit and paper that were admitted, probably ſince the concluſion of the reign of Elizabeth, or ſince the reign of James I. The price of things being tripled ſince the reign of Queen Elizabeth, the quantity of money, at the beginning of the eighteenth century, muſt have been tripled alſo, in order to repreſent the value of things, as they were at the former of theſe periods. Farther, commerce, in its progreſs, has comprehended new objects, and thus created new wants: theſe objects require an augmentation of *ſpecie* in order to their being continually repreſented. Again, the national debt, in proportion as it increaſes, requires a greater maſs of money, or of ſomething equivalent to money, in order to its being repreſented in the commerce of ſtocks, that is conſtantly carried on in London; beſides, there muſt alſo be a repreſentation, not only of the objects of commerce, but alſo of the taxes and charges, which increaſe in proportion to the augmentation of the national debt. To ſupport this heavy burthen, England is obliged to have recourſe to ideal money, that is, paper credit. According to the moſt probable opinion, ſays our Author, England poſſeſſes, at preſent, eighteen millions in real ſpecie, and fifteen millions in circulating paper; and he thinks, that if this great maſs of paper had not been introduced, the real ſpecie of eighteen millions would have repreſented nearly what the thirty millions in ſpecie and paper repreſent at this day, as all prices muſt have been proportionably regulated in conſequence of this. He makes afterwards ſeveral reflexions on the intereſt of money, and its variations in England, and draws from them ſome ſerious concluſions with reſpect to the uſe which this nation has made of its credit. The general truth that reſults from the diſcuſſions contained in this *firſt* part of the Second Volume is, that loſſes and inconveniencies *may be* occaſioned by banks, which greatly exceed the advantages they are capable of procuring to the ſocieties where they are erected.

In the ſecond part of this volume, which we expect from this well-informed writer, with impatience, he promiſes us a full account of what he underſtands by *circulation*, and ſome reflexions relative to that object. He alſo propoſes, in this ſecond part, to treat concerning the origin of Lombards, of ancient and modern *uſury*, or *intereſt* of money, of *credit* between individuals, of *public credit*, or of the origin of the preſent debts of almoſt all the powers of Europe, and of the influence, which theſe different objects have upon the general maſs of national means.

The third part will begin, by a detail of the effects that have been produced by bills of exchange, in favour of which branch of commerce, our Author implores, with a kind of ardour, the protection and countenance of ſovereign princes and ſtates, and deſires, that they would act in concert in publiſhing, with reſpect to that moſt uſeful and important object, uniform regulations, that may be obſerved in all countries. This diſcuſſion will be followed by our Author's ideas concerning the balance of trade, in which he ſolves the intereſting queſtion propoſed, at the entrance of his work, *viz. Whether commerce is not become too extenſive, and (conſequently) contrary to the true intereſts of mankind?* Our ingenious Author propoſes farther, to add ſome reflections relative to the true and eſſential intereſts of the different European ſtates, to ſhew that the real riches of every community conſiſt in the number, induſtry, and manner of living of its inhabitants; and conſequently, that whatever is prejudicial to good morals and population, is contrary to the true intereſts of humanity. All this will be followed by a *Supplement* to our Author's firſt volume, containing diſcoveries relative to the money of the ancients, which have come to his knowledge ſince the publication of that volume.

ART.

ART. XV.

Obſervations ſur la Nature & ſur le Traitement de la Rage, ſuivies d'un Precis Hiſtorique et Critique des divers Remedes, qui ont été employés juſqu'ici contre cette Maladie.—Obſervations concerning the Nature of MADNESS, and the Manner of treating it, &c. By M. PORTAL, Profeſſor in the Royal College of France, Member of the Royal Academy of Sciences. 8vo. Paris. 1779.

THIS ſmall work is divided into two parts. The firſt, which relates to the nature of the diſorder, is ſubdivided into ſeven articles, which contain the diviſion of madneſs into its various kinds—the circumſtances relative to ſpontaneous madneſs—an account of the ſymptoms of the diſorder—ſome anatomical details concerning the opening of bodies—Obſervations on the different ſymptoms of the *hydrophobia*—facts, which throw ſome light upon the manner in which madneſs is communicated, and inquiries concerning the ſeat of the diſorder.——The ſecond part, which relates to the manner of treating this diſorder, contains the reſearches and opinions of M. PORTAL, concerning the local treatment—blood-letting—bathing and potions—the uſe of mercury—emetics, purgatives, and anti ſpaſmodics: all which is followed, by obſervations on the caſes of ſome perſons that have been bitten by mad animals, and have experienced the happy effects of M. PORTAL's method of cure. This work, though not exempt from ſome defects, is inſtructive, and muſt be uſeful.

ART. XVI.

Epilogo della Vita del fù Cavaliere Antonio Raffaello Mengs, &c.—A Compendious Account of the Life of the late Chevalier ANTONY RAPHAEL MENGS, Firſt Painter to his Catholic Majeſty, Member of the Academies of Rome, Bologna, Florence, Parma, Genoa, &c. By CHARLES JOSEPH RATTI, Director of the Academy of Genoa, &c. Folio. 1779.

THE Abbé *Winkelman*, who was, certainly, both in learning and taſte, a connoiſſeur of the firſt rate, perhaps at the head of that claſs, never ſpoke of the late M. MENGS, without a kind of enthuſiaſm, and called him conſtantly the modern *Raphael*. It has, neverthelefs, been affirmed, and by ſome who had it from the mouth of that great artiſt, that he was not born with a genius for painting, and that he applied himſelf with diligence to that fine art, rather from a regard to the authority of his father, than from taſte and inclination. Be that as it may, his ſucceſs was illuſtrious; and his works will place him in the rank of thoſe, whoſe pencils have been as much under the impulſe of genius as under the guidance of art. The gallery of Northumberland Houſe, and the Univerſity of

Oxford, exhibit two ſublime ſpecimens of the talents and merit of this eminent artiſt. It was bold, to attempt a copy of the *School of Athens* (*Pindarum quiſquis ſtudet æmulari*, &c.), but it was glorious to execute it in ſuch a manner, as to prevent our regretting the impoſſibility of ſeeing the original in England.

MENGS (according to our Author, who has written his life in an inſtructive manner, and with a noble ſimplicity) was born at *Auſſich*, a little town in Bohemia, near the confines of Saxony, the 12th of March 1728. His father, Iſmael Mengs, was a Dane, a painter alſo of note, in miniature and enamel, and died, in the year 1764, Director of the Royal Academy of Dreſden. He deſigned his ſon for his own profeſſion, from the very moment of his birth, and gave him the names of Antony and Raphael, after *Corregio*, and the grand artiſt of Urbino; this ſtep was not prudent, for had MENGS proved a mean artiſt, theſe names would have rendered him ridiculous. But this was not the caſe: young MENGS made a rapid progreſs under the care of his father, who was his maſter; and his reputation ſoon ſpread throughout Europe. He died laſt year, at Rome, and has not left behind him an highly eminent hiſtory painter, either in his own country, or in Italy, France, or Germany. It is with ſingular pleaſure that we find ourſelves authoriſed to except Britain. Kauffman and Cipriani kindly came to adorn the temple of the arts in our iſle: but they found *Reynolds*, *Weſt*, and many other diſtinguiſhed artiſts, ſacrificing with ſucceſs to genius and the graces, and enriching their native land with the nobleſt productions of the pencil.

The Chevalier MENGS left behind him, a treatiſe concerning painting, written in German, and a liſt, in Italian, with ample remarks, of the pictures in the Eſcurial, which are both publiſhed at the end of M. RATTI's work.

ART. XVII.

Deux Memoires ſur la Fertilité de la Paleſtine.—Two Memoirs concerning the Fertility of Paleſtine. By the Abbé GUENEE.

THESE two Memoirs, compoſed by the learned and ingenious Author of the celebrated *Letters of the Portugueſe Jews to M. De Voltaire*, and not yet publiſhed, were read to the Academy of Inſcriptions and Belles Lettres at Paris, and were communicated to M. *De Guignes*; and it is to the account given of them by this learned man, that we are indebted for that which we here lay before the public. The ſubject treated in theſe Memoirs, is of conſequence to the cauſe of religion; as ſeveral infidels, and more eſpecially Voltaire, have drawn from the pretended ſterility of the land of Judea, difficulties and objections againſt the authority of the ſacred writings.

In the *firſt* of theſe Memoirs, the Abbé GUENEE proves, that from the captivity of Babylon to the war of Adrian, Judea was always conſidered as a rich and fertile country. The poſitive and multiplied authorities of the writers of that period, Jews, Greeks, and Romans, not only atteſt, in general, the fertility of that country, but many of theſe writers, entering into a particular detail of circumſtances, prove it from the nature of the climate, the qualities of the ſoil, and the excellence and variety of its productions. Theſe are confirmed by proofs of another kind, and ſtill more reſpectable and convincing, even thoſe reſulting from a great number of medals, ſtruck under the reigns of the kings of Syria, under the kings of Judea, and under the Romans, both by Jews and Pagans, and which all bear the ſymbols of a rich fertility. Add to all this, a multitude of facts, recorded in the hiſtory of the Jews, during this period; the efforts of the neighbouring kings to conquer their country;—the long and bloody wars that the Jews carried on with vigour, and ſometimes with ſucceſs, againſt powerful princes and nations;—the tribute and taxes they paid to the kings of Egypt and Syria, to the Romans, and to their own princes;—the magnificence of their ſovereigns, and among others, of Herod;—the troops he raiſed and kept on foot;—the temples, fortreſſes, palaces, and cities, which he built and embelliſhed, not only in his own country, but alſo in Syria, Aſia Minor, and even in Greece;—the immenſe ſums he laviſhed among the Romans, the donations he made to his own people, and frequently to his neighbours in time of want, and the vaſt treaſures which he left behind him;—all theſe circumſtances, which the learned Abbé has illuſtrated with his uſual perſpicuity and erudition, concur in proving the fertility and riches of Paleſtine, during the epocha now under conſideration.

In the ſecond Memoir, the Abbé GUENEE conſiders the ſtate of Paleſtine, as it was between the time of the emperor Adrian to the caliphate of Omar, which takes in a period of four centuries. He thinks the cauſe of religion *little* intereſted in the fruitfulneſs or ſterility of the Holy Land, during the preceding period, but not *at all* in the period on which he now enters. "God," ſays he, "engaged his promiſe to give the Hebrews "a fruitful country, but he did not promiſe them, that this "country ſhould be *always* fruitful, even when *they* ceaſed to "be its proprietors." We do not much reliſh this method of avoiding the objections of unbelievers; we think it would do better in the mouth of an attorney (of the pettiſogging claſs) than in that of a candid logician. Nor was this reflexion neceſſary; for the manner in which our Abbé proves the fertility of Paleſtine during this ſecond period, and the judicious reaſons he gives for the alterations which it may have undergone in later times, are entirely ſufficient to remove the duſt that unbelievers have been endeavouring to raiſe in the face of Revelation, from this quarter.

This ſecond Memoir is divided into two parts: in the firſt, the learned Abbé collects the principal facts in Jewiſh hiſtory, which tend to ſhew, what was the ſtate of Paleſtine during the period under conſideration.

The firſt of theſe facts is, the project formed by Adrian, of rebuilding and embelliſhing Jeruſalem, of forming it into a Roman colony, and giving it his own name; a project, of which he never could have entertained a thought, if Judea, which he had ſeen and examined with his own eyes, had appeared to him ſuch a barren and wretched country, as it is ſaid to be by ſome, who have neither ſeen that country, nor examined the matter with attention and care.

The revolt of the Jews, and the war it drew upon them, is a *ſecond* circumſtance, which furniſhes inductions in favour of the riches and reſources of the land of Paleſtine. Dion, an hiſtorian, warmly attached to the intereſts of paganiſm, tells us, that in this war, 50 of the ſtrong caſtles of the Jews, and 980 of their largeſt towns were deſtroyed, 580,000 of the rebels periſhed by the ſword, without reckoning, *ſays he, the innumerable multitudes*, who were conſumed by fire, famine, and ſickneſs, and great numbers of others, who, as ſeveral writers teſtify, were ſold as ſlaves at the fairs of Terebinth and Gaza. Our learned Abbé concludes from hence, that there were, at that time, in Judea, near two millions of Jewiſh inhabitants, beſides the Hebrew and Gentile Chriſtians, and the Syrians, Greeks, and Romans, who dwelt in that country, and took no part in the war.

Among the hiſtorical facts relative to Jeruſalem, our Author does not omit the embelliſhments which that city received from the munificence of Conſtantine, when Chriſtianity became the eſtabliſhed religion of the Aſiatic provinces. Theſe embelliſhments were carried ſo far, that Euſebius compared the city in queſtion, to the heavenly Jeruſalem foretold by the prophets. Magnificent palaces were erected in it by order of the Emperor and his mother, a prodigious concourſe of Chriſtians repaired thither, from different and remote quarters of the globe, to worſhip in the holy place. The moſt illuſtrious perſonages of Rome ſettled there, and paſſed their days in a peaceful retirement, and in acts of beneficence;—two empreſſes alſo fixed their reſidence in Paleſtine, where they built churches, erected monaſteries, and endowed hoſpitals. The donations alone of the empreſs Eudoxia amounted to 20,488 pounds of gold.

Under the children of Theodoſius, Judea was divided into three provinces. Its eccleſiaſtical ſtate was compoſed of a patriarch, thirty biſhops, a great number of prieſts and clerks, and from twelve to fifteen thouſand monks and anchorites. At the head of the civil government, there were two prefects under the orders of a conſular governor, who, by the external marks of his dignity, his appointments, his retinue, and the number of his aſſeſſors, ſeemed to rank with the governors of the moſt diſtinguiſhed provinces. The military eſtabliſhment conſiſted of between ten and twelve thouſand men, cavalry and infantry, under the command of a general officer, whoſe poſt muſt have been both honourable and important, as we ſee it filled by a king of the Iberians, who was a friend of the Emperors, and whoſe title was, *Duke of the Marches* (or frontiers) *of Paleſtine.*

Finally, among the hiſtorical facts that compoſe the firſt part of this Memoir, our Author relates, after Procopius, the invaſion of Coſroes, king of Perſia, who, allured by the *fame that had been ſpread abroad, of the fertility and opulence of Paleſtine,* marched to Jeruſalem, beſieged that city, carried off from thence an immenſe plunder, and a prodigious number of Chriſtian captives, of which the Jews were rich enough to purchaſe 90,000, that they might have the pleaſure of cutting their throats. He mentions alſo the attempts of the Saracens, twenty-three years after Coſroes, to join Judea to the fertile country of Syria, of which they had finiſhed the conqueſt.

After giving a compendious view of the hiſtory of the Jews, at the period now under conſideration, the learned Author thinks it may be concluded, even from a general view of theſe facts, taken together, that Judea was far from being ſuch a barren and miſerable country, as ſome have been fond of repreſenting it; that, on the contrary, after all that it had ſuffered from the deſolations of war, both in ancient and later times, it ſtill remained at the period in queſtion, fertile, rich, and populous. This alſo is the idea, which the writers of the time, Pagan and Chriſtian, as well as Jewiſh, have given of Paleſtine.

In the ſecond part of this Memoir, the learned Author quotes and examines the reports of theſe writers. The only Jewiſh writers he quotes are the Talmudiſts; and he quotes them with ſuch a degree of circumſpection and precaution, as their hyperbolical relations render neceſſary. He does not, for example, give them credit, when they tell us, that in the two tribes of Judah and Simeon there were 900 cities, that the ſtalks of corn in Judea grew as high as the cedars in Lebanon, and many childiſh ſtories ſtill more ridiculous than thoſe: he, however, thinks their teſtimony is not deſtitute of weight, when it is conformable to that of ſeveral judicious and reſpectable writers. Now this is the caſe, when theſe doctors celebrate the fertility of the plains of Joppa, Jamnia, Sarone, Jezreel, and of Galilee in general; when they tell us, that all the places where the Jews had their principal ſettlements, abounded in grain of the beſt kind, in excellent fruits, in wines and oils of the firſt quality; when they repreſent the environs of Sephoris, as an admirable country for its fertility; when they commend the mountainous parts of Judea, the gardens round about Jeruſalem, ſo famous for their figs, the arable grounds of *Barcaim* and *Capharachum*, the wines of *Karium* and *Atolim*, and the territory of Hebron, which, though ſtony, is, according to them, ſuperior to the moſt fruitful provinces of Egypt for its wines, paſture-grounds, and flocks. The encomiums the Talmudiſts beſtow upon Bethſan or Scythopolis, on account of the extent of its vineyards, its rich plantations of palm-trees, the beauty of its byſſus (or fine flax) and the fine linens that were manufactured there, ſuppoſing them exaggerated, muſt have had at leaſt ſome foundation in truth; and when we conſider that it was one of the common proverbs of the Talmudiſts, that the *land of Iſrael was a paradiſe, and that Bethſan was its gate*, it muſt be abſurd to imagine, that this paradiſe was no more than a wretched, barren country, without either fertility or culture.

From the Jewiſh writers, our Author proceeds to the accounts given of Judea by Pagan authors, and quotes, among others, *Galen*, *Pauſanias*, *Solinus*, and *Ammianus Marcellinus.*—*Galen* travelled in Judea, and examined its productions with the ſpirit of a naturaliſt. He commends, as Hippocrates had done before him, the dates of that country, and repreſents them as excellent both for food and medicine. He enlarges on the two valuable productions of the Lake Aſphaltites, its bitumen, which he prefers before all others, and its ſalt, of which he mentions both the excellent quality and the great abundance. He affirms, that the water of that Lake contains more ſalt than any other ſea-water. Experiments, made ſome years ago by the Academy of Sciences at Paris, confirm the aſſertion of Galen, and prove, that each quintal of the water of that Lake yields forty-four pounds ſix ounces of ſalt. This ſalt, which Galen conſidered as more deterſive and ſalubrious than any other, was uſed, excluſively, in the ſecond temple, and muſt have been an important branch of commerce for the country.

Pauſanias, who lived but a little after Galen, had alſo travelled into Paleſtine: it even appears, that he gave a deſcription of that country, compoſed in the ſame method with his *Voyage through Greece.* This work has unhappily periſhed in the ruins of time; and the only paſſages, relative to Judea, that can be cited from Pauſanias, are ſome accidental ones, that we find in his deſcription of Greece. He there ſpeaks of the Jordan as a fiſhy river, of the balſam-trees, dates, and other objects that announce fertility, as alſo, of a curious and magnificent tomb which he had ſeen near Jeruſalem. Our Author confines, principally, his attention to what Pauſanias ſays of the *Byſſus*, which that hiſtorian eſteems highly, and in order to celebrate the Byſſus of Elis, ſays, *that it was equal in fineneſs to that of Judea, though it was not ſo yellow.* Mr. *Forſter*, in his treatiſe *de Byſſo Antiquorum*, thinks, that the Byſſus of the ancients was a very fine ſort of cotton, and concludes from theſe words of Pauſanias, that this cotton is the *Bomba* of the iſle of Ceylon.

Solinus, who is ſuppoſed to have copied Pliny, is quoted by our Author, as ſpeaking of the *beautiful ſtreams* of Jordan, of the rich and ſmiling plains which it waters, of the lake of Tiberias, which has many *beautiful towns* ſituated on its borders, of the culture of the *balſam-trees* of *Engeddi*, and of the *famous foreſts of Palm-trees*, whoſe beauty had neither diminiſhed by the ruins of time, nor by the devaſtations of war. An hundred and fifty years after Solinus, a ſtill more reſpectable hiſtorian, *Ammianus Marcellinus*, ſpoke in terms equally advantageous of Paleſtine. "It is, ſays he, the remoteſt of the Syrias: it is "very extenſive: it abounds with fertile and well-cultivated "lands: *cultis abundans terris et nitidis*: there are many warm "ſprings in that country, which prove wholeſome in various "diſorders, and alſo beautiful cities."—*Egregias urbes*, &c.—Thus, obſerves M. Guenée, Pagan Authors of the firſt note, inſtead of repreſenting Judea as a miſerable country, barren, deſert, and poor, ſpeak in high terms of its *cities*, its *waters*, its *ſoil*, and its *cultivation*.

The Chriſtian authors of the period under conſideration, ſuch as Euſebius, Epiphanius, Jerome, Theodoret, and others, ſpeak a ſimilar language; as alſo Antoninus Martyr, a citizen of Placentia, who, in the ſixth century, travelled to Paleſtine, and compoſed an account of his voyage, which is ſtill extant. But this writer is leſs known than Euſebius and Jerome. "The "canton of Nazareth, *ſays Antoninus*, is not inferior to Egypt "in corn and fruits. The territory of that city is not very "extenſive; but it abounds in wine and oil, and excellent "honey." The country about Jericho appeared to him ſtill more fertile. He praiſes the wine, as a ſalutary remedy in fevers, the dates, the kidney-beans, whoſe cods are ſometimes two feet long, and the grapes, that are ripe in the month of May. He ſaw Mount Tabor, which he repreſents, as ſurrounded with cities:—he obſerved, in the neighbourhood of Jeruſalem, vineyards, great plantations of fruit-trees, and through the whole country, a conſiderable number of hoſpitals, monaſteries, beautiful edifices, &c. Towards the end of his journey Antoninus paſſed through Tyre. He obſerves, that the morals in that city were depraved in a high degree, in conſequence of the abuſe of opulence; that its inhabitants were enriched by ſilken manufactures and commerce, and lived in luxury, and the effeminate purſuit of pleaſure. Now our Author thinks, that the commerce of the Tyrians extended to Paleſtine, whoſe inhabitants may have purchaſed its rich ſtuffs and fine linens. It is well known by the relations of Jerome and Gregory of Nyſſa, that the greateſt depravation of morals reigned through Paleſtine, and the concluſion our Abbé draws from thence is as follows:

"It is not in poor and barren countries that corruption "of manners reigns: licentiouſneſs is the daughter of luxury, "and luxury is the offspring of opulence. And from all that "has been obſerved, *adds he*, I conclude, that whether we "conſider the hiſtory of Judea at that time, or judge by the "teſtimonies of contemporary writers, we muſt be perſuaded "that, during the period under conſideration, it was a fruit"ful, rich and populous country. No contemporary author "has ſpoken otherwiſe, or given any deſcription of the *Holy* "*Land*, ſimilar to thoſe diguſting ones which we meet with "in ſome modern writers,"—who mean by them to ſerve a purpoſe.

Our Author, however, in concluding his work, acknowledges, that the opulence and fertility of Judea may have begun to diminiſh towards the middle of this period: but he does not think any argument can be drawn from hence, againſt its having been, at the commencement of this period, in a flouriſhing ſtate; much leſs can any proof be brought from hence, that in preceding periods, under the kings, or under the adminiſtration of Moſes, the country of Paleſtine was a barren, poor, and uncultivated diſtrict. For to ſay, Paleſtine, in the time of St. Jerome, was no longer diſtinguiſhed by its fertility and cultivation—*therefore*, it was uncultivated, barren, and miſerable, two, or three, or four, or fifteen centuries before that time, would be a very fallacious way of reaſoning.

ART. XVIII.

Diſſertation contre l'Uſage des Bouillons de Viandes dans les Maladies Febriles.—A Diſſertation concerning the pernicious Effects of Fleſh-Broths in Feveriſh Diſorders. By M. PAUL C. DE LAUDUN, M.D. Paris. 8vo. 1779.

THIS Diſſertation has long cuſtom and deep-rooted prejudices to conquer; mutton broth, veal broth, and chicken broth, are ſuch comfortable things, when the appetite is diſordered, and the ſtomach is faſtidious, and they have ſo many old women, beſide thoſe of the faculty, on their ſide, that M. LAUDUN muſt not flatter himſelf, that he ſhall be able to vanquiſh them, when he ſallies forth alone into the field of battle. If he maintains, as well he may, both from authority and experience, that animal food in feveriſh caſes, and broths in particular, tend to produce a *putrid* fermentation; the adverſary will tell him, that he has only to ſqueeze a Seville orange into the ſaid broth, in order to correct this pernicious tendency. The apothecaries, more eſpecially, whoſe proſperous commerce in emetics and purgatives is peculiarly promoted by the conſequences of animal food and fleſh broths, will take our Author and his light nouriſhment ſeverely to taſk; but we believe him to be in the right, notwithſtanding all this oppoſition.

ART. XIX.

Saggio Hiſtorico, &c.—An Hiſtorical Eſſay concerning the Royal Gallery of Florence. By M. JOSEPH BENCIVENNI, Director of that celebrated Collection. Vols. I. and II. 8vo. Florence. 1779.

THE gallery of Florence is, undoubtedly, the firſt collection of ancient ſtatues, *baſſo relievos*, pictures, gems, medals, &c. in the world. The immenſe variety of elegant and venerable riches, contained in this gallery, has been the admiration of ages; and were there no other object in that country adapted to attract the attention of men of taſte, this alone would render a voyage to Tuſcany ſingularly intereſting. The deſcription of this noble collection, publiſhed in eleven volumes in folio, under the title of *Muſeo Florentino*, is a purchaſe too expenſive for perſons of a middling fortune; beſides, it is not finiſhed; for, as the merit of the engravings did not anſwer the expences of the publication and the price of the work, this rendered its ſale leſs ſucceſsful than might have been expected; but whether it was this circumſtance, or the death of Mr. *Monke*, a German printer, of great reputation, who was principally concerned in this undertaking, that prevented the continuation of the work, we know not. There is a compendious deſcription of the gallery of Florence in 8vo, by *Bernard Bianchi*; but this is little more than an *index*, which is ſold to ſtrangers who go to ſee the gallery, and which is far from having the merit of the *Hiſtorical Eſſay* now under conſideration.

It is to the firſt branches of the illuſtrious Houſe of Medicis, that this magnificent collection owes its exiſtence; and as they tranſmitted their taſte and their munificence to their ſucceſſors, it was ſtill farther enriched and improved, in proceſs of time. The hiſtory, then, of this gallery, from *Coſmo de Medicis*, ſurnamed the *Father of the Country*, to the preſent time, is the ſubject of this work: and a noble ſubject it is, as it comprehends, in reality, the hiſtory of the reſtoration and progreſs of the fine arts in Italy. Whatever advantages M. BENCIVENNI may have had for the execution of this plan, from his ſituation at Florence, yet he might have improved and enriched his work with ſeveral curious anecdotes, and elegant remarks, if a work, printed a few years ago in Holland, under the title of *Memoires Genealogiques de la Maiſon de Medicis* *, had fallen into his hands.

However that may be, M. BENCIVENNI's Eſſay has more than one kind of merit. It is eaſily to be purchaſed, and it contains good information. Its Author being on the ſpot, and having the direction of the royal gallery, has the objects before his eyes, and excellent ſources of hiſtorical inſtruction are near at hand.

In the firſt volume, our Author gives an account of the ineſtimable collections poſſeſſed by the Houſe of Medicis, before it arrived at the ſovereignty, and which, at this day, enrich ſeveral cabinets in different parts of Europe. In the ſecond, he gives a hiſtory of the foundation of the Gallery of Florence, in the year 1581, under the Grand Duke François I, as alſo, of the acquiſitions with which it was enriched by the ſucceſſors of that prince. It contains, at preſent, according to our Author's account, 90 ſtatues, 70 buſts of emperors and empreſſes, 100 heads of the moſt celebrated perſonages of antiquity, a multitude of Greek and Latin inſcriptions, baſſo relievos, and fragments, of which ſeveral are Tuſcan, two collections of bronzes, one ancient, the other modern, 1100 pictures, 850 portraits of illuſtrious men, and the portraits of 344 painters, drawn by themſelves. There are alſo in this grand collection 162 volumes of exquiſite drawings, a great quantity of prints, a conſiderable number of excellent pieces of workmanſhip in wax, ivory, amber, ſtones, marquetry, turquoiſe, tortoiſe-ſhell, moſaic, &c. and above 4000 intaglios and cameos. The medals, of which there is a prodigious variety, are above 14000. The number of modern coins, which have been lately arranged in a geographical order, is alſo conſiderable.

The Author propoſes giving, in the following volumes, a deſcription of the principal productions of the fine arts contained in this Gallery, with the opinions that have been given of them, reſpectively, by the moſt celebrated connoiſſeurs.

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* *Genealogical Memoirs of the Houſe of Medicis.* This inſtructive, elegant, and entertaining work (which we have this moment before us, bound in three octavo volumes) was never expoſed to ſale: the title exhibits neither the name of the learned and ingenious Author, nor that of the place where it was printed. We have been, however, informed, that the Author is a native of the Hague, where he fills an honourable employment, and where alſo his work was printed and diſtributed among ſelect friends.

ART. XX.

Saggio ſull Educazione de Principi, &c.—An Eſſay concerning the Education of Princes. By Sig. ANTHONY PLANELLI, Knight of the Order of St. John of Jeruſalem: With this Motto: *Ita nati eſtis, ut bona malaque veſtra ad Rempublicam pertineant.* Tacit. 8vo. Naples. 1779.

THIS work, which diſcovers an extenſive knowledge of human nature, and a well-directed zeal for public felicity, is divided into fourteen chapters. In the *firſt*, the Author points out three kinds of education, which he diſtinguiſhes by the epithets of *natural*, *civil*, and *political*. The two firſt are common to all men, the third ought to be adapted to the rank and offices which different perſons are deſigned to fill in ſociety. It is of this latter that our Author treats. To ſhew, therefore, what ſort of education a prince ought to receive in his political character, as a perſon deſigned to hold the helm of government, he conſiders, in his *ſecond* chapter, the eſſential *duties* of a prince, with the branches of *knowledge* and *virtue* that ought more eſpecially to form his underſtanding, and take the lead (if we may uſe that expreſſion) in his heart. "It is not, *ſays he*, by "the ſtudy of the Greek and Latin authors, as ſome ſcholaſtic "pedants will have it, that the great and important art of "government is to be learned, but by a careful ſtudy of man "in general, and a ſtrict examination, in particular, of the "nature and genius of the ſtate and people that are to be "governed."—In good time. But are the Greek and Latin authors of no uſe in facilitating the ſtudy of man, and the knowledge of the various ſprings that actuate and ſet in motion that miſcellaneous being, commonly called Human Nature? If hiſtory (however fallacious when conſidered as exhibiting a finiſhed picture, a *full length* of MAN) be nevertheleſs a faithful mirror of human nature in many of its characteriſtics, and an inſtructive repreſentation of thoſe that more eſpecially concern a prince; and if Grecian and Roman hiſtory are filled with thoſe active and tumultuous ſcenes, which, ariſing from the extremes of licentiouſneſs, anarchy, and deſpotiſm, have occaſioned alternately bold and artful exertions of all the virtues, vices, paſſions, capacities, and reſources of the human mind, we do not ſee why the Greek and Latin authors ſhould be baniſhed from the library of a prince,—if he is to have any library at all. If books are to be entirely diſcarded, the ſtudy of man will be long and laborious to every individual, and totally inacceſſible to a prince, who can only look at the world through the key-hole of his cabinet, or through the very fallible repreſentations, which are given of mankind in general, by the few individuals that ſurround him. If our Author's objection be founded on the time that a prince muſt employ in the ſtudy of the dead languages,—he ought to have ſaid ſo:—and, indeed, we acknowledge, that in good tranſlations (if ſuch were to be found) of Thucydides, Xenophon, Livy, Salluſt, Polybius, and Tacitus, a prince may acquire the ſame meaſure of uſeful knowledge that is to obtained from the originals: the difference here is only a matter of taſte. However, we have a ſtrong (perhaps, it may be a whimſical) notion, that taſte, *good taſte*, is a friend to humanity, and, therefore, by no means, a matter of indifference in the education of a prince. Let Sig. PLANELLI reflect for a moment, why the ſtudy of the ancient Greek and Latin authors was called *ſtudia humanitatis*, and its object, *humaniores literæ*.

For the reſt, the notions of Sig. PLANELLI ſeem accurate and judicious, with reſpect to the general tenor of political education. When he defines political ſcience, *the art of influencing the actions of a multitude of perſons united in ſociety, in ſuch a manner as to make them concur in promoting the public good*, he defines it well. This art, according to him, ſuppoſes an acquaintance with the intellectual conſtitution of man. The prince (and every able ſtateſman) muſt be a logician, a moraliſt, a *metaphyſician*, ſays our Author; and if he ſays right, the ſubjects of ſome monarchies are ſurely to be pitied. But the knowledge of the capacities, paſſions, and wants of men would, in his opinion, be of no uſe; nay, it would be even dangerous to a prince, if it were not accompanied with the knowledge of the local circumſtances of the country which he is to govern: theſe circumſtances are the five following,—the *fundamental conſtitution*, or form of its government—its civil laws—the qualities and nature of the ſoil—the national character of its inhabitants—the forms of government alſo, and forces of neighbouring ſtates, and of thoſe nations from whence a country has any thing to hope or fear, or with whom it is its intereſt to be in any way connected. Theſe branches of knowledge will enable a prince to fulfil his deſtination, and to promote the true felicity of his country.

It is not, however, only the duty of a prince to promote the happineſs of his country, by wiſe arrangements, that tend to internal order, peace, union, and opulence; he is, moreover, called to ſecure a country, thus happily governed from within, againſt all danger, violence, and calamity from without. He muſt defend his country, as well as govern it; accordingly, our Author enlarges on this part of the duty of a prince, and diſcuſſes, among other things, the nice queſtion, Whether a ſovereign ſhould himſelf march at the head of his armies, or give the command of them to his generals? He decides in

favour

ſavour of the former, againſt ſome writers of note; and maintains, that a war will be ſooner terminated, and in a manner more advantageous for a people, when the ſovereign commands his armies in perſon.

Our Author conſiders all branches of knowledge, except thoſe already mentioned, not only as prejudicial, but even of the moſt *pernicious conſequence* both to a prince and the ſtate, at the head of which he is placed. The demonſtration of this paradox (for ſuch at leaſt the violence of Signor Planelli's expreſſion renders it) is the ſubject of the third Chapter; in which this Author, though learned himſelf, exerts all his power of argument and perſuaſion to baniſh learning from the throne, or rather, ought we to ſay, to prevent its making its way thither. We think that this excluſion of learning from Royalty is ſuſceptible of reſtrictions and modifications, to which our Author has not given a proper degree of attention, and which reſult from the natural character, genius, and capacity of a prince, as well as from the conſtitution of the government over which he preſides. We ſhould not like to ſee a monarch writing commentaries on *Terence* or *Ariſtophanes*, or making bad or middling poems himſelf; but we ſhould rather be edified than offended, if we met with annotations of a royal pen on certain paſſages of *Livy*, *Tacitus*, or the Commentaries of Cæſar.—*Eſt modus in rebus.*

After having finiſhed his plan of education for the *head*, our Author proceeds to that part of his plan that relates to the *heart*. He points out the manner in which a wiſe governor may rectify the irregular propenſities, improve the good diſpoſitions of his royal pupil, and form in his mind that love of his ſubjects, and that ſpirit of active application to buſineſs, that are the two eſſential conſtituents of the character of a good prince. This is the ſubject of the *fourth* Chapter; and in the *fifth* and following Chapters he ſhews, that from theſe two qualities all other princely virtues naturally flow. His illuſtrations of this plan of royal or princely education diſcover a conſiderable fund of knowledge, and more eſpecially an intimate acquaintance with the hiſtory and intereſts of the European ſtates.

ART. XXI.

Eſſai ſur la Muſique Ancienne et Moderne.—An Eſſay on Ancient and Modern Muſic. In Four Volumes. 4to. (containing 1681 Pages.) With Cuts. Paris. 1780.

THIS is the work of a ſcholar, a performer, a compoſer, and a man of exquiſite taſte. It is the reſult of thirty years reading, as the Author * tells us, and of the extracts made from ſome thouſands of volumes on the ſubject of muſic, accompanied with his own reflections on the nature, power, and branches of that charming art. It was originally deſigned to occupy a place in another work, by the ſame hand, intitled, *A Voyage through Switzerland and Italy*; but its bulk increaſing beyond expectation, required its being publiſhed apart.

The *Introduction* contains an intereſting inquiry concerning the muſic of the ancients. Of the aſtoniſhing effects of that muſic accounts have been given, which, if genuine, our Author is rather diſpoſed to attribute to the extreme ſenſibility of the Greeks and Aſiatics, than to the tranſcendent excellence of their art, or the extraordinary merit of their performers. A warm climate, lively paſſions, a keen taſte for pleaſure, fineneſs of organs, and above all, perhaps, the cuſtom of joining perpetually with muſic the charms of poetry, all theſe are circumſtances which account more or leſs for the extraordinary effects of muſic in ancient times. *Plato* maintained, that the inmoſt feelings and thoughts of the mind might be diſtinctly repreſented and expreſſed by different notes of the lyre: our Author proves this to be impoſſible; he expoſes alſo, with learning and judgment, the ignorance of the Athenian ſage, with reſpect to this branch of the fine arts; and though he acknowledges, that the ancients cultivated muſic with zeal and aſſiduity, that they looked upon it as an object of great importance in the education of their children, who were taught to ſing before they were taught to read, and that ſome of their greateſt men made muſic a ſerious object of ſtudy; yet he is perſuaded, that the ancients made very little progreſs in the ſcience of ſound; and he appears to us to have proved this point with a high degree of plauſibility, if not with irrefragable evidence. That the Greeks had the art of painting ſounds, or writing muſic, is certain; but what can be more fabulous than Ariſtotle's ſtory of the horſes of the Sybarites, throwing their riders, by dancing to the flutes of the Crotoniates, who had uſed that ſtratagem to conquer their enemies, as they knew the education of theſe animals, and how much they were affected by the harmony and melody of ſounds?

This idle ſtory, which Athenæus took from a book of Ariſtotle †, long ſince loſt, is adopted by Pliny; and another Roman author of high note ‡ tells one, ſtill more ridiculous, of certain floating iſlands in Lydia, which firſt danced into a circle at the ſound of a flute, and afterwards came gently together, and formed a line along the borders of the lake.

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* M. De Laborde, who comes indeed ſomewhat late after Dr. Burney, and other able writers on this ſubject, but not too late to be read with pleaſure and inſtruction by the lovers of this fine art.

† This book treated of the republic of Lybaris.

‡ Varro *de Re Ruſtica*.

M. De Laborde's Work is divided into ſix Books. The firſt treats of muſic in general, its diviſion, its antiquity, its origin, the uſes to which it was firſt applied, the ſtate of that art among the Jews, Chaldeans, and other Oriental nations, as alſo among the Egyptians, Grecians, Romans, and Italians. It alſo treats of the dances, geſtures, and the public plays of the ancients, &c. We find, moreover, in this firſt Book a compendious hiſtory of muſic, from the Gauls down to the preſent time, an account of the origin and progreſs of that art among the Chineſe, the Hungarians, the Perſians, Turks and Arabians. The details here are learned, entertaining, and furniſh a great variety of agreeable inſtruction. The Author has made conſiderable uſe of Father *Amiot*'s Memoir concerning the Chineſe muſic *, and of the excellent Memoirs of M. *Burette* and the Abbé *Rouſſier*, concerning the muſic of the ancients. At the concluſion of this *firſt* Book he has placed ſome precious remains of antiquity relative to the ſubject of his Work, as, 1ſt, The only Fragments of Grecian muſic that are known, with a Tranſlation by M. *Burette*;—they conſiſt of three *Hymns*; one to *Calliope*, another to *Apollo*, and a third to *Nemeſis* (ſet to Muſic, in four Parts, of which the Greek ſound or tune makes the treble), and the firſt eight verſes of the firſt Pythic Ode of Pindar. 2dly, A *Table of the Notes of the Grecian Muſic, vocal and inſtrumental, compared with the Notes of Modern Muſic.* This Table, perfectly well executed, exhibits the 1620 characters which have been preſerved by *Alypius*, and it will certainly be of great uſe in decyphering the pieces of Grecian muſic that may be found in the manuſcripts of *Herculaneum* and *Pompeïa*.

In the ſecond Book we meet with a hiſtory, accompanied with figures, of the muſical inſtruments of the ancients, divided into three claſſes; wind-inſtruments, pulſatile, and ſtringed. His obſervations upon the defects of the harpſichord in particular are learned and ingenious. The ſubjects that employ our Author in the remaining part of this book are—the *Muſic of the Ruſſians*—the *Opera*—the *Comic Opera*—the *Opera* (called by the French) *Bouffon*—the *Spiritual Concert*—the *Fraternity of St. Julien de Menetriers*—the *Muſic of the Modern Greeks*—the *Sounding Stones of China*—the *Muſic of the Siameſe*—the *Lyric Poetry and Muſic of the Morlachians*.

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* See in this *Appendix* the mention made of this treatiſe, in our extract of the fifth and ſixth Volumes of the Memoirs of the Chineſe Miſſionaries.

The third Book of this learned and entertaining Work contains the abridgment of a Treatiſe on Muſical Compoſition, to which the Author has ſubjoined, 1ſt, A general table of uniſons, together with a notice of the extent and powers of all the different inſtruments, and alſo of the different kinds of voices. 2dly, A comparative table, in which he endeavours to prove, that the term *mode*, as employed by the ancients, is equivalent to what we call *tone*; with this difference only, that in each mode *they* went only through the degrees of the octave, whereas our *tones* extend much farther. 3dly, Several pieces of muſic of the ſixteenth and ſeventeenth centuries.—In this book M. DE LABORDE is ſometimes an opponent of the celebrated J. J. ROUSSEAU, whoſe incomparable Dictionary of Muſic has been lately aſſaſſinated in Engliſh, and ſome of whoſe doctrines are, in our opinion, refuted here with the utmoſt evidence. As theſe refutations are intereſting, we intend to communicate ſome ſpecimens of them to our Readers in a ſubſequent Article.

The fourth Book may very well be intitled, *A Book of Songs*; and however light this title may be, its contents are far from being frivolous. Songs are among the characteriſtical marks, from which an obſerver will learn much of the genius, ſpirit, and character of a people; and it will appear from the Hiſtorico-Poetico-Muſical details, into which our Author here enters, that the French excel other nations in their amorous *, ſatirical, and Bacchanalian ſongs. This Book is divided into twelve Chapters, of which the titles are as follows: Reflections on Songs: *Of Grecian Songs—Of Roman Songs—Of the changes that have taken place in the French language—Of French Songs, and the Poetical Songſters (or the ballad-making Bards) of the twelfth and thirteenth centuries—Songs of Coucy—A Table of the Songs of the twelfth and thirteenth centuries, contained in the manuſcripts of the Vatican, of the King of France, of the Marquis of Palmy, of Meſſ. de St. Palaye, de Clairambaut, et de Noailles—Concerning ſome French Lyric Poets of the fourteenth and fifteenth centuries—Songs of Denmark, Norway, and Iceland—Erſe Songs and Poems—Songs of Perigord, Straſburg, and Auvergne—Select French Songs, ſet to Muſic, in four Parts—Songs of Gaſcogne, Bearne, Languedoc, and Provence—Grecian Dances—Dances of the Savages, Ruſſians, Grecians, Chineſe, and of ſeveral provinces in France.*

[*To be continued.*]

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* By the word *amorous*, we do not mean *love*, nor any thing out of the ſphere of gallantry. It is almoſt only among the Italian and Britiſh bards that *love* is ſung with genuine ſenſibility.

Art. XXII.

Sammlung Antiquariſcher Auffaetze, &c.—A Collection of Diſcourſes on ſeveral Points of Antiquity. By M. Heyne, Counſellor, &c. at Hanover. Vol. II. Leipſic. 1779.

THIS ſecond Part of M. Heyne's intereſting Collection contains a variety of inſtructive and entertaining matter relative to ancient literature and the arts. The firſt Diſcourſe in this ſecond Part treats of the famous *Laocoon*. Notwithſtanding all the accounts we have of that ſublime *groupe* in the writings of the Abbé *Winkelman* and other virtuoſos, the Reader will here find perhaps new inſtruction with reſpect to its diſcovery, together with ingenious remarks on what has been ſaid concerning it by Pliny, Virgil, and other writers, and a critical hiſtory of the art that is diſplayed in it. The *ſecond* Diſcourſe contains an inquiry into the real or ſuppoſed diſtinctions between the Fauns, Satyrs, Silenuſes, and Pans. The *third* contains a curious account of the authors which Pliny followed in his Natural Hiſtory. The *fourth* is a Diſcourſe on the *Toreuticum*, or carving, eſpecially that kind mentioned by Pliny, which was the art of moulding or caſting figures in *relievo*. The *fifth* exhibits farther illuſtrations of the ſculpture of the ancients in ivory; as alſo a *Memoir* concerning the manner of working in ivory, communicated to our Author by M. *Spengler* of Copenhagen, in which he ſhews, that the turning lathe was not neceſſary to the formation of ivory ſtatues, and mentions ſeveral ancient remains of ſculpture in that ſubſtance, that are ſtill to be met with in the cabinets of the curious, particularly the head of a woman in the Royal collection at Copenhagen.

Art. XXIII.

Kurzgefaſste Geſchichte der Hungern, &c.—A Compendious Hiſtory of the Hungarians, from the earlieſt to the preſent Time, collected from the moſt faithful Hiſtorians and the moſt authentic Manuſcripts. By M. Charles Gottlieb Von Windish. Preſbourg and Leipſic. 1779.

WE formerly mentioned a General Hiſtory of Hungary * by M. *de Sacy*, Royal Cenſor at Paris. That which is here announced has been compoſed under the protection of the government, and of conſequence the Author muſt be ſuppoſed to have had the ampleſt ſources of information, though not that unbounded liberty and independence to which alone we muſt look for impartiality. In the ancient parts of this hiſtory, he has not made ſuch a liberal and judicious choice of facts as might have been expected from a writer of the eighteenth century: for his narration is diſguiſed with a multitude of legendary ſtories of miracles and ſaints, which no reſpect due to the public records ſhould engage an hiſtorian to admit without diſtinction. The Author faithfully follows the Annals of the Abbé *Pray* *, and begins his hiſtory with the *Sinais Huns* of M. de GUIGNES. He divides his materials into four Sections. The *firſt* comprehends the hiſtory of Hungary under its Dukes; the *ſecond*, that of the native Kings; the *third*, that of the foreign Kings; and the *fourth*, the hiſtory of the Kings of the Houſe of Auſtria, ſo far down as the year 1775.——A great variety of writers have lately employed their pens on the hiſtory of this country, whoſe natural riches and fertility, whoſe vigorous and ſpirited inhabitants, whoſe government, princes, and revolutions, give it a title to the attention of the Hiſtoric Muſe. Among theſe writers, we muſt not paſs over in ſilence the work of M. KASANA, Profeſſor of Hiſtory in the Univerſity of Buda, and Preſbyter of the Dioceſe of Strigonia, which relates to the ancient hiſtory of Hungary under its firſt Dukes. The title of this Work is as follows: *Hiſtoria Critica primorum Hungariæ Ducum, ex Fide domeſticorum et exterorum Scriptorum concinnata. A* STEPHANO KASANA, &c. The Annals of *Pray* are here abridged, but in a very judicious manner. Our Author begins his hiſtory with the year 884, and places the arrival of the Madſchares in 889.

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* See Review, vol. lviii. p. 384.

ART. XXIV.

Eſſai ſur l'Iſle de Otahiti, *&c.*—Eſſay concerning the Iſland of Otahiti, and the Character and Manners of its Inhabitants. 8vo. Paris. 1779.

WE have here a collection of all the accounts that have been given of the iſland of *Otahiti* (as it is here written), and its inhabitants, by Meſſ. Banks and Solander, Cook, and Bougainville. It is however to be obſerved, that the Author has not availed himſelf of the laſt (printed) voyage of the unfortunate Captain Cook, to improve his compilation, though he would have found in it new facts, and ſome corrections of former miſtakes.

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* For an account of M. Pray's Eſſay concerning Eccleſiaſtical Power in Hungary, ſee App. to Rev. vol. lx. p. 562.

ART. XXV.

Memoires de l'Academie Royale de Pruſſe, concernant l'Anatomie, la Phyſiologie, la Phyſique, &c.—Memoirs of the Royal Academy of Pruſſia, relative to Anatomy, Phyſiology, Natural Hiſtory, Botany, Mineralogy, &c. together with a ſelect Number of Chemical and Metaphyſical Memoirs, Preliminary Diſcourſes, and Appendixes, in which new Diſcoveries are announced. By M. PAUL, Correſpondent of the Royal Society of Sciences of Montpellier, &c. Paris and Avignon. 8vo. 1779.

THIS title is ſufficient to ſhew the nature and uſefulneſs of the collection of M. PAUL. It is well known, that the plan of the Academy of Berlin is moſt extenſive, and comprehends almoſt all the various branches of human knowledge. The Memoirs, therefore, here ſelected muſt prove acceptable to a multitude of Readers, to whom the original work is inacceſſible, on account of its high price, and the number of volumes of which it is already compoſed.——The Memoirs contained in this collection are curious and maſterly, and ſome of them open views of utility that deſerve attention. Of the former kind is the Memoir of M. *Heinius* concerning *animated beings*; and of the latter, the Memoir of M. *Margraff*, containing chymical experiments, made with a deſign to draw real ſugar from ſeveral plants which grow in Europe. All the others have likewiſe their merit; and therefore the continuation of this collection will no doubt be deemed a uſeful preſent to the public.

ART. XXVI.

Annales Poetiques depuis l'Origine de la Poeſie Francoiſe.—Poetical Annals carried down from the Commencement of French Poetry. 8vo. Paris. 1779.

THIS is the twelfth Volume of a Work which is highly entertaining, and is an elegant, animated, and judicious hiſtory of French poetry, illuſtrated by extracts from the bards of that nation. This Volume ends with *Malberbe*, who forms an epocha in poetic hiſtory. It was this amiable, and often ſublime poet, in whoſe compoſitions the French Lyric Muſe firſt appeared with dignity and grace. Sublimity of ideas, perſpicuity and richneſs of expreſſion, a happy mixture of images and ſentiments, and a perpetual harmony of verſification, diſtinguiſhed this excellent bard.

Art. XXVII.

Principes de Morale, de Politique, et de Droit Public, &c. ou, Diſcours ſur l'Hiſtoire de France, &c.—Moral and Political Diſcourſes on the Hiſtory of France. By M. Moreau, Hiſtoriographer of France. Vol. VIII. and IX. * 8vo. Paris. 1779.

THIS eloquent, judicious, and indefatigable Author, after having diſcuſſed, towards the concluſion of his ſeventh Volume, the legiſlation of Charlemagne, in its relation to and influence on religion and manners, conſiders it, in the commencement of the eighth, in its conformity with the *rights of man*. This leads him to exhibit, in different points of view, the *Capitularies*, or Royal edicts of the three firſt Kings of France of the ſecond race, and to compare the legiſlation of the Franks, whoſe government he propoſes to illuſtrate, with the law of Nature, and the primitive principles of ſocial order. Theſe inſtructive diſcuſſions terminate the ninth Diſcourſe. The tenth exhibits the means that were employed, at the commencement of the *ſecond* race, to ſecure the unity and perpetuity of the monarchy, and the influence which the reſtoration of the imperial dignity had upon the French government. Our Author, in treating this part of his ſubject, explains the nature and characters of thoſe *Royal magiſtracies*, conferred by Charlemagne as a kind of ſettlement on his children, in whoſe favour he never reſigned his ſupremacy, and who were no more in their reſpective governments, than the repreſentatives and depoſitaries of his authority. After having examined the extent of the power and juriſdiction which, during their own lives, *Charlemagne* and *Louis le Debonnaire* conferred upon their children, M. Moreau explains, in a very curious diſcuſſion, founded upon authentic records, the nature of the authority and prerogatives which the Popes exerciſed at that time at Rome, and in a part of Italy. He ſhews, that the Roman Pontiff was only one of the firſt magiſtrates of the empire, who, like the others, uſurped, by degrees, both the civil power and the territory, that were intruſted to his adminiſtration. He endeavours alſo here to refute the arguments by which ſome writers have pretended to prove, that the throne was elective under the firſt French Kings of the ſecond race. In the eleventh Diſcourſe, going backwards to the period when the Carlovingians aſſumed the ſcepter of royalty, he points out, in their origin, the ſecret defects that could not but weaken and enervate their dominion in proceſs of time. The fabric of their government carried within itſelf the principles of its deſtruc-

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* See our account of the three preceding volumes in our Review for September 1779, p. 214.

tion, which our Author reduces to the three following: 1ſt, The right of making war, which the great magiſtrates had under the firſt race, and which Charlemagne could not ſuppreſs. 2dly, The exceſſive power that was intruſted with that *armed* magiſtracy, who found it ſo eaſy afterwards to divide among themſelves the ſpoils of the monarchy. 3dly, The innumerable multitude of beneficiaries, and the imprudence of *Louis le Debonnaire*, in intruſting them with, or allowing them to uſurp, the power of juriſdiction. Moreover, to prove, with the greater evidence, that all theſe cauſes muſt have really contributed to degrade the monarchy, and to turn power from its primitive channel, he ſhews, that in proportion as theſe cauſes diſappeared, all the branches of ſovereignty were gradually, though ſlowly, reſtored to their proper places by the ſole influence of *thoſe rights*, which feudal anarchy had not been able to deſtroy. We find alſo in this volume, among many other intereſting articles, which we cannot even enumerate, an excellent analyſis of the celebrated charter *de Villis*, which exhibits a complete view of the domeſtic œconomy of Charlemagne, and a curious diſcuſſion relative to the origin of duels, and the principles on which legiſlation and cuſtom ought to direct their influence with reſpect to that object. This eighth Volume is terminated by a perſpective view of the revolutions that deſtroyed the ancient French monarchy, and thoſe that reſtored it upon a plan more favourable to the authority of the monarch, and (as our Author *pretends*) to the liberty of the people.

The ninth Volume is publiſhed; but as we have not yet received it, we muſt reſerve the more particular mention of it for another occaſion.

ERRATA *in this* VOLUME.

P. 4. par. 3. l. 11. for *even*, read *at leaſt*.
— 9. l. 8. dele *for*.
— 14. for *Droeſhont*, read *Droeſhout*.
— 37. l. 6. for *derive*, read *draw*.
— 355. l. 5. dele *that have been*.

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